

3086.9



Prabuddha Bharata

OR

AWAKENED INDIA

Vol. XLVIII

JANUARY—DECEMBER, 1943



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise ! Awake ! And stop not till the Goal is reached

Editorial Office

AYAYATI, ALMORA, HIMALAYAS

Publication Office

4, WELLINGTON LANE, CALCUTTA

Subscription : Inland, Rupees Four ; Foreign, Eleven Shillings or Three Dollars.

Inland, Single Copy, Annas Seven.

INDEX

TO

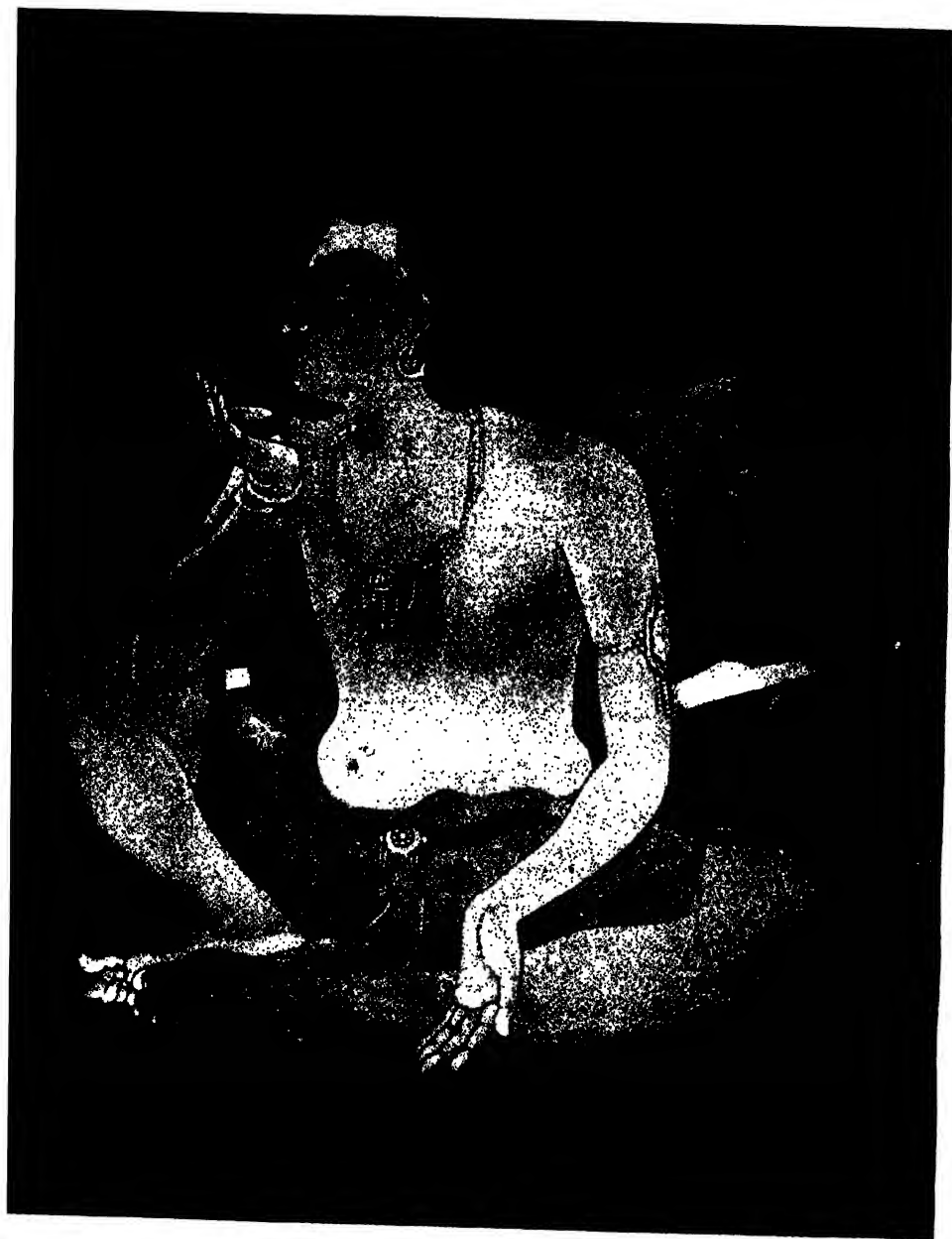
PRABUDDHA BHARATA

VOL. XLVIII

	PAGE
Adbhutananda, Swami—by Swami Pavitrnananda	82, 88
Ancient Times, Dress and Ornaments of—by Kalica Prasad Datta, M.A.	94
Art, A Talk on—by Swami Prabuddhananda	530
Art as Sadhana—by Nandalal Bose	12
Art in India—A Retrospect—by N. C. Mehta, I.C.S.	179
Ashoka Priyadarshi—by Sudhansu Bimal Mukherjee, M.A.	828
Basava, The Founder of Veerashaivism—by Prof. K. S. Srikantan, M.A.	287
Beauty, The Enjoyment of—by Prof. K. R. Srinivasa Iyengar, M.A., D.Lit.	818
Bengal, Cultural Fellowship of—by Sisirkumar Mitra	815, 852, 458
Biology, Limitations of—by Prof. D. N. Sharma, M.A.	480
Browning the Buddhist and Vedantist—by D. M. Desai	584
Buddhism, The Ideal of Bodhisattva in Mahayana—by Prof. Sujitkumar Mukhopadhyaya	516
Castes and Saints—(Editorial)	68
Christ and Christianity, A Hindu view of—(Editorial)	505
Communal Wrangles, The Aetiology of—(Editorial)	117
Dictator's Art, The Secret of the—by Prof. M. S. Srinivasa Sarma, M.A.	472
Divine Play, A Willing Partner in the—by Swami Turiyananda	260
God Evolves, Time Passes and—(Editorial)	5
God, The Oneness of—by Saint Kabir	165
Gorakshanatha, The Shiva-Shakti Cult of Yogiguru—by Prof. Akshaya Kumar Banerjee, M.A.	442, 487
Himalayas, The Call of the—by Starson Gosse	465
Hinduism, A Definition of—by S. C. Chatterjee, M.A., Ph.D.	271
Hinduism, Resurgent :	
I. The Communal Approach	262
II. The Moral and the Cultural Approach	802
III. The Spiritual and Religious Approach	841
IV. Our Leader	884
V. The Social Approach	425
(All Editorials)	
Hinduism, Some Facts about—by Prof. A. C. Bose, M.A., Ph.D.	267
Hinduism, What is?—by Prof. Suniti Kumar Chatterjee, M.A., D.Lit. (London)	40
Humanity, The Oneness of—by Saint Kabir	219
Human Misery, End—by Manu Subedar, B.A., B.Sc. (London), Bar-at-Law	37

Ideal of Social Self-realization, The, Winning the Peace—by Prof. P. S. Ramanathan	...	...	...	...	190
Identity in Collective Life, Consciousness of—by Prof. Govinda Chandra Dev, M.A.	...	...	...	...	526
Indian Culture, The Philosophical Background of—by Principal D. G. Londhey, M.A., Ph.D. (Leipzig)	...	...	...	142, 188,	245
Indian Images and Temples, The Antiquity of—by Rabindra Nath Roy	...	...	...	...	274
Indian Philosophy, A Bird's-eye View of—by P. Nagaraja Rao, M.A.	...	...	...	...	847
Is Bradley's Absolute A Mere Blank?—by Principal Dhirendralal Das, M.A., Ph.D.	...	...	...	...	486
Is the World Unreal?—by Prof. N. K. Brahma, M.A., Ph.D.	430, 492,	...	...	...	511
Kailas, The Return from—by Swami Apurvananda	...	...	...	...	24
Kerala Christians, The 'Hinduism' of the—by Prof. P. J. Thomas, M.A., D.Phil. (Oxon.)	...	...	...	...	45
Kundalini, The Yoga of—by Prof. Mahendra Nath Sarkar, M.A., Ph.D.	101,	...	...	...	149
Life Divine, Awakened in—by Starson Gosse	...	...	...	...	371
Life, The Spiritual Basis of—by Prof. D. N. Sharma, M.A.	...	...	...	...	224
Light, Armour of—by Nicholas Roerich	...	...	...	...	862
Love God—by Swami Turiyananda	...	...	...	...	165
Manu and his Educational Philosophy—by Dr. Debendra Chandra Das-gupta, M.A. (Calif.), Ed.D. (Calif.)	...	...	...	128,	199
Maya in Modern Science—by Swami Sharvananda	...	...	...	49,	96
Mohenjo-Daro, The Romance of—by U. C. Bhattacharyya, M.A.	...	...	...	...	329
Much Sympathy and Little Action—by Sister Nivedita	...	...	...	...	846
News and Reports	58, 112, 160, 208, 256, 296, 336, 376, 418, 450, 500,	...	...	...	539
Nivedita, Reminiscences of Sister—by Sir Jadunath Sarkar, Kt., C.I.E., D.Lit.	...	...	...	...	15
Notes and Comments	54, 106, 156, 204, 249, 292, 332, 371, 414, 457, 496,	...	...	...	536
Pakistan—A Constitutional Study—by Prof. A. Awasthi, M.A.	...	...	...	...	279
Peace, Lest We lose the—(Editorial)	...	...	...	...	466
Perception, The Problem of—by Dr. Satish Chandra Chatterjee, M.A., Ph.D.	...	...	...	80,	134
Poet's Workshop, The—by Prof. James H. Cousins	...	...	...	...	21
Progress, World,—A Fiction—by Chunilal Mitra, M.A., B.T.	...	...	...	...	532
Ramachandra Bhatta of Ayodhya, Sanskrit Poet—by Prof. Jatindra Bimal Chaudhury, M.A., Ph.D.	...	...	...	...	484
Ramakrishna's Link with the Past, Sri—by Prof. V. K. R. V. Rao, Ph.D. (Cantab)	...	...	...	...	310
Ramakrishna, Sri, and a Religion of Experience—by Prof. R. C. Roy, D.Sc.	...	...	...	...	307
Ramakrishna, Teachings of Sri—by M.	1, 65, 118, 161, 209, 257, 297, 337,	...	...	377, 421, 461,	501
Ramakrishna, The Spiritual Message of—by Swami Vireshwarananda	...	...	...	...	358
Religion : Individual and Collective—(Editorial)	...	...	...	...	213
Religious Experience, The Approaches of—by Prof. Nirmalmoy Ghosh, M.A.	...	...	...	...	448
Reviews and Notices	56, 109, 157, 205, 251, 298, 334, 373, 415, 458, 498,	...	...	...	588

	PAGE
Science, Changing Background of—by Prof. B. V. Thosar, M.Sc. ...	820
Science, The Message of Contemporary—by P. S. Naidu, M.A. ...	520
Science and Religion—by Dev Prakash Nayar, M.A. ...	477
Shaivism and Veerashaivism—by Dewan Bahadur K. S. Ramaswami Shastri ...	287
Shunyata in Mahayana Buddhism—The Doctrine of—by Prof. Sujit Kumar Mukhopadhyaya ...	327
Sita? Whither—by Mrs. C. K. Handoo, M.A. ...	241
Social Life, The Spiritual Basis of—(Editorial) ...	166
Taxila in Ancient India, The Cultural Importance of—by the Hon'ble Mr. Justice N. G. A. Edgley, M.A. ...	75, 124
Unity, The Basis of—by Nalini Kanta Gupta ...	220
Upamanam or the Special Source of the Valid Knowledge Called Upamiti—by Prof. Dinesh Chandra Guha, M.A., Kavya-Nyaya-Tarka-Vedantatirtha ...	867
Vivekananda : A Personal Experience—by Nanalal C. Mehta, I.C.S. ...	397
Vivekananda : Contemporary American Appreciation ...	409
Vivekananda : Contemporary Other Appreciation ...	413
Vivekananda on Islam and Buddhism—by V. Srinivasan, M.A., A.I.I.B.	405
Vivekananda, Swami—by Dr. R. C. Mazumdar, M.A., Ph.D. ...	399
Vivekananda, Swami, At Chicago and Lahore—by Dr. Prabhu Dutt Shastri, M.A., Ph.D. ...	401
Vivekananda, Swami, The Man and his Message—by Swami Madhavananda	889
Vivekananda's Work—by Sir Jadunath Sarkar, Kt., C.I.E., D.Lit. ...	894
War, The Ethics of—by Prof. H. D. Bhattacharyya, M.A., P.R.S. ...	172, 280
War, The Outlawry of—by Dewan Bahadur K. S. Ramaswami Sastri ...	475



SIVA DRINKING POISON

By Nandulal Bose

PRABUDDHA BHARATA

VOL. XLVIII

JANUARY, 1943

No. 1



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Master's visit to Brâhmo festival--Why temples are holy--How to spiritualize the passions--Characteristics of true divine love--Parable of the three friends.

Wednesday, May 2, 1883. At about five o'clock in the afternoon, Sri Ramakrishna arrived at the temple of the Brahmo Samâj in Nandanbagan, accompanied by M., Rakhal, and a few other devotees. At first the Master sat in the drawing-room on the ground floor, where the Brahmo devotees gradually assembled. Rabindranath Tagore and a few other members of the Tagore family were present on this occasion.

Sri Ramakrishna was asked to go to the worship hall on the second floor. A dais was built at the eastern side of the room. There were a few chairs and a piano in the hall. The Brahmo worship was to begin at dusk.

As soon as the Master entered the worship hall, he bowed down before the dais. Having taken his seat, he said to M. and the other devotees, 'Narendra once asked me, "What is accomplished by bowing down before the Brahmo

Samaj temple?" The sight of the temple recalls to my mind God alone ; then God-consciousness flashes in my mind. God is present where people talk about Him. One feels there the presence of all the holy places. Places of worship kindle God-consciousness in my mind.

'Once a devotee was overwhelmed with ecstasy at the sight of a Bâblâ tree.¹ The idea flashed in his mind that the handle of the axe used in the garden of the temple of Râdhâkânta was made from the wood of this tree.

'Another devotee had such devotion for his Guru that he used to be overwhelmed with divine feeling at the sight of his Guru's neighbours. Krishna-consciousness would be kindled in Râdhâ's mind at the sight of a cloud, a blue dress, or a painting of Krishna².

¹ The Indian acacia.

² Krishna had a dark-blue complexion.

She would become restless and cry like a mad person, "Krishna, where art Thou?" "

Ghosal: 'But madness is not desirable.'

Master: 'What do you mean? Is it the madness that comes from brooding over worldly objects? One attains to this state by meditating on God. Haven't you heard of love-madness and knowledge-madness?'

A Brahmo devotee: 'How can one realize God?'

Master: 'By directing your love to Him and constantly reasoning that God alone is real and the world illusory. The Ashwattha tree alone is permanent; the fruits are transitory.'

Brahmo: 'We have passions like anger and lust. What shall we do with these?'

Master: 'Direct these six passions to God. The impulse of *lust* should be turned into the desire to have intercourse with Atman. Feel *angry* at those who stand in your way to God. Feel *greedy* for Him. If you must have the feeling of *I* and *mine*, then associate it with God. Say, for instance, "My Râma, my Krishna". If you must have *pride*, then feel like Vibhishana, who said, "I have touched the feet of Rama with my head; I will not bow this head before anybody else." "

Brahmo: 'If it is God that makes me perform all actions, then I am not responsible for my sins.'

Master (with a smile): 'Yes, Duryodhana also said that: "O Krishna, I do what Thou makest me do, seated in my heart." If a man has the firm conviction that God alone is the Doer and he is His instrument, then he cannot do any sinful action. He who has learned to dance correctly never takes a false step. One cannot even believe in the existence of God until one's heart becomes pure.'

Sri Ramakrishna cast his glance on the assembled devotees in the worship-hall and said, 'It is very good to gather in this way, now and then, and think of God and sing His name and glories. But the yearning of the worldly man for God is momentary. It lasts as long as a drop of water on a red-hot frying-pan.'

The worship was about to begin, and the big hall was filled with Brahmo devotees. Some of the Brahmo ladies sat on chairs, with musical sheets in their hands. The songs of the Brahmo Samaj were sung to the accompaniment of harmonium and piano. Sri Ramakrishna's joy was unbounded. The invocation was followed by a prayer, and then the worship began. The Âchâryas, seated on the raised platform, recited from the Vedas:

'Om. Thou art our Father. Give us right knowledge; do not destroy us! We bow to Thee.'

The Brahmo devotees chanted in chorus with the Acharyas:

'Om. Brahman shines as Truth, Knowledge, the Infinite, the Immortal Bliss. Brahman is Peace, Good, and the One without a second. Brahman is pure and unsmitten by sin.'

The Acharyas chanted in praise of God:

'Om. O Reality, Cause of the Universe, we bow to Thee!'

Then the Acharyas chanted their prayer together:

'From the unreal lead us to the Real; from darkness lead us to Light; from death lead us to Immortality. Reach us through and through. O Rudra, protect us evermore with Thy Compassionate Face.'

As Sri Ramakrishna heard these hymns, he went into a spiritual mood. Then an Acharya read a paper.

The worship was over. Most of the devotees went downstairs or to the

courtyard for fresh air while the refreshments were being made ready. It was about nine o'clock in the evening. The hosts were so engrossed with the other invited guests that they forgot to pay any attention to Sri Ramakrishna.

Master (to Rakhal and the other devotees): 'What's the matter? Nobody is paying any attention to us!'

Rakhal (angrily): 'Sir, let us leave the place and go to Dakshineswar.'

Master (with a smile): 'Keep quiet! The carriage hire is three rupees and two annas. Who will pay that? Stubbornness won't get us anywhere. Without a penny you are making these empty threats. Besides, where shall we find food at this late hour of the night?'

After a long time dinner was announced. The devotees were requested to take their seats. The Master, with Rakhal and the others, followed the crowd to the second floor. No room could be found for him inside the hall. Finally, with great difficulty, a place was found for him in a dusty corner. A Brahmin woman served some curry, but Sri Ramakrishna could not eat it. He ate Luchi with salt and took some sweets.

The kindness of the Master knew no end. The hosts were mere youngsters; how could he be displeased with them, even though they did not show him proper respect? Besides, it would have been harmful to the householder if the Master had left the place without taking food. Moreover, the feast was arranged in the name of God.

Sri Ramakrishna got into a carriage; but who would pay the hire? The hosts could not be found. Referring to this incident afterwards the Master said to the devotees, jokingly, 'The boys went to the hosts for the carriage hire. First, they were put out, but at last they managed with great difficulty to get three rupees. The hosts refused to

pay the extra two annas, and said, "No, that will do."'

* * *

Saturday, June 2, 1883. From Adhar's place, Sri Ramakrishna had come to Ram's house. Ramchandra Dutta, one of the chief householder disciples of the Master, had a house in Calcutta. He had studied medicine and was Assistant Chemical Examiner of the Calcutta Medical College, and lecturer in chemistry in the Indian Science Association. During the earlier part of his life he had been an atheist; but later he became a staunch devotee of Sri Ramakrishna and was one of the first few to announce the Master as an Incarnation of God. The Master visited his house a number of times and praised unstintedly the devotion and generosity of this beloved disciple. A few of the Master's disciples made Ram's house virtually their dwelling-place.

Ram had arranged a special festival in his house to celebrate the Master's visit. The small courtyard was nicely decorated. A Kathaka^a seated on a raised platform, was reciting from the *Bhāgavata* when the Master arrived. Ram greeted him respectfully and seated him near the reader. Ram's joy knew no bounds. The Kathaka was in the midst of the story of King Harishchandra.

When this was finished Sri Ramakrishna asked the Kathaka to recite the episode of Uddhava, the friend and devotee of Krishna. At the request of Krishna Uddhava came to Brindavan to console the cowherds and the Gopis, who were sore at heart because of their separation from their beloved Krishna.

The Kathaka said: 'When Uddhava arrived at Brindavan, the Gopis and cowherd boys ran to him eagerly and asked him, "How is our Krishna? Has

^a A professional reciter of stories from the Purānas.

He forgotten us altogether? Doesn't He even mention our names?" Thus saying, some wept, and others accompanied him to the various places of Brindavan still filled with the aroma of Krishna's sweet memory. The Gopis said, "Lo, here Krishna lifted up Mount Govardhana, and here He killed the demons sent by the evil-minded Kamsa. In this meadow He tended His cows; here on the bank of the Jumna He sported with the Gopis. Here He played with the cowherd boys, and here in these groves He met the Gopis secretly." Uddhava said to them, "Why are you, so grief-stricken at Krishna's absence? He resides in all beings as their indwelling Spirit. He is God Himself, and nothing can exist without Him." "But", said the Gopis, "we do not understand all that. We can neither read nor write. We only know our Krishna of Brindavan, who played with us here in so many ways." Uddhava said, "Krishna is God Himself; by meditation on Him, man escapes from birth and death in the world and attains liberation." The Gopis said, "We do not understand big words like liberation. We want to see the Krishna of our heart."

The Master listened to the story from the *Bhagavata* with great attention and said at last, "Yes, the Gopis were right."

Then he sang :

Though I am never loath to grant
salvation,
I hesitate to grant pure love.

* * *

Master (to the Kathaka): "The Gopis had ecstatic love, unswerving devotion to one ideal. Do you know the meaning of devotion that is not loyal to one ideal? It is devotion tinged with intellectual knowledge. It makes one feel, "Krishna has become all these; He alone is the Supreme Brahman. He

is Rama, Shiva, and Shakti." But this element of knowledge is not present in ecstatic love of God. Once Hanumân came to Dwarka and wanted to see Sitâ-Rama. Krishna said to Rukmini, the royal consort, "You had better the form of Sita, otherwise there will be no escape from the hands of Hanuman."

Once the Pândava brothers performed the Râjasuya sacrifice. All the kings placed Yudhishtira on the royal throne and bowed down before him in homage. But Vibhishana, the king of Ceylon, said, "I bow down to Nârâyana and to none else." At these words Lord Krishna bowed down to Yudhishtira. Only then did Vibhishana prostrate himself, crown and all, before him.

"Do you know what this devotion is like? It is like the attitude of a daughter-in-law in the family. She serves all the members of the family—her brother-in-law, father-in-law, husband, and so forth, bringing them water to wash their feet, fetching their towels, arranging their seats, and the like; but with her husband she has a special relationship.

There are two elements in the ecstatic love: *I-ness* and *my-ness*. Yashodâ used to think, "Who but me would look after Krishna? The child will fall ill if I do not serve him." She did not look on Krishna as God. The other element is *my-ness*. It means to look on God as one's own—"my Gopâla". Uddhava said to Yashoda, "Mother, your Krishna is God Himself. He is the Lord of the universe and not a common human being." "Oh!" exclaimed Yashoda, "I am not asking you about your Lord of the universe. I want to know how my Gopala fares. Not the Lord of the universe, but my Gopala!"

"How faithful to Krishna the Gopis were! After many entreaties to the

door-keeper, the Gopis entered the royal court in Mathura, where Krishna was seated as king. The door-keeper took them to Him, but at the sight of King Krishna wearing the royal turban, the Gopis bent down their heads and said among themselves, "Who is this man with a turban on his head? Should we violate our chaste love for Krishna by talking to him? Where is our beloved Krishna with His yellow robe and the bewitching crown with the peacock feather?"

'Did you notice the single-minded love of the Gopis for Krishna? The ideal of Brindavan is unique indeed. I am told that the people of Dwarka worship Krishna, the companion of Arjuna, but reject Radha.'

A devotee: 'Which one is the better of the two: ecstatic love, or love mixed with knowledge?'

Master: 'It is not possible to develop ecstatic love for God unless one loves Him very deeply and regards Him as one's very own. Listen to a story. Once three friends were going

through a forest, when a tiger suddenly appeared before them. "Brothers," one of them exclaimed, "we are lost!" "Why should you say that?" said the second friend. "Why should we be lost? Come, let us pray to God." The third friend said, "No. Why should we trouble God about it? Come, let us climb this tree."

The friend who said, "We are lost!" did not know that there is God who is our protector. He who asked the others to pray to God was a Jnâni. He was aware that God is the Creator, Preserver, and Destroyer of the world. The third friend, who didn't want to bother God with prayers and suggested climbing the tree, had developed ecstatic love for God. It is the very nature of such love that it makes a man think himself stronger than his Beloved. He is always alert lest his Beloved should suffer. The one desire of his life is to see that the object of his love may not be even pricked on the sole of his feet by a thorn.'

Ram served the Master and his devotees with delicious sweets.

TIME PASSES AND GOD EVOLVES !

By THE EDITOR

Children pursue the external pleasures, and so they fall into the snare of the wide-spread death. But the wise do not desire (anything) in this world, having known what is eternally immortal in the midst of all non-eternals.—*Kathopanishad*, II. i. 2.

So we ring out 1942 and ring in 1948,—that is quite apparent to all. But what is not apparent outside the select group of the so-called scientific-minded metaphysicians, is that with every change of time *their* God too is evolving! Poor God, to be subjected to such a scientific treatment! Our memory at once harks back to those Westernized Indians of the last few

decades, who, finding the vast cultural gulf between themselves and their fathers, either disowned the older generations or wanted them to strut in hats, ties, collars, and all that, which the unsophisticated old people sternly refused to do. The modern scientific age wants to dress up its God in a similar way. Unfortunately, however, we succeed not in transforming Him, but alienating ourselves more and more

from our spiritual background. The latest fad is emergent evolution. The Deity cannot be derived from the existing data. So He must be conceived of as emerging out of mind and matter, just as out of a combination of hydrogen and oxygen emerges a dissimilar category, water!

One recent writer is so very enamoured of such a theory advanced by Alexander and Lloyd Morgan, that he believes that only the purblind will fail to see such a palpable truth. True, he makes some amends by arguing that such an emergent evolution presupposes involution, and that God cannot evolve out of matter unless He is already involved there; for something cannot come out of nothing. The writer has displayed another ingenuity. To his pragmatic mind the Avatâra of God whom he equates with his Superman, is of more immediate interest than God Himself; and he circumvents the difficulties consequent on a theory of God's evolution, by weaving it round His Incarnation. The necessary corollary of such a theory of spiritual evolution is that the spiritual contents of our minds are on a higher and richer plane than those of our forefathers. The Supermen of contemporary history are a better class of people than the Avatars or Supermen of bygone ages. We may be grateful to the old, but have to follow the new. The older Avatars have been transcended and discarded by the process of evolution. The new emergents are better both intrinsically and pragmatically. We take note of this because it is not advanced merely as a philosophical hypothesis but as a sober religious belief.

II

For an examination of the foregoing, let us start with the Hindu conception

of the content of the highest spiritual experience and see if this can admit of evolution. The non-dualists conceive of Brahman as Existence-Knowledge-Bliss, which, obviously, cannot be a changeful thing. Society may alter and spiritual aspirants may grow by stages, but the Absolute knows no change—no evolution or involution and no emergence. The highest human achievement, if achievement it must be called, consists in realizing an already existing identification with this Absolute. 'Whoever knows the Supreme Brahman, becomes identified with It,' declares the *Mundakopanishad*. The highest knowledge, in other words is the same for all time. The knowledge of the Vedic Rishis could not be intrinsically different from that of a modern man of realization. Evolution is manifestly out of place here.

In the Bhakti cults, too, the position is not otherwise. After defining devotion as the highest love towards God, the *Shândilya-sutra* affirms that one who has realized God becomes immortal, that is, changeless. And Nârada, the author of the *Bhakti-sutra*, conceives of the highest gift of devotion as tranquillity and supreme bliss. The devotees are thus at one with the non-dualists in declaring that the human perfection consists in the achievement of a Beatitude, higher than which nothing can be conceived of and nothing can exist. Yoga also affirms that in the highest realization a man becomes established in his true, immutable nature.

So far about the theories. In actual life we find that the mystics of one age or one clime do not differ in their highest spiritual achievement from those of other ages and other climes. Shah Latif, the Sufi mystic, says, 'Be thou as a child. Give up individuality. They that are thus absorbed, neither

stand in prayer nor bend: they enter into absolute Being, when they enter into non-being.' The absolute Being and non-being of the Sufi saint cannot be a mutable entity. St. Augustine speaks of his God thus: 'What art Thou, then, my God? . . . highest, best, most potent, most omnipotent, most merciful and most just, most deeply laid and yet near.' And Tauler describes the highest realization in the following words: 'His spirit is, as it were, sunk and lost in the Abyss of the Deity, and loses the consciousness of all creature distinctions. All things are gathered together in one with the divine sweetness, and the man's being is so penetrated with the divine substance that he loses himself therein as a drop of water is lost in a cask of strong wine.' Anyone with the least familiarity with the Hindu scriptures and the lives of saints, ancient, medieval, and modern, can quote parallel passages by the thousand about such experience of Saguna (qualified) and Nirguna (absolute) aspects of God. In fact the texts are so very akin to each other and the actual lives of the saints are so similar that these coincidences cannot be explained away as mere chance. One would rather subscribe to the view of Dean Inge, who writes: 'Mysticism is singularly uniform in all times and places. The communion of the soul with God has found much the same expression whether the mystic is a neo-Platonic philosopher like Plotinus, a Mohammedan Sufi, a Catholic monk, or a Quaker. Mysticism which is the living heart of religion, springs from a deeper level than the differences which divide the churches, the cultural changes which divide the ages of history.'

Religion, then, deals with a permanent something, and the highest goal lies in establishing a lasting relation-

ship with it. The experience of this relationship, again, is identical in its highest manifestation. The little difference that meets the eye is due to conceptual formulation and not to an underlying divergence. But with this aspect of the question we shall deal more fully at a later stage.

III

The next question we shall take up is that of the nature of the Avatara and his relation to evolution. The clearest conception of Avatara-hood is to be found in the *Srimad Bhâgavata*, where we read: 'Just like an actor He assumes various forms.' (I.xv.35). The verse of the Gita in which the Lord declares that none other than Himself comes as an Avatara, is well known. The *Chandi*, too, holds the same view. An Avatara does not evolve, but he comes down, as the very word itself connotes. Similarly Jesus is the Son of God. He came down from above but was not evolved out of matter or, for the matter of that, from any earthly thing. Other religions, which subscribe to a theory of Avatara-hood, are equally agreed on this point.

One may argue that such a view is unscientific, that unless it can be brought into conformity with the modern theories of emergent evolution, decent people will laugh it to scorn. But the real question at issue is not what it ought to be or how it should be defended, but what it actually is. One may either accept or reject it; but it is not open to one to pass it under the garb of a philosophy of the Superman and then father it upon the ancient scriptures. Let us be absolutely clear on this point. If we stand by the Avatara, our place is not with the evolutionists. The Superman is a magnified human being, but an Avatara is none other than God, though in human form. The

Superman may evolve, but not so the Avatara. For as we have already seen in the second section, God is an immutable entity, and there can be no question of His evolution, howsoever that may be conceived. Any change that meets the human eye can, at best, only be apparent. For a Deity that changes at every turn is no God, but only a passing phase of the material world, or a transient mental image of the Reality behind phenomena.

Strangely enough, the late Mr. Bepin Chandra Pal, though a devout Vaishnava, propounded a theory of the evolution of the Avatars, and held that the Fish, the Boar, the Lion-man, the Dwarf, and others of the series of ten Avatars marked only different stages in the evolutionary process. If for the sake of argument we admit that there is too well-graded an arrangement of the bodies of these Avatars to be passed over lightly by a scientific mind, we cannot overlook the fact that such an evolution refers only to the physical side and not to the mental or spiritual. The Spirit may descend as a dove, or It may appear in a forest conflagration, but It is never transmuted by such varying appearances. The man of vision sees It as the Supreme Spirit and not as an earthly thing. And it is this vision that matters and not the ideological presentation of the philosopher.

True, the scriptures do not speak of the descent of God alone; lower beings may often come down. Avatars have accordingly been variously classified. But even there the lower Avatars are not evolutionary emergents. They are what they already were in their own pristine glory. They come down for fulfilling some Divine command. That done, they return to their original state without undergoing the slightest spiritual transformation in the process.

This unscientific attitude will be impugned. Nevertheless we disdain to take shelter under a pseudo-science which would transform facts to suit its convenience rather than take them as they are. There are highly gifted beings, the man-gods, who declare that they are of God, nay, they are God,—beings whose appearance on earth synchronizes with an all-round uplift, who talk not like the Pharisees but as people in authority, who cannot tolerate any pecuniary transactions in their Father's temple, and who live and behave at every turn as people of another world. Science may reject their testimony, call them liars, and seek their true place among the emergents; but religion will still refuse to be brow-beaten. And who knows who will win! Science started with matter, but has now stumbled on mind. The day may not be far away when mind will find its home in a more stable entity.

IV.

And, after all, is it science in whose name we are asked to throw overboard all our ancient, universal beliefs? We do not presume to be scientists and do not, therefore, dare enter its own proper field. But does human society evolve strictly in conformity with the biological laws? What about the human mind, the moral values, and the spiritual entities? So far as society is concerned, Swami Vivekananda pointed out long ago that the theory of evolution must undergo substantial transformation before it can be accepted as a true account of social metabolism. Says he, 'You are certainly aware of the laws of struggle for existence, survival of the fittest, natural selection, and so forth, which have been held by the Western scholars to be the causes of elevating a lower species to a higher. . . . Patanjali holds that the transformation of one

species into another is effected by the "infilling of Nature (प्रकृत्वापूरण)". . . . In my opinion, struggle and competition sometimes stand in the way of a being attaining its perfection Whatever may happen in the lower strata of Nature's evolutions, in the higher strata at any rate, it is not true that it is only by constantly struggling against obstacles that one has to go beyond them. Rather it is observed that there the obstacles give way and a greater manifestation of the Soul takes place through education and culture, through concentration and meditation, and above all through sacrifice. . . . Now see how horrible the Western struggle theory becomes !

These pregnant words of the Swamiji become all the more replete with meaning when we look at contemporary Europe. The Europeans boasted of their unceasing evolution and mocked at the placid East, and so they sincerely believed that their world was progressing every day. For a time the worse sides of the evolutionary process, viz, struggle and competition and rooting out of the weaker, were hidden away from the citizens of the ruling States, as these processes were directed towards unorganized masses overseas. People at home only saw the brighter side. Plenty and prosperity seemed to be ever on the increase. But a biological theory applied to human society was taking its toll unawares. The classes were gradually organizing themselves against the masses, and dictators were coming into prominence who apotheosized even the blacker aspects of animal existence. If Sir Thomas Browne stopped only with a statement of facts that 'all cannot be happy at once, for the glory of one State depends upon the ruin of another,' Mussolini went farther and asserted: 'War alone brings up to its highest tension all human energy and

puts the stamp of nobility upon the peoples who have the courage to meet it.' Here, then, evolution has reached its zenith !

V

But is the picture of the human society any the better when evolution is taken at its best? They say that a struggle is only a step leading to a higher synthesis, a better state of equipoise. We wish it could be true. But there is no historical evidence to show that it is really so. If peace is coming by degrees, the struggle for rooting out competitors is assuming more uncontrollable proportions. The Great War of 1914-18 is followed by the world conflagration of 1939.

Such a simple theory of progress assumes that evil is a decreasing quantity while good is ever on the increase. Sociologists have racked their brains for drawing a very optimistic picture of the European society, and historians have ransacked the archives of the past to supply an optimistic background for a bright picture of the future. But the common-sense man still stands unconvinced. May be, some people have attained greater material prosperity. But misery still stalks in the slums and bylanes of civilization, and these are not few to be sure. 'No one can seriously maintain', writes Harry Barnes, an American sociologist, 'that social and economic equality exists where we face such economic and social inequalities as are revealed not in the vocal harangues of the soap-box orator but in the sober and reliable statistics gathered by every great nation.' As for the moral standard achieved, the same writer says, 'The upper classes capitulated pretty thoroughly to the prevailing something-for-nothing psychology of the past era. Freebooting in railroads, banks, utilities, receiverships

and the like became shockingly frequent. It was inevitable that, sooner or later, a process of imitation would set in among the criminally inclined of the lower classes.'

Such is a picture of the society where the theory of emergent evolution developed. And what was the psychological background that gave it birth? The obvious difference between theory and actuality goaded the philosophers on to a reliance on chance. 'If present facts did not vouchsafe a better state of things, nature would somehow evolve a happier something,' argued the Westerner. It is wishful thinking at its worst. When one points out that dead nature cannot evolve a higher spirit, the evolutionary philosopher swears by an evolving Deity, or rather nature apotheosized into a psychic entity! And what is this nature? It is only a bundle of biological ideas transferred to human society in order to justify social and international brigandage. The Deity only represents the aims and aspirations of the present-day world. It is dialectical anthropomorphism pure and simple.

VI

Progress is a good thing. But when it does not know its own goal it is nothing but running after a will-o'-the-wisp, an unsubstantial phantasmagoria that allures and leads, but gives no rest. The present-day Western society is pictured as bottomless by G. B. Shaw: 'It is clear to me that though they are dispersing quietly to do very ordinary things. . . yet they are all falling, falling, falling, endlessly and hopelessly through a void in which they can find no footing. There is something fantastic about them, something unreal and perverse, something profoundly unsatisfactory.'

The Western ideal of an evolving Deity and emergent Superman may impart a great degree of dynamism to society and inspire hope in the hearts of men even in the midst of a dire calamity like the present War. But it cannot grant spiritual equipoise and lead to sustained selfless endeavour even in the midst of a triumph like that of 1918. It is thus that, though 1914-18 found the Western statesmen swearing by all sorts of high ideals, Versailles revealed an utter lack of self-restraint. The leaders turned to their human instinct rather than Divine guidance, they relied on the evolutionary urge rather than Divine dispensation; and thus sowed the seeds for a second world war.

The fact is that the modern evolutionary sociologists have failed to base society on the stable foundation of spirituality. Their evolving Deity, which is only another name for a changing social ideal, has led them to a *regressus ad infinitum*. If the present is intolerable, a change must be brought about, they argue. And if that change does not fulfil the expectations, the remedy lies in further transformation. If science can proceed by experimentation in the laboratory, why not in society as well?

The other difficulty with this mode of thought is that it ignores, or pays little heed to, the spiritual side of men. According to the evolutionary thinkers life and mind have evolved out of matter, or at best they are emergents, and so also is the Deity. Their primary concern, the starting point, is matter. Society has to be more careful of the outside world, of the window-dressing, as it were, and then better emergents will somehow come into existence, more customers will be attracted to make our business a flourishing concern. They talk of culture and civilization in terms

of material prosperity. And when they look inward, it is the social relationships that count more than intrinsic spiritual worth or moral values. Humanism, thus, is elevated to the seat of religion. Economics, politics, and social ethics are given a greater attention than spiritual advancement. The result is that though our societies have made rapid strides on the physical plane, on the spiritual plane we are as infantile as ever. Our huge machines find children as their masters, and turn on the latter crushing down every one mercilessly. We complain about the other fellow's self-aggrandizement, but fail to take care of the Satan in us. And still with a fatalistic imbecility we refuse to retrace our steps, to correct our mental perspective, to transvaluate values; but rather go on imagining that nature has some big surprise in store for us,—a higher Deity, a nobler Superman is being hammered out of this deafening din and bustle! The ancients said that the Lord made men after His own image; but the present generation expects to make a God after its own imagination!

Such is the genesis of an emergent Deity and such is the aftermath of each stage of evolution! It is progress indeed! And yet with such an equipment and such evidence in their possession, the evolutionary philosophers promise us a rational backing in our honest belief in an immutable Godhead! An Indian saint, it is said, met Socrates and asked him what was the subject of his inquiry. On being told that the latter dealt with things human, the saint burst out laughing, 'How could man grasp human things without first mastering the Divine?'

The philosophers ignore the evidence furnished by mystics, saints, and pro-

phets, and want to arrive at truth through ratiocination. They may have thus succeeded to a great extent in evolving a consistent philosophical system. But at best this system relates to the outer world. We may readily concede that each generation differs from the other in its mental equipment. We may also agree that the conceptual formulations of the Divine truths are becoming richer and increasingly more comprehensible to a larger number of people. It is evident, for instance, that a greater number of men can now talk intelligently about many spiritual experiences, just as they can do so about other feelings. But talking does not amount to realization. It will be a mistake, for instance, to think that our feelings of joy are greater, just because we can talk about them more philosophically than did the past generation. It is absurd to argue that ignorant people cannot be saints. In fact, as history teaches us, sainthood does not depend on intellectual attainments. A highly embellished philosophy may cover an ugly spirit, while a transparent intellectual poverty may reveal a spiritual beauty. Truly was it said that religion is realization: it begins where philosophy ends. When without that solid background of realization one talks glibly of an evolving Deity and emergent Avatars, one is reminded of a parable told by Sri Ramakrishna. A vainglorious youngster told his friend that his maternal uncle was a rich man, inasmuch as he had a cow-shed full of horses. 'Pooh!' retorted the other, 'You might as well say that you have seen a stable full of cows. You have seen neither the one nor the other.'

Hegel substituted the Absolute Idea for the Absolute Godhead, and now the evolutionary thinkers have dethroned the Absolute by their own ideas!

ART AS SADHANA*

BY NANDALAL BOSE

Art is an expression of joy (Ānanda). There is joy in creation. The Upanishads declare that out of joy the world came into existence, from joy to joy it moves, and in the end enters into joy. An artist creates for the joy of creating. The test of genuineness of any work of art is its capacity to gladden the hearts of men. Once it comes into life, it knows no death. Suppose that all the marvellous works of art at Ajanta and Ellora are destroyed, suppose also that only a single artist has had the luck to look at them: they would live, in essence, in the enraptured heart of that single artist and inspire him to create for them a new body and a new lease of life. When a work of art is genuine it is living; its existence is almost organic and its repeated rebirth through a long line of descendants is actual and inevitable.

So thought Prof. Patrick Geddes who, years ago, visited us at Santiniketan. At that time we were trying to paint some frescoes on the wall. But owing to lack of proper material and of a thorough knowledge of technique we had to give up the attempt. The professor felt sorry at our discouragement and said, 'Why should you stop? Even if you work with a piece of charcoal and a single person happens to look at your work and like it, you are more than rewarded. Although your work might exist on the wall only for a day it may remain lifelong in the mind of that single onlooker. If you do not work, your idea—your conception—dies even before it lives in your

mind and no one, not even your own self, is any the richer.'

All the different arts of sculpture, painting, poetry, music, dancing, etc., are united in a single endeavour. Every one of them in its own way, through a rhythm peculiar to it, essays to express the rhythm of joy which is the essence of this whole creation. In that respect the Sādhana of art is akin to Yoga or spiritual Sadhana. You aim at realizing the One hidden behind all that is apparent, the One by knowing whom one comes to know everything. An artist has the same goal. 'An image of a god and a blade of grass', so said some Chinese artist, 'have the same appeal to a master, and inspire him to an equal pitch of joy and expression.' In this, of course, no disrespect is meant towards the image of a god, but the blade of grass gets its due.

An artist ought to be absolutely detached. As a biological unit and a member of society, he may have his share of personal instincts, impulses and sentiments, but as an artist and at the moment of creation, he should wholly transcend them. His personal likes and dislikes in relation to the subject in hand would simply obscure his vision and obstruct his passage from personal feeling to impersonal expression. In the process of creation the artist should go beyond his everyday self, composed of hunger, sex, and the like, so as to allow his personal emotion to become impersonal Rasa or the bliss of being (existence).

* Based on a talk at the Mayavati Ashrama on 18 June, 1942. The subject of discussion, mainly, was the relation between art and spiritual Sadhana.

The artist may choose to depict either a heart-rending or a pleasant theme. He has no partiality as he is neither attached to nor affected by any particular emotion or sentiment. He tries always to rise above them towards Rasa and create a body for the same. It is only when Rasa is not the aim and attainment that his work is affected by the dual sentiments of attraction and repulsion, pleasure and pain. Therefore, it is quite evident that the artist like the Sâdhaka aspires to attain to the pure, equal, and universal bliss. His work is worship even if he does not tell the beads or meditate or practise any other spiritual austerity.

Take for instance the conception of Kâlikâ or Natarâja. The man who beheld the first dawning of it in his consciousness might have been a Sadhaka, but he was an artist more or less. And the man who first gave a concrete form to the conception was a Sadhaka in spite of his being an artist. Both the Sadhaka and the artist had conceived a totality of rhythm, movement, form, colour, and other attributes within a unique Rasa and by the Rasa.

Moral values, as judged by social standard, are in no way applicable in the field of art. The very thing which is despised by society may, sometimes, inspire the artist to produce a great work. And that work may afterwards inspire and ennoble a great many other people. People may decry a thing as immoral; but at the magic touch of a master's brush it reveals something that remained hidden there, or even borrows something from the artist's self. It is transformed into beauty and significance. For it wholly depends on the attitude of the artist, whether his theme should founder in the realm of good and evil, moral and immoral, or rise higher. It is the Upanishad that

declares, 'By the Self one knoweth taste and form and smell, by the Self one knoweth sound and touch and the joy of man with woman; what is there left in this world of which the Self not knoweth?'¹ Therefore, no good or bad quality dwells in the object. If the artist can find and recreate the pure bliss or Rasa, which the Creator creates and enjoys therein, even poison becomes nectar,—the mundane, divine. In fact, danger lies in laying stress on sentiment or theme; we get it all right, but the mind does not attain its freedom in Rasa. If the doctor instead of focussing his attention on the disease did so on the patient, the poor patient would die.

But still you ask whether the depiction of a theme which, judged by social standard, is immoral does not hurt society. How is that possible? When a real work of art is in question,² be it noted that it does not express any good or bad sentiment but transforms the same into Rasa and rhythm. It sets the artist and any one who loves and understands art free from all mental habits and social superstitions, necessary limitations though they be of our everyday life. The least of its benefits, conferred on man, is socially good, and not evil. Of course, there are such weak, neurotic minds as are unable to stand this elixir of life. Well, let such minds remain in cotton-wool protection,—let all elderly children remain in a glass-house for show and no harm will come to them. Art should never

¹ Sri Aurobindo's translation of *Katha*, II, i. 3.

² All that glitters is not gold. The whole discussion is about real works of art. There are, of course, things that pass muster under the name and deceive some and indulge others in their low propensities; but they are nothing more than articles of trade. Only real art, like real spirituality, rises above all moral considerations.

degrade itself to the low level of their use or understanding. It is they who ought to be raised to the level of necessary health and plenitude where art is meant for the wise and the strong.

A few years back, an agitation was set up to destroy all erotic figures on the temples of Puri and Konarak. A preposterous proposal! Had it been carried out it would have been sheer vandalism and some of the highest achievements of art would have disappeared. I do not claim to know the exact purpose which they were meant to serve. Scholars differ on that point. This much I should say that they depict one of the nine Rasas, the primal or Ādi Rasa which is incorporated in the total movement of life. Of undoubted greatness are those figures considered as works of art.

An artist is swayed by different emotions at different periods of his life. At times he creates something which is almost divine and touches, as a Chinese artist once remarked, the fringe of Infinity. At other times his work falls short of that height. There is nothing amazing in this. Change in circumstances, change in mental state makes different individuals of the same artist. At the moment that he comes to realize Rasa and grasp the mystery of rhythm he is, indeed, able to enter the highest state attainable by man. But such moments are rare. Caught in the net of day-to-day life, there are lapses of memory with occasional eclipsing of light. To attune the whole life to a rhythm of unalterable bliss is the ultimate aim of his life, though not yet an accomplished fact.

The Sadhaka has to pass, stage by stage, through various realizations towards the supreme one of Advaita. So, too, the artist. But it may appear to the former that the latter preoccupies himself with all that is transient, illu-

sive, and unreal—but why? This is what the artist has to say in reply. Mâyâ or illusion is the basis of creation and the basis of art: but the Creator is never deceived by his own power of illusion; it cannot delude Him. As Sri Ramakrishna used to say, the snake's poison does not kill the snake. The artist is but a disciple of the sole Creator, the supreme Artist. He, too, in his knowledge and conscious handling of Maya becomes a master: Maya becomes Līlā (play). Be the theme insignificant or great, transient or immutable, the artist's only preoccupation is how to construe it in the string of Unity that runs through, holds together, and sets moving all this universe of form and movement. A mere preoccupation with theme would be his pitfall. That would enslave him to Maya. Maya as realized by the true artist is a swing and motion of rhythm within the Unity.

Only an artist devoid of a sense of the totality and the unity which are present everywhere, would require particular subjects or particular sentiments. Therefore it is that, before long, his source of inspiration dries up. The eternal fountain of bliss is not known to him.

I was born a Hindu and brought up in Hindu tradition. So it is no wonder that I have painted so many Hindu gods and goddesses. At present I paint landscape and ordinary life as well as those divinities. I try to get the same kind of joy and contentment from both. That the conceptions of gods and goddesses were immeasurably higher to those of everyday human life and sensible things, is what I formerly believed. But keeping pace with my mental development, now I refuse to lay any stress on mere form and appearance. . . .



SISTER NIVEDITA

Things appear and pass on the crest of the Unseen Rhythm and symbolize during their brief stay the One Reality. 'All this Universe of motion moveth in the Prâna and from the Prana also it proceeded'³—so says the Upanishad. Life Movement or Life Rhythm is the word that the Chinese artist would use in explanation. In my own humble way I seek to feel and express the same and consequently see no essential difference between high or low, great or insignificant. That is, formerly I used to see godliness in the gods alone, —now I try to find it in 'sky, water, and mountains'⁴—in plants, animals, and human beings. . . .

In all ages and countries, great art is produced by great ideas. Medieval Europe had the ideal of Christianity, ancient India those preached by Buddha

³ Sri Aurobindo's translation of *Katha*, II. iii. 2.

⁴ Chinese synonymous phrase for landscape.

and Krishna and the Chinese their *Tao*. But when the personality of a great man is worshipped as a symbol of the ideal, before long, the ideal is overshadowed and obscured by that personality. Nature and life are neglected. The light of love and wisdom is seldom shed on them. Such exactly has been the case in our India. It is, I believe, in Nature that the image of Kali or Shiva did appear at first to the Sadhaka. That Nature attracts or interests us but little to-day. 'All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion'⁵—is what the *Isha Upanishad* teaches us at the very first step. That is what India should realize in every fibre of her conscious being. That is how the future art of India will have to feel and visualize a new world and a new life of integral truth and beauty.

⁵ Sri Aurobindo's translation.

REMINISCENCES OF SISTER NIVEDITA*

BY SIR JADUNATH SARKAR Kt., C.I.E., D.LITT.

I had the good fortune of meeting Sister Nivedita (Miss Margaret E. Noble) for the second time in October 1904. She was at Buddha Gaya with Sir J. C. Bose and Dr. Rabindranath Tagore. We were struck by her penetrative interpretation of the Indian scriptures, art, and folk-lore, which fact was highly appreciated by Dr. Tagore. The poet had his own beautiful way of expression of course, but he said that Nivedita had the power of going into the very heart of things

and she was a marvellous exponent of them. In the dusk we used to meditate under the Bodhi tree. The Bodhi tree was the direct descendant of the descendants of descendants of the tree under which Buddha had attained Nirvâna twenty-five centuries ago. As you all know, a branch of that tree was taken to Ceylon during the reign of Ashoka and planted there by King Tissa of that island. A short distance off, there was a big circular stone slab with the marks of the Vajra or thunderbolt, which is said to have been supplied by Indra to Buddha. Many of you might have seen

* From a talk at the Ramakrishna Mission Sevashrama, Kankhal (Hardwar).

that emblem or figure of the thunderbolt in the books of Sister Nivedita. Seeing that mark, Nivedita remarked, this sign of thunder should be adopted as the national emblem of India. Its significance is that when a man gives up his all for the good of humanity, he becomes as powerful as the thunderbolt for the work of the gods. Nivedita emphasized the bold and courageous implications of this symbol. This symbol has now been practically banished from India but is used by the Tibetan followers of Buddha.

We generally had some evening walk at that period with Nivedita and Rabin-drath. You know, perhaps, Sujata, the daughter of the headman of the village of Urubela. She offered food to Buddha in a golden bowl when he was sitting under a tree in a famished condition. During our walk, we reached a village now called Urbil. Nivedita said that that was Urubela. She began to praise Sujata and said that she was the ideal of a householder, who should supply necessities to true recluses. In the fervour of her zeal, Nivedita took up a clod of earth and exclaimed, 'This, the home of Sujata, was sacred soil.'

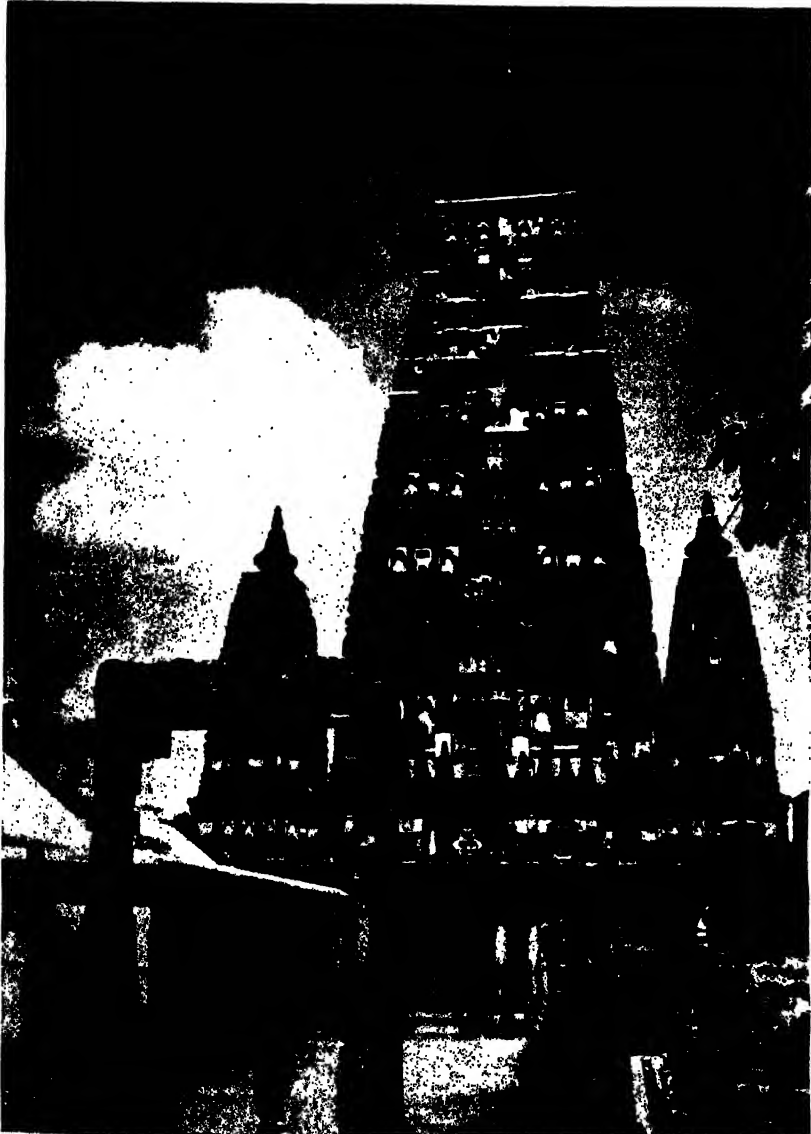
The movement which is now called Aggressive Hinduism, was so named by Nivedita. I do not like the word aggressive. I prefer to call it active, Active Hinduism. Aggression has something of violence associated with it. It means selfishness and usurpation, encroachment on the legitimate rights of another, as the Japanese and Germans are doing to-day. Those of you who have read the philosophy of religion, know that there are two terms, passivism or quietism and activism. Passivism means being always on the defensive only. There used to be no conversion to Hinduism. Brother Douglas of the Oxford Mission who is a

devoted missionary sent out by the Oxford University, once remarked to me : 'Well, Jadu Babu, the extinction of the Hindu race is a question of arithmetic, as you cannot bring new members within your fold.' Yes, if no conversions are made and if Hinduism is not made active, the extinction of the Hindu race is a question of a hundred years or a century and a half. But Sister Nivedita urged Hinduism to be aggressive or active. She considered the Buddha as a reformer of Hinduism, and not the founder of a sect distinct from and antagonistic to Hinduism. It was the aim of Buddhism in its origin to purify Hindu society and life. Buddhist missionaries went to Europe, China, Japan, and other parts of the world to convert the people and to spread a reformed Hindu religion. I use the word Hinduism not in a limited sense, but in a comprehensive sense.

By Dharma Buddha and Ashoka alike emphasized moral conduct and truthfulness. To fulfil the needs of every age a great man is born, an Incarnation so to say. So, when the Brahmo Samaj at the end of the nineteenth century lost its position as the leader of the vanguard of Indian reform and was in a divided condition, Ramakrishna Paramahansa came. Sikhism, too, represents an attempt to reform Hinduism from within. In the *Adi Granth*, the religious book of the Sikhs, we find the teachings of Guru Nanakji formed less than fifty per cent, while more than half he collected from the sayings of the Hindu saints, Dadu and Kabir, etc. Nivedita always insisted that Buddha himself 'was a Hindu reformer, to take the most comprehensive meaning of that word, his missionaries preached Hinduism, but of a purer and more moral character. She believed that Hinduism had something to give to others, even to the Christians.

Hinduism is more rational than Christianity. Christianity preaches salvation only through belief in Christ. Many Christians nowadays do not believe in a concrete individual Satan. Satan is now taken to be merely a symbolical representation of the evil promptings of our heart. Nivedita

wanted to say that the principles of Hinduism, which do not force us to believe any set of rigid dogmas, have many things to give to the world at large. This Dharma, as said above, is not a dogma or creed, and it can be practised by Christians and others also. Sister Nivedita explained many rituals



BODHI TEMPLE AT BODHIGAYA

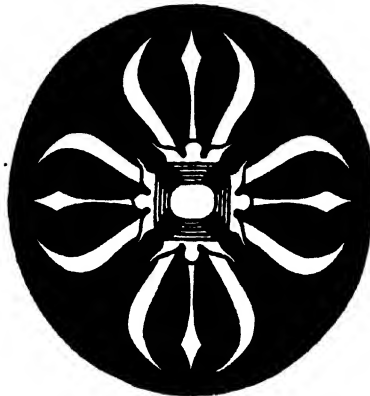
Courtesy: E. I. R. Publicity Dept.



BODDHI TREE

and customs of Hinduism in a new and noble way by entering into their spirit. She had a living sympathy with and wonderful power of interpreting the things and thoughts of India of the past.

Soon after her arrival in Bengal, she wanted to lecture on *Kali the Mother*. You can hardly imagine the feeling of horror among the educated Hindus at that time in Calcutta, on hearing the very title of this lecture. They all had the vulgar idea about Kali which they had derived from the Kalighat temple of Calcutta, which was then virtually converted into a butcher's shop where hundreds of goats were daily killed and meat was sold in the compound. Dr. Mahendralall Sircar, the great homoeo-



VAJRA

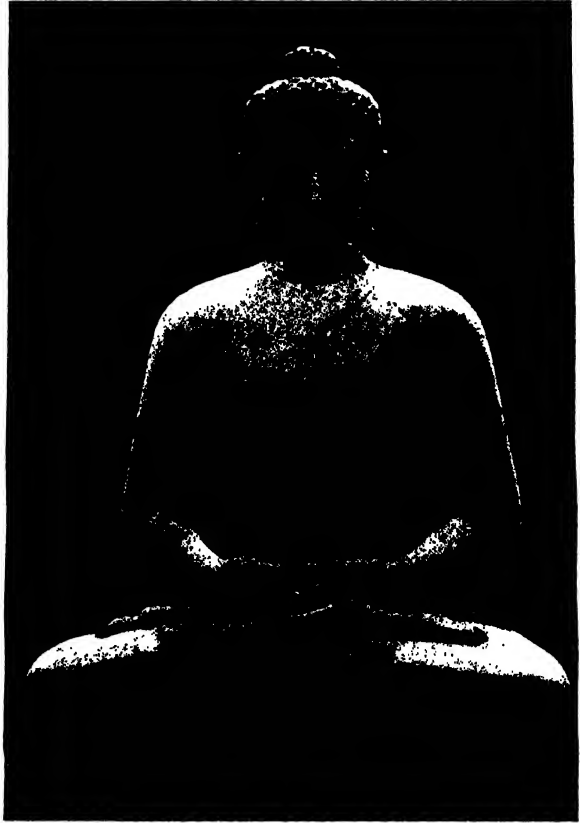
path and scholar, who was a rationalist and to some extent an atheist, said that none should go to Kalighat and see Kali. Really it was very difficult to find a president for Nivedita's lecture on Kali. Mr. N. N. Ghose, Principal of Vidyasagar's College, who had at first agreed to preside,

afterwards held back. Nothing daunted, Nivedita delivered her lecture in the Albert Hall without a president. Kali the Mother, she said, is the killer of darkness, the punisher of evil-doers. She represents the necessary moral vigour and courage. 'नावमास्मा बलहीनेन हस्त्यः'—the Supreme Soul cannot be attained by the weak,—thus she showed a great lesson to be followed by the future India, in the Kali worship.

Sister Nivedita was deeply grieved to contemplate India's present degradation and weakness; she wanted that Indians should take their stand boldly and honourably in the comity of nations. They should conduct original researches. Some sages there will always be in our land to continue meditation and to commune with the Supreme Spirit. Those who cannot, should contribute something original and remarkable in the field of the different branches of intellectual inquiry, which contributions will be recognized by the world at large. In that way we Indians can gain our rightful place among the nations. So whenever any Indian made any original researches in any cultural field, she was overjoyed. For that reason she adored Sir J. C. Bose, whom she considered to be one of her personal friends. A European scientist remarked truly of Dr. Bose that he was the first to place India on the scientific map of the world, though Raman and other eminent savants came in later days. The present speaker for his original researches in Indian history based on Persian manuscripts, was much encouraged by her.

She visited many sacred places of India undergoing privation and hardship like any Hindu pilgrim, and explained the inner significance of the Tirthas in her own novel way. Take for instance Hardwar and Prayaga, the confluence of two streams. On these holy spots one will be driven to think

that though their courses are different, the rivers have met together and they will reach the same goal, the ocean. Similarly, if our goal is God-realization, though the ways of approach may be different, we shall all ultimately reach the ocean of Absolute Bliss. That is why Tirthas have grown up near and about the Ganges in Northern India

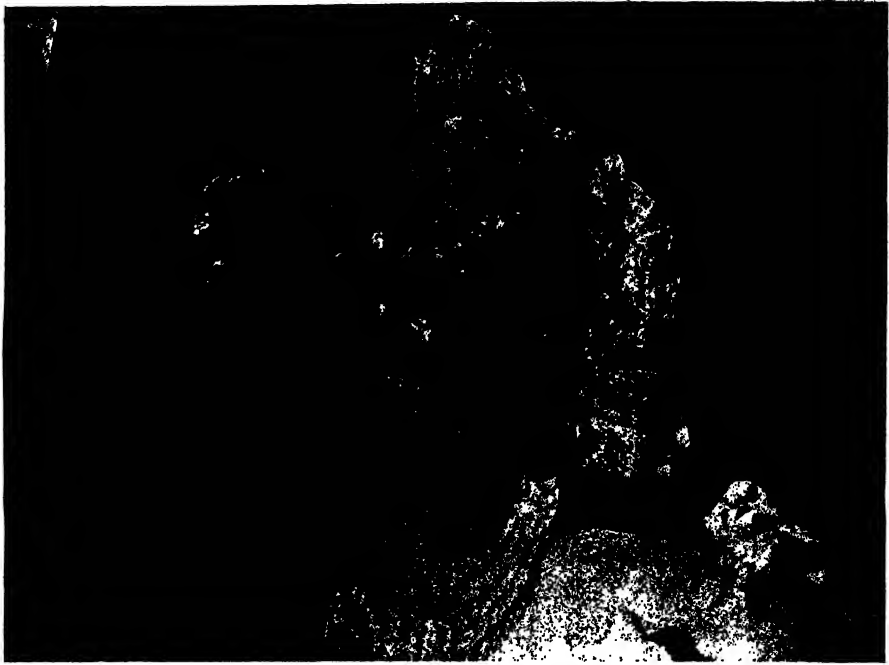


DIHYANI BUDDHA

Courtesy: O. C. Ganguli

as well as on the Godavary, the Krishna and the Cauvery in the South, but not in the desert of Marwar.

Sister Nivedita had a wonderful, sympathetic, and penetrative power of going to the very heart of things. The rituals, the customs, and the traditions, some of which we have forgotten and some of which we follow blindly or as



TRIMURTI

explained by the priests, were restored to their original colour, their true meaning, by the novel and critical exposition of the Sister. First she wrote *The Web of Indian Life* in which she threw new light on various Hindu systems. She wrote many other books in the same spirit.

She was a great supporter of Indian art. Any original contribution by an Indian was encouraged by Nivedita. She used to write art notes in *The Modern Review* and wrote also a large number of essays in that journal till her death (1908-11).

When Abanindranath's picture of Mother India was published in *The Modern Review*, she was overjoyed. She wrote criticisms and pointed out the defects of our young artists. She was a good critic of art and had studied European art thoroughly. Indian art of the Bengal School owes much to her wise guidance. The pictures of Ajanta

would simply put her into an ecstatic mood. The picture of Rahul and Yashodhara is a striking example. She marvelled at the vivid expression of the eyes and faces of Yashodhara and Rahul, though different in age and character. She praised the fresco paintings of Ajanta in which she found the expression of true Indian art, and spoke of the Tri-murti in Elephanta as 'the synthesis of Hinduism in stone'.

She wanted India to regain her past glory—political, cultural, military. She was a supporter of Indian political aspirations. When Dr. Bhupen Dutt, the younger brother of Swami Vivekananda, was put on trial in the police court of Calcutta, at first no one seemed to have the courage to stand bail for him. Nivedita to the astonishment of all entered the court and offered to stand bail for Dr. Dutt. Passionately loving the independence of India, she remarked that the right place

of Raja Rammohan Roy was by the side of Ranjit Singh of Lahore. That is to say, the intellect of Bengal and the valour of the Punjab should act side by side for the political regeneration of India. She was a nationalist of nationalists.

She loved her adopted land and admired all that is great and good in Mother India. She would not spare anybody if he spoke ill of Mother India. An incident happened in London. The wife of an English officer in India, while speaking about India at a London meeting, said, 'Immorality prevails in the harems of the Indian gentry.' Nivedita questioned the authenticity of the statement. The speaker apologized saying she had heard it from a missionary in India. Nivedita rebuked her for

making this off-hand statement against a whole nation without personal knowledge.

From what has been said above we see that Nivedita contributed to the cause of India's regeneration by her penetrative power of interpretation of our culture, her lucid exposition, her insistence on an active, energetic, proselytizing, and reforming Hinduism, her call for true manhood and sincerity in our public life, and her deep appreciation of Indian art. She rendered the noblest service to India in more ways than one.

By the premature deaths of Sri Swami Vivekananda and Sister Nivedita the Ramakrishna Mission has lost the ablest tongue and the ablest pen. India at large, too, has lost far more than the general public know.

THE POET'S WORKSHOP

BY PROF. JAMES H. COUSINS

A sculptor, on being asked to describe his art, said that all one had to do was to get a piece of stone and chip away the fragments one did not need. A poet, if asked to do the same, might say that one had only to get paper and pencil or pen and put down the words one needed. The reply of the sculptor's questioner, 'I did not think it was so simple,' might be made also to the poet. Nor is it so simple, despite the whimsy of the artist's reply and the simplicity of the questioner. To make a sculpture or a poem involves something to be done, something to do it with, and somewhere to do it in : that is to say, a workshop, and not only a suitable place but essential equipment appropriate to what is to be accomplished.

On the side of craft the poet has the advantage over other artists in that he can carry his workshop, like a tinker or a shoe-maker, about with him. A sculptor cannot carry chisel and mallet and six feet of granite in his pockets or under his arm : a poet can go about with a writing-pad and a pencil or fountain-pen, and set up his workshop in any inconspicuous place.

But the essential part of the work of the poet is not done in his workshop unless he be of the objective order (a novelist or historian or scientist in verse) and requires references and paraphernalia. The real work of poetry is done by *the workshop in the poet*; not by the apparatus of writing, but by the subtler apparatus of feeling and thought

and the processes and qualities that poetry is made by.

The two main classes of poets, the externally excited and the internally impelled, are, curiously for all their differences, describable by two words that need only a change of position of one letter to make them the same—reactive and creative. Unlike the plastic arts, which are stable and solid, the art of the poet is tangible to only a very small extent, and its tangibility, in manuscript or book, is not fundamental or essential: poetry was intended to be heard, not seen; in its beginnings it was all intangible. I can give you from memory a poem on the Taj Mahal without paper or pen or writing, with nothing more than the memory and voice that I carry about with me. But I cannot give you the Taj Mahal itself save in substance, and that is beyond my carrying capacity.

A poem can move in a more or less circular manner; that is, it can give you the mental experience of a succession of ideas that move back to where they began. But no statue can, of itself, move in a circle: the most it can do is to make *you* move more or less circularly around it if you are to be truthful in saying you have seen it, 'in the round,' not merely frontwise or in profile.

Yet, for all the appearance of simplicity and easy transit in the poet's workshop, he would be a poor artist who had not a curtained door that opened into an inner room—a builder's yard, a witches' cauldron, perhaps, (one speaks with reverence) a Shekinah where dwells the cloud-hidden presence of the Creative Spirit. It is there, in fact, that the Great Work is done. The movement of pen on paper is not the creating of a poem, but its recording. The movement may come at the end of an apparently motionless hour. 'A line perhaps may take us half a day', Yeats

said; and Francis Thompson said the same thing differently (as poets have been doing without apology since the first poem was made):

From stones and poets we may know
Nothing so active is as that which
least seems so.

The power of true poetry (I distinguish between true poetry and poetry which is not so true) arises from its being a synthesis of all the arts and crafts. If you could be admitted to the poet's inner workshop, and its process could be translated into physical sounds and sights and actions, and 'amplified', you would run the risk of being shaken to dust by the tremendous, complex, simultaneous interaction of building, sculpturing, painting, dancing, music that was going on: hammers clashing, saws thrilling, wheels turning, forms gyrating, drums beating, harps twanging; an unintelligible hubbub from which would emerge, as from a seven-times heated forge, a handful of words—but words charged with the magic of Keats, the fire of Shelley, the energy of Browning, the vision of Rabindranath, or whatever quality the genius of the poet can express.

It is this simultaneous fusion of the characteristics and qualities of the various arts that makes the utterances of poetry so impressive and lasting. The age in which Sappho lived is distinguished from our own by having preceded it to oblivion; but the few lines of her poetry that are scrupulously treasured by scholars, speak the immortality of the heart and mind expressed through imagination and art. A Japanese poet was remembered for centuries for a five-line 'hokku', and a few years ago was ceremonially made the patron of all Japanese poets. As William Watson sang:

THE RETURN FROM KAILAS

BY SWAMI APURVANANDA

GOURIKUND THE ICE-RESERVOIR

Our party which left Garbyang, the last Indian village on the route to Tibet on 27 June, followed the usual route up to Taklakot; from where it chose the longer route to Kailas *via* Tirthapuri, the usual shorter one being *via* Manas, so that we had to visit this sacred lake on our return journey. Our last camp nearest to the holy mountain was at Dripu at an elevation of 17,000 ft. from where we had a charming view of Shiva's abode shining in its massive, round, and white resplendence on which we feasted our eyes and with whose spiritual atmosphere we filled our souls.

On the tenth of July we began to move away from Kailas towards Gourikund. It was the hardest day for us during the whole course of our tour in Western Tibet. Our caravan left Dripu before sunrise. The morning was very chilly and misty. The track wound among huge granite boulders of various sizes and led up to a slow ascent, which gradually became so steep that even the horses had to stop at every tenth or twelfth step. It recorded an alpine height of 18,599 ft.

On our right stood a mountain with a silvery mantle of snow which, brightened by the first gleam of the rising sun, shone like melted gold. A few pilgrims were moving ahead of us and it was a pleasant sight to see those Tibetan pilgrims going round the holy Kailas by prostration even in those early hours of the morning. Their power of endurance, determination, and devotion brought a new inspiration to our minds and as a result we forgot for the time being all our sufferings and difficulties.

Gradually the ascent became frightfully steep. Now the highest point of Domala was within sight but nobody was sure of reaching there. At this stage our whole party got scattered, each struggling in his own way.

As soon as our whole party collected at the highest point we slowly made our way down the slope. But this steep descent was by no means less tiresome than the ascent just finished. The fear of tumbling down headlong was constantly oppressing us. Somehow we reached Gourikund or the ice-reservoir. The big Kund at an altitude of 18,200 ft., some four hundred feet below Domala, with precipitous mountain walls on both sides and embankments of high ridges on the other two, commands a great respect from pilgrims. It is believed that Gouri, the consort of Lord Shiva, performs her daily ablution in that water. Hence many pilgrims aspire to have a bath in that sacred Kund or at least to touch its holy water. As we stood near the frozen water looking like a slab of ice, we were at a loss to find out how a bath there could be possible. At last with great difficulty the top layer of ice, four inches in thickness, was broken with the help of hill-sticks and an opening big enough for a man to plunge in was made. The water which was transparent as crystal gave out a bluish tint. It was not all water under the surface of ice, but the bottom of the Kund was strewn with big ice-boulders of bluish hue; so the depth of the Kund could not be ascertained. Some of us had our bath there. But the whole body was so benumbed and it became

so inert after the plunge that none had either the strength or the consciousness to come out of the water and hence had to be dragged out.

The weather was bright and cheerful when we took our bath in the Gourikund. Our guide said that he never had been there under a blue sky though he had visited the place more than forty times, during the last twenty years. The panorama around was magnificent and the whole place was steeped in divine silence. The icy surface of the grand Gourikund which was not less than half a square mile in area looked purple and the glaciers of the surrounding mountains gave out crimson tint being illuminated by the bright sunshine. As we stood amazed at the sublime beauty of the whole panorama a terrific sound unnerved us. Before we could collect ourselves and realize the situation we found avalanches coming down, and in the twinkling of an eye they stood in the form of a hillock some four hundred yards off at the north-east corner of the Kund. Our guide advised us not to stop there long. So, we hastened our steps among the irregular boulders along the northern shore of the Kund. Riding was out of the question; somehow we began to crawl down. The descent was so steep that rolling down seemed the easiest method!

After a long struggle the whole party reached the open valley of the swift-flowing Jamdu-chu which was on our left. We had another three hours' journey to cover before rest for the day could be expected. After a light refreshment and rest we left the beautiful valley for Tsumutulphu or Jaudipur as it is generally called by Tibetans. The picturesque Gumphu was to our right at the feet of a mountain. Our tents were fixed on the very spot in the green valley by the side of Jamdu-chu where ten years back His Highness the Maha-

raja of Mysore when on a pilgrimage to Kailas fixed up his camp.

The whole of the afternoon we had neither the strength nor the mind to bear the temperature. Extreme exhaustion from the exciting journey during the forenoon compelled us to be inside till the sun sank down behind the mountain range. When we got ourselves ready for a visit to the Gumphu, darkness enveloped the earth. Though it was very late the priest was cordial towards us and opened the shrine room and led us inside. The inner sanctuary was not big enough for all of us; so we came in batches. The main deity on the altar was Lord Buddha or Saky Thubha and on either side were wooden images of Buddhist monks. It was very interesting to see several Hindu mythological gods and goddesses being worshipped there. Acharya Shankara also was one among the gods. When and how those Hindu gods found their places there is a matter of antiquarian interest. Outside the main shrine we were shown a big wooden pole nicely carved, some six feet long. The priest said that it was the walking stick of Lord Shiva, presented by the Lord Himself to a Guru Lama of that Gumphu.

TOWARDS THE ENCHANTED LAKE

We broke our camp next day and started at half past seven. For more than two miles the road was leading by the side of Jamdu-chu when to our great dismay it was found that a precipitous and narrow ridge was staring at us. After a long struggle when the whole party safely reached the top of the ridge the sight of a vast plateau in front simply overwhelmed us. To the north of that immense plateau was the holy Kailas, to the far off south was the amazing beauty of the grand Gurla Mandhata and to the west was the

Shelachakung mountain range. From the top of that ridge the endless barren grey plateau looked like a vast ocean. After a short repose we began to climb down and gradually plunged into that plateau.

As the day advanced the journey became more tedious and monotonous. At last at half past twelve, jaded and tired, the whole party reached Bangdu which was our halting place for the day. The heat was terrible. Even inside the tent the temperature was eighty degrees. Some of our companions had a refreshing bath in the rivulet.

Next morning it was not possible because of the extreme cold to break off our camp and start before seven. All were afraid of the Jamars or Tibetan marauders who, we heard, were prying somewhere near Manas which we expected to reach soon. But we proceeded boldly, as there was no way for escape. The whole caravan began to proceed keeping the Kailas range at the back towards the Gurla range through the desert-like table-land. To our right was Bakra village with several houses which looked like a small oasis in an endless desert. The trackless place through which we were proceeding was full of sand and small thorny bushes. I was walking in the company of our guide hearing from him many interesting stories about Tibet and its wonderful people, which lessened the sufferings of the tedious journey.

ORIGIN OF RAKSHAS TAL

We went on talking for more than two hours. In the meantime the day began to advance and to our right at a distance the bright sun rays were found playing on the blue waters of Rakshas Tal, the Ravan Lake or Langak Tso of the Tibetans. There is an interesting story connected with the origin of Langak Tso. It is said that

Râvana the ten-headed and twenty-armed king of Lankâ desired to take Lord Shiva along with his favourite abode, the holy mount Kailas, and began to perform very hard austerities for thousands of years. Ravana's Tapas propitiated the Lord of Kailas who in order to bless Ravana appeared before him in an effulgent form and asked him to beg for the desired boon. Ravana prostrating himself before Nilakantha in the fullness of his heart and with tears in his eyes, asked for his only boon of taking the Lord along with Kailas to Lanka. The great God granted his prayer on condition that Ravana must present himself the next day in front of Him at the top of Kailas before sunrise to take Him. If he failed to do that He would not go.

Next morning, long before sunrise, Ravana began to climb up the top of Kailas but in the darkness he lost the way. In the meantime the sun rose up in the sky. Ravana being foiled in his attempt was bent on uprooting the whole Kailas. With his mighty twenty arms he in great rage began to shake and pull the mount. The shaking was so violent that the whole Kailas began to tremble and the dislodged stones started rolling down with deafening sound. The attendants of Shiva began to run helter-skelter in different directions. Pârvati, the divine consort of Lord Shiva, clinging to the Lord in fear, asked what the matter was. The great Shiva only smiled and gave a little pressure with the tip of his toe on the top of Kailas. As a result of that pressure Ravana fell unconscious on the ground. During the period of struggle for uprooting Kailas Ravana sweated so profusely that it formed into a lake.

The water of the Manas Sarovar is sacred to the Tibetans whereas they consider the water of Rakshas Tal not worthy of drinking even. To the oppo-

site side of the Ravana lake stood a precipitous mountain range covered with virgin snow of exquisite beauty. It is said that Rakshas Tal is smaller than the Manas but as for us we were simply struck with wonder at the sight of the vast transparent sheet of water of the semi-circular Rakshas Tal. It was beyond our imagination that such a vast lake could at all exist at an altitude of nearly fifteen thousand feet in a mountainous region. Two fairly big barren rocky islands added to the beauty and grandeur of that lake. One of the islands is known as Lachatu or the swan island and the other is called Top Sarma. During the winter months when both the sister lakes freeze, then all the swans and other aquatic birds that dwell in those two lakes take shelter in those islands and lay innumerable eggs there. The water of the Rakshas Tal becomes so much frozen that men and animals can walk over it.

TO MANAS SAROVAR

To-day the whole caravan was moving rather irregularly. So it was rather difficult to keep touch with the whole party. The place through which we were passing was very uneven and full of small thorny bushes; hence the onward march proved very difficult both for the tired animals and men. Our guide was leading the party and I was accompanying him. Gradually we reached the shallow, dry bed of the Gangachu, a stream which carries the surplus water of the Manas Sarovar to its sister lake which is some forty feet below the level of the Manas. The bed of the Gangachu is some fifty feet wide. There were a few hot springs in several places by the side of the Gangachu; but time did not permit us to see them. A funny story is current amongst the Tibetans about the Gangachu. It is said that two golden

fishes that lived in the Manas Sarovar fought with each other and one pursued the other from the Manas to the Rakshas Tal. The course which the golden fishes took formed into a stream and became known as the present Gangachu.

After a march of more than one hour we reached an elevated place wherefrom the entire contour of the vast plateau we had just passed through could be seen. The whole landscape was simply charming and marvellous. Our guide said that in another half an hour we would reach the shore of the Manas.

Soon the endless waters of the Manas Sarovar came into our view. It looked as if the other side of the lake touched the horizon and got mixed up with the heaven-kissing tops of the Gurla Mandhata. Foamy ripples were dashing against the shore, as it were, in a playful mood. Hundreds of swans that were seated on the bank near the water-level got frightened at our unexpected approach, and with a great noise flew into the lake. Those that were in the lake with their young ones went further off, in terror.

MANAS SAROVAR

According to the direction of the guide our tents were soon pitched within five yards of the water-level of the lake. All of us after touching the sacred water of the Manas began to get ready for the bath. A bright sun was overhead and the temperature was ninety degrees. The bath was quite pleasant and refreshing. The altitude of Manas Sarovar is 15,098 ft. above the sea level. The water was very cold no doubt, but compared with the icy cold water of Gourikund a dive in the Manas was rather pleasant. We were under the impression that the surface of the lake would be covered with a thick layer of ice, but it was not so. The

whole lake freezes in the middle of December and the surface is covered with a layer of transparent ice some five or six feet thick. One peculiarity of the Manas during the freezing time is that terrible eruptions take place and at several places heavy boulders of ice are thrown off to the shore. Sometimes the ice of the Manas bursts with a tremendous noise and water gushes out with great force and small pools are formed. Because of these eruptions and cracks and owing to the common belief amongst the Tibetans that Manas is the abode of gods, nobody dares to cross the icy surface of that lake. According to geologists and the common tradition in Tibet there are many hot springs at the bottom of the holy lake, and that is the cause of heavy eruptions.

The depth of the Manas—the Tsoil-laph of the Tibetans—is nearly 300 ft. and the circumference about sixty miles, and it covers an area of more than 200 sq. miles. Round its holy shores there are several monasteries in which Tibetan Lamas stay even during the freezing winter striving for self-realization. In the west of the lake is Gossul Gumpha, in the north-west the Chiu Gumpha, in the north the Cherkip, Lmagpona, and Pur Gumphas, in the east Scralung Gumpha and in the south Yeango and Thundlu or Thokar Gumphas. Many pilgrims go round the holy Manas Sarovar as is done in the case of Kailas. Some Tibetan pilgrims make prostration circuit of the Manas Sarovar also. We too had a mind to make a circumambulation of Manas Sarovar but owing to various reasons that project had to be given up.

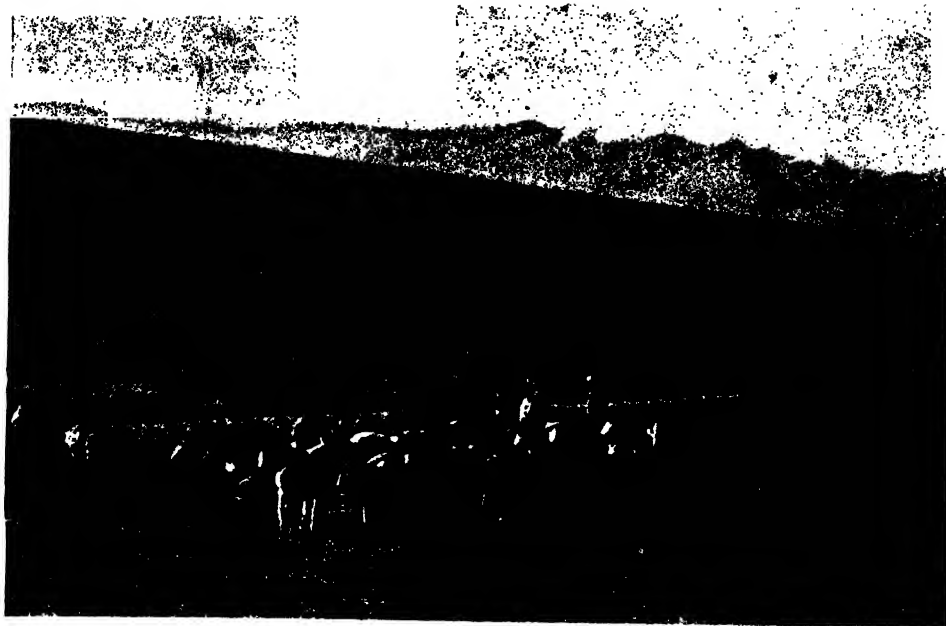
Kalidas and many other poets of olden times while describing the Manas Sarovar mentioned lotuses and swans among many other things seen in the Manas. There are thousands of swans in that lake no doubt, but we could

not see even a single lotus there! We saw several varieties of aquatic birds including swans, ducks, cranes, and wild geese swimming, or leisurely sitting on the bank of that part of the Manas we visited. Fishes also are plentiful in that lake and are of various species but hardly any big fish can be seen. The Tibetans and Bhotias consider the fishes washed ashore to be the holy Prasâda of that lake.

Next morning after leaving behind the Manas we began to proceed towards the west. Herds of big hares were seen running in great haste. After crossing an elevated uneven place we gradually climbed on a high ridge from where a full view of the majestic Kailas peak as also the huge blue waters of the two grand sister lakes with a big plateau separating them could be had. Under the canopy of the sunny blue sky stood the gorgeous silvery peak of the holy Kang Reinphche. It occurred to my mind that the cosmic body of the Lord of the universe was before me. The grand Kailas peak was the head of the Lord and the two vast lakes were His eyes glistening with tears of compassion. The great God was seated there in His own glory casting His merciful look upon the afflicted world. The distant horizon stood encircling this accumulated beauty. An overpowering solitude made the place more sublime. The celestial aura pinned me to that enchanted spot and it was with great difficulty that I could snatch myself away from that place.

We left that big gorge in the solemn hours of the next morning for Barbu—a place some fourteen miles off—as our destination for the day. Another day's march from Barbu would take us to Taklakot.

The following day we reached Taklakot and took shelter in our old place. Though still in Tibet yet after



BY THE SIDE OF MANAS SAROVAR



GURLA MANDHATA BEYOND MANAS SAROVAR



FOAMING KALI RIVER

coming to Taklakot everybody felt that some civilized part of the world had

been reached. It was arranged that the following morning we would visit Simling Gumphe which we could not see during our onward journey.

SIMLING GUMPHA

The Gumphe which was the biggest in the whole of Western Tibet was beautifully situated on a hill-top some 800 ft. in height, just by the side of the Mandi or mart. A very steep ascent, something like climbing on a high wall, brought us near the stone-built huge entrance gate of the Gumphe where we were met by two Dabas (novitiates) of the monastery who led us inside. First we were taken into the main chapel where on an elevated altar, a big, lively, gilt statue of Lord Buddha in meditation posture was installed as the central figure. Butter lamps were burning in front. Many metal statues

of Indian gods and goddesses were also beautifully placed on the altar. The



SNOWY PEAKS

temple itself served as the prayer-hall where the high priest gave daily sermon.

On one side of the temple were heaps of manuscripts. The guide monk said that all those were religious scriptures, the number of which was three thousand. Amongst those were the voluminous books—the famous Kangyur as the Tibetan scholars call them—the translation of Lord Buddha's actual teachings in 108 volumes and books on different schools of philosophy, as also grammar, poetry, astronomy, astrology, Tantras, sacred Mantras and translations of many Sanskrit books. We were told that the total number of Lamas and Dabas at the monastery was about two hundred and fifty.

In the whole of Western Tibet Taklakot is comparatively less cold. So during the winter months the number of the monastic inmates swells up to five hundred.

After taking leave of the Guru Lama we reached our place at half past ten. That very noon we left for Pala, a place situated almost at the foot of the snow-covered Lipu Lek Pass. The distance was only six miles. So by four o'clock we reached Pala and pitched up our tent near the two dharmasalas which were preoccupied by the Bhotias. Our next halting place was Kalapani from where Garbyang was reached next day.

Through the grace of the Almighty our pilgrimage ended happily. Now all the recollections of that pilgrimage have become my priceless possessions. Even to-day during the quiet moment of daily life when I meditate on those happy



KAILAS

golden days of the pilgrimage to Kailas the whole picture of the land of Shiva becomes a living presence to me in an instant and from the inmost core of the heart wells up the prayer:

O Lover of Solitude, my salutation
to Thee
Who art very near as well as far
off.
O Destroyer of the God of Love,
my salutation to Thee
Who art the smallest as also the
largest.
O Three-eyed One, my salutation
to Thee
Who art the oldest as well as the
youngest.
This salutation of mine is to Thee
Who art all, as also transcending all.

SWAMI ADBHUTANANDA

BY SWAMI PAVITRANANDA

'Latu is the greatest miracle of Sri Ramakrishna,' Swami Vivekananda once said with reference to Swami Adbhutananda, 'having absolutely no education, he has attained to the highest wisdom simply at the touch of the Master.' Yes, Latu Maharaj, by which name Swami Adbhutananda was popularly known, was the peer of the Master in this respect that he was entirely innocent of the knowledge of the three R's. Nay, he even surpassed Sri Ramakrishna in this ignorance; for whereas the Master could somehow manage to read and write, with Latu Maharaj any reading or writing was out of the question. It is said that once Sri Ramakrishna attempted to teach young Latu how to read and write. But in spite of repeated attempts Latu pronounced the Bengali alphabet in such a distorted way that the Master out of sheer despair gave up the attempt to educate Latu. But it does not matter that Latu had no book-learning. Books supply us knowledge by proxy, as it were. Latu had direct access to the Fountain-head of knowledge. The result was that great scholars and

philosophers would sit dumb at his feet to hear the words of wisdom that dropped from his lips. Sri Ramakrishna used to say that when a ray of light comes from the Great Source of all light, all book-learning loses its value. Sri Ramakrishna's own life bore testimony to this fact. And to some extent

this could be witnessed even in the life of Swami Adbhutananda, his disciple.

The early name of Swami Adbhutananda was Rakhturam. He was born of humble parents in a village in the district of Chapra in Bihar. His early life is shrouded in obscurity. It was very difficult to draw him out on that point. As a Sannyâsin he was discreetly silent on matters relating to his home and relations. If anybody would ask him any question about his early days he would sharply answer. 'Giving up all thought about God will you



SWAMI ADBHUTANANDA

be busy about these trifles?' And then he would become so grave that the questioner would be awed into silence. Once a devotee expressed a desire to write a biography of Latu Maharaj. To this he raised objection saying: 'What is the use of writing my life? If you

want to write a biography, just write the biography of the Master and of Swami Vivekananda. That will be doing good to the world.' Thus his humility did not allow anybody to have access to his inner greatness nor did it let people know any incidents of his life which would otherwise have been of great interest and profit to the public.

From the meagre details that fell from the lips of Latu Maharaj in his unguarded moments it was known that his parents were very poor—so much so that they could hardly make both ends meet in spite of their constant hard labour. Scarcely was Rakhturam five years old, when he lost both his parents. His uncle then looked after him. As ill luck would have it, Rakhturam's uncle also had an unfortunate turn of circumstances and he had to leave his parental homestead and come to Calcutta for means of livelihood. The boy Rakhturam also accompanied him, and after a hard struggle for some days in Calcutta got employment as a house-boy in the house of Ramchandra Dutta, who was a devotee of Sri Ramakrishna.

Sometimes out of evil cometh good. Dire poverty drove Rakhturam to Calcutta, but there he got shelter in the house of one who was afterwards instrumental in opening out a new world for him.

As a servant Rakhturam was hard-working and faithful, but he had a keen sense of self-respect even at that early age. Once a friend of Ramchandra gave the indication of a suspicion that Rakhturam might pocket some money from the amount given him for marketing. Young Rakhtur at once flared up and said in half Bengali and half Hindusthani words, 'Know for certain, sir, I am a servant but not a thief.' With such firmness and dignity did he

utter these words that the man was at once silenced. But he could not tolerate this affront from a boy servant. He reported the matter to Ramchandra, who, however, supported Rakhturam rather than his friend—the boy servant had already won the confidence of the master so much! Unsophisticated as he was, Rakhturam was very plain-spoken, sometimes to the point of supposed rudeness. And he was no respecter of persons. As such, even the friends of Ramchandra had sometimes to fear Rakhturam. This characteristic, good or bad, could be seen in Latu Maharaj throughout his whole life.

Ramchandra being a devotee, in his house there was a religious atmosphere and religious discussions could be heard. This had a great influence on the mind of Rakhturam, especially at his impressionable age. Once Rakhturam heard Ramchandra saying: 'One who is sincere and earnest about God realizes Him as sure as anything,'—'One should go into solitude and pray and weep for Him, then and then only will He reveal Himself,' and such other things. These simple words impressed Rakhturam so much that throughout his whole life he remembered them, and often would he repeat them to others exactly as they were heard. From these words he found a clue as to how to build up his religious life, and they shaped his life. Sometimes Rakhturam could be seen lying down, covering himself with a blanket, his eyes moistened with tears which he was wiping with his left hand. The kind ladies of the house thought that the young boy was weeping for his uncle or village associations, and they would try to console him. Only the incidents of his after life indicated why Rakhturam was weeping at that time.

At Ramchandra's house Rakhturam heard of Sri Ramakrishna, and naturally

he felt eager to see him. And soon Rakhturam found an opportunity to go to Dakshineswar and meet the Master. At the very first meeting Sri Ramakrishna was greatly impressed with the spiritual potentiality of the boy, and Rakhturam felt immensely drawn to the Master even without knowing anything about his greatness. The pent up feelings of love of this orphan boy found here an outlet for expression, and he felt so very attached to Sri Ramakrishna that henceforward it was impossible for Rakhturam to do his allotted duties with as much vigour and attention as he used to do formerly. All at Ramchandra's house noticed in Rakhturam a kind of indifference to everything, but they loved him so much that they did not like to disturb him.

Shortly after Rakhturam's meeting with Sri Ramakrishna, the latter went to Kamarpukur and remained there for about eight months. Rakhturam felt a great void in his heart at this absence of one whom he loved so much. But he would still go to Dakshineswar now and then and pass some time there sad and morose. Those who knew him thought he had, perhaps, been reprimanded for some neglect of duty at the house of Ramchandra and had come to ease his mind. For how could they know the great anguish that made his heart heavy? Latu Maharaj afterwards said: 'You cannot conceive of the sufferings I had at that time. I would go to Sri Ramakrishna's room, wander in the garden, stroll hither and thither. But everything would seem insipid. I would weep alone to unburden my heart. It was only Ram Babu who could to some extent understand my feelings, and he gave me a photograph of the Master.'

When Sri Ramakrishna returned from his native village, Rakhturam acquired a new life, as it were, and he would

lose no opportunity to go to Dakshineswar to meet the Master. Ramchandra would now and then send fruits and sweets to the Master through this boy servant of his, and Rakhturam welcomed and greatly longed for such occasions.

Gradually it became impossible for Rakhturam to continue his service. He was athirst to be with the Master as much as possible, and the moment he came away from Dakshineswar he felt his life miserable. He openly expressed his desire to give up his job and remain at Dakshineswar. The members of Ramchandra's family would poke fun at him by saying, 'Who will feed and clothe you at Dakshineswar?' But with the innocent boy that was not at all a serious problem. The only thing he wanted was to be with the Master at Dakshineswar.

At this time Sri Ramakrishna also felt the necessity of an attendant who could look after him. And when he proposed the name of Rakhturam to Ramchandra, the latter at once agreed to spare him. And thus Rakhturam got the long-wished-for opportunity of serving Sri Ramakrishna. As a mark of endearment Sri Ramakrishna would call Rakhturam 'Leto', 'Neto', or 'Latu'. Afterwards 'Latu' was the name which became current. Of all the monastic disciples Latu was the first to come to the Master.

Latu deemed it a rare privilege to be an attendant of one whom he loved so much, and he threw himself heart and soul into his new duties. How service to the Guru leads to God-realization is exemplified in the life of Latu Maharaj. He was to Sri Ramakrishna what Hanumân was to Sri Râmachandra. He did not care for anything in the world, his only concern in life was how to serve the Master faithfully. A mere wish of Sri Ramakrishna was more than

a law—a sacred injunction with Latu. Latu was once found sleeping in the evening. Perhaps he was over-tired by the day's work. Sri Ramakrishna mildly reproved Latu for sleeping at such an odd time, saying, 'If you sleep at such a time, when will you meditate?' That was all, and Latu gave up sleeping at night. For the rest of his life Latu would have a short nap in the day-time, and the whole night he would pass awake. He became the living illustration of the verse in the Gita—'What is night to the ordinary people is day to the Yogi.'

Unsophisticated as Latu was, he had this great advantage: he would spend all his energy in action and waste no time in vain discussions. Modern minds, the sad outcome of the education they receive, will doubt everything they hear, and therefore discuss, reason, examine to see if that be true or right. Thus so much energy is lost in arriving at the truth that nothing is left for action. It was just the opposite with Latu. As soon as he heard a word from the Master he rushed headlong to put it into action. Afterwards he would rebuke the devotees who would come to him for instruction by saying: 'You will simply talk and talk and do no work. What's the use of mere discussion?' Of course Latu was fortunate in having a Guru in whose words there was no room for any doubt or discussion and whom it was blessedness to obey, and the more implicit that obedience the greater the benefit that could be reaped. And Latu was a fit disciple to take the fullest advantage of this rare privilege.

When Latu came to Sri Ramakrishna he did not bother much about the spiritual greatness of the Master. He loved the Master, and so he longed to be with him. But the influence of such holy association was sure to have

its effect. So there began to come a gradual transformation in the life of Latu. With reference to this the Master one day said to Latu that God was passing a camel through the eye of a needle. Thereby Latu understood, humility personified as he was, that unfit though he was God was moulding his life to make him a proper recipient of His grace.

Sri Ramakrishna gave him instructions in spiritual practices; and Latu with his tremendous faith in the words of the Master lost no time in putting them into practice. Many incidents are told of his power of deep meditation. One day Latu was meditating sitting on the bank of the Ganges. Then there came the flood-tide, and waters surrounded Latu. But he was unconscious of the external world. The news reached the Master, who at once came and brought back his consciousness by loudly calling him. Another day Latu went to meditate in one of the Shiva temples just after noon. But when it was almost evening, there was still no news of Latu. The Master was anxious about him and sent some one to search for him. It was found that Latu was deeply absorbed in meditation and his whole body was wet with perspiration. On hearing this Sri Ramakrishna came to the temple and began to fan him. After some time Latu returned to the plane of consciousness and felt greatly embarrassed at seeing the Master fanning him. Sri Ramakrishna, however, removed his embarrassment by his sweet and affectionate words.

At this time Latu was in high spiritual moods day and night. With reference to this, the Master himself once remarked, 'Latu will not come down, as it were, from his ecstatic condition.'

Latu loved Kirtan—congregational songs to the accompaniment of devotional dance. Even while at the house

of Ramchandra, if he would see a Kirtan party, he would run to join it, sometimes forgetful of his daily works. When Latu came to Dakshineswar he got greater opportunities to attend the Kirtan parties. On many occasions he would go into ecstasy while singing with them.

A straw best shows which way the wind blows. Sometimes insignificant incidents indicate the direction of the mind of a man. One day Latu, along with others, was playing at an indoor game called 'Golakhām'. 'Golaka' means heaven. The point aimed at by each player was that his 'piece' should reach 'Golaka'. In the course of the play, when the 'piece' of Latu reached the destination he was so beside himself with joy that one could see that he felt as if he had actually reached the salvation of life. Sri Ramakrishna was witnessing the game. When he saw the great ecstasy of Latu he is said to have remarked that Latu was so happy because in personal life he was so eager to attain liberation.

Sri Ramakrishna used to say that frankness is a virtue which one gets as a result of hard Tapasyā in many previous births; and having frankness one can expect to realize God very easily. Latu was so very frank that one would wonder at seeing such a childlike trait in him. He would unreservedly speak of his struggle with the flesh to the Master and receive instructions from him.

Once Sri Ramakrishna told Latu, 'Don't forget Him throughout the day or night.' And of all forms of spiritual practices it seems Latu laid the greatest stress on repeating the sacred Name. This also was his instruction to others who would come to him for guidance in later days. To a devotee who pathetically asked him, 'How can we have self-surrender to God whom

we have never seen?'—Latu Maharaj said in his inimitable simple way: 'It does not matter if you do not know Him. You know His name. Just take His name, and you will progress spiritually. What do they do in an office? Without having seen or known the officer, one sends an application addressed to his name. Similarly send your application to God, and you will receive His grace.'

With all his spiritual longing, Latu's chief endeavour in life was to serve the Master. Once he said in reply to one who questioned him as to how the disciples of Sri Ramakrishna got time for worship when they were so much devoted to his service, 'Well, service to him was our greatest worship and meditation.'

Latu accompanied Sri Ramakrishna as a devoted attendant when he was removed to Shyampukur and thence to Cossipore and served him till the last moment. Latu was one of the chosen few to whom the Master gave the Geruya cloth as a symbol of Sannyāsa. Afterwards when the actual rite was performed and the family name had to be changed, Latu was named Swami Adbhutananda by the chief disciple of Sri Ramakrishna, perhaps, because the life of Latu Maharaj was so wonderful—Adbhut—in every respect. Latu Maharaj was one of the first three members of the Ramakrishna Math at Baranagore. It was they who first gave the start and others joined them to make the Brotherhood complete.

After the passing away of the Master, Latu Maharaj accompanied the Holy Mother to Brindavan and stayed there for a short period. His love and reverence for the Holy Mother was next to that for the Master, if not equal. The Holy Mother also looked upon him exactly as her own child. At Dakshineswar when she had had to pass

through hard days of work, Latu had been her devoted assistant. Brought up in a village atmosphere she was very shy and would not talk with anyone outside a limited group. But as Latu was very young and had a childlike

attitude towards her, she was free with Latu. The depth of love and devotion of Latu Maharaj to the Holy Mother throughout his whole life was wonderful and beggars description.

(To be concluded)

END HUMAN MISERY

BY MANU SUBEDAR, B.A., B.Sc. (LONDON), BARRISTER-AT-LAW,
M.L.A. (CENTRAL)

The incapacity to react properly to events and incidents on the part of millions of men and women is at the root of all (or most) suffering in the world. We permit our anger to take us in language and imagination beyond what is reasonable and proper, or even possible. The Jew, who has been deprived of his all in Hitler's Germany, wishes and says that he wants the blood of Hitler. When I asked him whether Goebbels and Goering and others were also not guilty and would not continue the persecution of the Jews, he included them in the list of those on whom he would have his vengeance. When I said that the whole Nazi Party in Germany had the same feeling and would act in the same manner, the list of the intended victims of counter-persecution increased. When I pointed out that the bulk of the German population had indulged in Jew-baiting, some of them even without any profit or advantage to themselves, he indicated that the German people should be brought under Anglo-Saxon control and sternly put down. It was only when I asked him what about the women and children of the Nazis and of Germany, that he realized the *reductio ad absurdum* of the proposal for violent revenge against large communities.

I pointed out to him that if this was his programme, which he was unable to put into effect merely because he and his brother Jews had not the resources, he was no better than Hitler whom he was condemning. After the counter-persecution of the Jews had ended, the German children, if any were left, would harbour the desire for blood and revenge, and the chain of evil would continue.

BREAK THE CHAIN OF EVIL

It is necessary for the peace and progress of humanity that this chain of evil, this vicious circle, this link of revenge, should be broken. Sometimes it is in a visible form; sometimes its voices and echoes would be heard aloud everywhere in angry growls across the ocean. But whether it breaks out virulently in the form of a war (such as the one through which the world is now passing), or whether it remains dormant in the form of hatred on account of race or colour, dominating intolerance of one people over another, jingo exclusiveness, aggressive and demonstrative sullenness of the oppressed, or bad manners and bluff of the oppressor, the interests of humanity demand that its seed should be uprooted and burnt. Force and violence are no solution for the lasting troubles

of the world, but are only a landmark in human march towards horror and brutalization. The so-called war to end war in 1914-18 failed to accomplish its purpose, but, on the contrary, led to preparations for an even more deadly struggle. The Nazi idea of a total war is a complete negation of all that human life and culture have stood for in the past, at least to the extent of giving lip-service to it, because, outside the Nazi world, there have been others, who have preached one thing and practised another thing.

HUMAN OBLIGATIONS

The titanic struggle now going on in the world must raise the reflection in the mind of every right-thinking man, that something is wrong somewhere. It is not only necessary for a man to be a good son, a good brother, a good father, a good neighbour and a good citizen. World events are showing that every man must be something more than this—a good human being. To what limits of evil can an individual go in order to secure the good things of earth for himself, forgetful of what he is inflicting in the process on others? There will be cynics, who will say there is no limit. But every great moral teacher of mankind has taught not only restraint and tolerance, but definite obligation to others. Charity and sharing of the good things with others have been the tradition in every faith. The economic complications in the present-day life have rendered many of these virtues simple, copy-book maxims. When a man acts by himself towards another individual, he can see what he is doing. When a man acts as part of a system, he does not see what the system is doing to others, and in many cases he does not want to see, because the sight is unpleasant. It is necessary in modern life not merely to be loyal

to the group to which one belongs, but to see that the group as a whole is not doing anything terrible (anything that one would not like to be done to oneself) to other human beings. Inside the country, the law intervenes, protecting children, women, workmen and employees, members of the public as users of the road, railway, inns, restaurants, and in various other capacities. In other words the State intervenes wherever there is a possibility that some one, on account of superior opportunity, or superior resources, is trying to take advantage of the weakness and the helplessness of some one else. Religion and ethics have been thus fortified by law, arising out of the enlightened conscience of the country as a whole. This is what is extolled as human civilization. And yet the same people, who support or even actively work for such legislative provisions, protecting the weak inside the country, are intolerant towards, and sometimes actively engage in measures and activities against other human beings outside their group, which has left frustration, misery, deprivation and, in the event of the war, untold horrors and miseries.

FEAR AND GREED

The guiding principle for human beings is self-preservation and when this self-preservation is thought of collectively, many measures, which an individual would never take by himself, are adopted not with any reluctance, but with great enthusiasm. Men, who would not individually do any harm in their dealings with another human being, have been worked up under discipline to destroy recklessly the persons and property of those, whom they consider as their enemy. The origin of such enmity is partly fear, but largely greed. The outward

expression of this is the harbouring of a sense of injury with a view to taking revenge when the opportunity occurs. Months and years and decades are taken to prepare and, as the conflict is in the field of physical violence, history shows that the outcome has been intermittent, and that abundant seeds of further trouble are always left behind.

Politicians, though much reviled, are doing what they can, but they cannot, in the very nature of things, look beyond their nose or deal with issues further than the immediate. That is why there appears to be very little hope for the world in the direction indicated above, viz, the elimination of the seeds of the poisonous plant of violence and the breaking of the chain of revenge. Such a breach is possible only when not only the oppressor is removed, but all oppression is removed. If the link of evil is to be broken, somebody in the chain must turn round and approach the other side not with anger, but with love. The tolerance, which has been preached in the great religions of the world, is not tolerance towards evil. It is forgiveness of the past and sternness on oneself with a view to preventing an overwhelming feeling of anger and revenge. In every such quarrel the righteous man must condemn the wrongdoers on both sides and entertain sympathy and commiseration for the sufferings of the common man on both sides.

DESTROY THE SEEDS

He, who yields to the evil passions, is not necessarily brave. Nor is he, who manifests tolerance, necessarily weak. I invite every reader to try a personal experiment for himself, and for twenty-four hours suppress a feeling of annoyance, reproach, condemna-

tion, and violence towards others and all ideas and schemes for achieving these results. He will find it very difficult. In a world in which incitement is the order of the day—incitement through propaganda and through prejudice, through words and through gestures, and in a million other ways between individuals and groups and nations, races and colours—he will find himself in cold isolation. Let him try to throw oil over troubled waters and he will find that both the combatants turn on him for attempting to show them the better method. But on reflection, it would be discovered that the easier is not the best method. What is fatally facile is a mark of corrosion of the human spirit. It undermines all that mankind has built up and claims as its high heritage of civilization. The major function of man is not to grab and, in the process of grabbing, destroy recklessly, because somebody more powerful is bound to come round and the erstwhile oppressor may be suppressed. It is when men forget their link with God, who has created all as equals, that they lay the foundation for trouble. The course of such troubles is sometimes dull like a river in summer-time, but sometimes it is stormy and rapid, devastating all in front of it, like the great rivers of the world when flooded by an unusual downpour. On the physical plane, men will learn river engineering in order to prevent disasters like those which have occurred hitherto. But on the moral plane, men do not wish to learn. Giving way to every feeling of annoyance and of intolerance, they are swept off their feet into a violent effort to bring about an immediate corrective. What results, however, is mighty disasters, in which most of them are destroyed. The destructions in the form of wars leave behind seeds that create

new Frankensteins, new illusions, and new excuses for a further series of aggression and violence. In other words, in a continuous chain of causation, of actions and reactions, the best human instincts are blunted and the best of human civilization is wrecked. The method of stop-

ping these evils altogether by destroying their seeds, or of easing them and reducing their malevolence in the first instance, is what one has to seek and, having found it, it is the duty of every decent human being to get it accepted by sane people, if any are left in the world.

WHAT IS HINDUISM ?

BY PROF. SUNITI KUMAR CHATTERJI, M.A., D.LIT. (LONDON)

The following five questions were addressed by a Muslim friend to Mr. Nirmal Chandra Chatterjee, M.A., B.L., Bar-at-Law, President of the Bengal Branch of the All-India Hindu Mahasabha, and Mr. Chatterjee passed them on to me for my reply. Scholars know how difficult it is to define a religion like Hinduism which is as comprehensive as life itself, and I have tried to do it to the best of my light as a convinced believer in and follower of the Hindu way of thought and life. Criticisms and discussions are invited from persons who have thought over the matter, to enable us to arrive at a more satisfactory and all-inclusive description or definition of our religion.

Question 1: (a) What is Hinduism ? (b) Are Hinduism and Hindu Religion identical ? If not, what are the differences ?

Answer: (a) Hinduism is a religion without any formal or official creed. It is a federation of different kinds of religious experience, rather than a single type of religious experience excluding or denying all other types. It is the religion which naturally evolved on the soil of India among the Indian people (of diverse racial origin and originally with different cultural backgrounds and spiritual outlooks), some of the

most characteristic features of which were discussed, described, and formulated or given a poetic expression to by Indian sages and thinkers, and saints and devotees—Rishis, Jinas, Buddhas, Āchāryas, Siddhas, and Bhaktas—from the days of the Vedas (and even earlier) downwards. A sympathetic understanding of the diverse forms of religion in its motives, ideals, and practices has always characterized these thinkers and saints. The following are some of its salient characteristics:

(i) It believes in, or seeks to establish by reason, an Ultimate Reality, which man (who in his essential being, which continues after death, is a part of this Reality) can attain through self-culture and knowledge and intuitive experience, or through Its own grace (the grace of God)—a Reality which both transcends life as we see it and is immanent in it.

(ii) It recognizes and seeks to remove the various kinds of misery that are in life.

(iii) It embraces life and the universe (which are unending throughout the Kalpas or aeons) in all aspects, and does not look upon man as something detached from the world of Nature to which he belongs. Man

and the universe are expressions of the same Divine Spirit (Paramâtman) or Energy (Shakti) or Order (Rita) working through them.

(iv) It does not pin itself down to the experiences and opinions of any single individual—Incarnation or prophet—although it reverences all. It recognizes that the Ultimate Reality manifests Itself in various forms, and that Truth is approachable by diverse paths, and as such does not insist upon or inculcate a particular creed which must be accepted by all and sundry. It believes that man can attain to the *summum bonum* in life through the best that is available in his environment followed in a spirit of sincerity and charity.

Some doctrines like Karma or man's action determining his fate, and Samsâra or transmigration, are almost universally believed in by Hindus (including Brahmanists, Buddhists, Jainas, and others), but it is not required of everybody to subscribe to these as a compulsory creed.

(b) If the word 'religion' is taken in its original sense in Latin (from Latin *relegere* 'to collect, to ponder over, to give heed to, to observe, to care'), viz, 'pondering over (the mystery of being, of the Divinity that is behind life)', then Hinduism (i.e., the Hindu way of thinking) and Hindu religion are identical. The question can be better answered in the Hindu way. Religion covers (i) thought or philosophy, and (ii) life. The second is based on the first, especially when we act consciously; as one thinks about life seen and life unseen, so one acts. The practical aspect of Hinduism we often popularly call Dharma, which means 'that which holds', i.e., the way or rule of life. Dharma, or religion in practice, is (i) Nitya-dharma, the eternal laws of morality which must be followed by

all (e.g., truth, non-stealing, non-injury), as well as (ii) Laukika-dharma, the secondary rules of life, which differ with different ages, lands, and peoples (e.g., performing certain ceremonies, fasting, avoiding certain foods, etc.). Hindu Darshana ('sight' or 'insight', i.e., philosophy) and Hindu Dharma ('the holding one', Hindu usage, religious and social life, custom) are the two aspects, the obverse and reverse, of Hinduism. Ahimsâ or non-injury to all life, Karunâ or loving-kindness, and Maitri or active good-doing are among the highest duties, the highest Dharmas, of man. Socially man has a threefold debt—Rina—to pay: Deva-rina or debt to God by worship and by service, Pitri-rina or debt to the forefathers by marrying and having a family, and Rishi-rina or debt to the sages by study and dissemination of knowledge. Detachment from the world and from the concerns and affairs of the world, and a spirit of renunciation (Vairâgya, and Tyâga), are looked upon as inevitable corollaries to an all-absorbing desire for attaining to the Ultimate Reality which is freedom or salvation (Moksha) for man from all sorrow and suffering. Dharma or the good or virtuous life, Artha and Kâma or the good things of life and joy and happiness acquired through Dharma, and Moksha or liberation from the bondage of life—this is the fourfold aim in the life of man.

Question 2: What are the books or scriptures that contain the definition of Hindu religion?

Answer: As said before, Hinduism does not adopt a single form of religious experience as the sole or the only true one. Consequently, books giving the experiences or opinions of different men cannot singly give the whole truth, the entire range of thought that Hinduism enfolds. The Vedas (includ-

ing the Upanishads), the *Rāmāyana* and the *Mahābhārata* (the latter including the Bhagavad Gita), the Purānas, and the Smritis, and other works, contain and explain the main ideas relating to thought and life in Hinduism; and there are the various philosophical treatises, texts and commentaries, and devotional hymns and discourses by medieval and modern saints, which give the different types of religious thought and experience which are found in Hinduism.

For those who want to study one or more 'scriptures' to form some idea of Hinduism, I would suggest the following:

(i) The thirteen principal Upanishads (particularly the *Isha*, the *Kena*, the *Katha*, the *Mundaka*, and the *Shvetāshvatara*).

(ii) The Bhagavad Gita (supremely important for Hinduism).

(iii) The *Shraddhotpāda-Shāstra*, a work on the Mahāyāna form of Buddhism, by Ashva-ghosha, found only in Chinese (and English) translation, the original Sanskrit being lost. (Buddhism is but one of the forms of Hinduism—'the export form of Hinduism' as it has been called by an eminent authority on Hinduism and Buddhism).

Among modern works, the following may be recommended:

(i) Works on the life and teachings of Sri Ramakrishna Paramahansa.

(ii) The writings of Swami Vivekananda and Sister Nivedita.

(iii) Sir Sarvapalli Radhakrishnan's *Indian Philosophy* (2 vols.) and *Hindu View of Life*.

(iv) *Sanātana Dharma: an Advanced Text-book of Hindu Religion and Ethics*. Published in 1904 (2nd edition) by the Board of Trustees, Central Hindu College, Benares.

(v) Sir Charles Eliot's *Hinduism and Buddhism*, 3 vols.

(vi) J. Estlin Carpenter's *Theism in Medieval India*.

(vii) Rabindranath Tagore's *Sādhanā*.

(viii) Ananda Kentish Coomaraswamy's *Dance of Siva*.

(ix) *The Cultural Heritage of India* (8 vols.), the Ramakrishna Mission, Belur, Bengal.

Question 3: Can a man with all the beliefs and practices enjoined in the Koran or the Bible or in the Panchashila of Buddhism be recognized a Hindu if he so desires?

Answer: Certainly, provided he does not flout as false or erroneous and sinful the considered opinions of Hindu philosophy (e.g., the idea that the One Ultimate Reality manifests Itself as many, and that worship through images is not only *not a sin* but is a stage in our progress Godwards which is necessary for many people), does not so long as he is living among Hindus go counter to long-established Hindu notions of propriety and good form (e.g., in the matter of eating beef), and does not seek to make converts to his own ideas of religion by force or fraud.

Question 4: What are the qualifications that a human being born anywhere on earth should possess in order to be known as a Hindu?

Answer: Hinduism does not seek to lick into a standardized type with the 'Hindu' name all the various manifestations of the human mind and of humanity: it recognizes diversity on the basis of unity, and seeks no imperialism on the spiritual plane. Any natural religion, which is not intolerant of other religions, thinking itself to be the specially favoured path of God before which the rest must yield (e.g., the ancient religions of Babylon, Egypt

Greece, Italy, the Teutonic, Celtic, and Slav worlds; Mazdaism; the religion of China; the Shinto of Japan; the religions of Africa, of Oceania, of Pre-Columbian America), is in harmony with Hinduism, the natural religion as it evolved in India. But if any individual feels specially attracted to Hinduism, and wishes to call himself or herself a Hindu, he or she can only be expected to possess the following qualifications :

(i) He or she must have a broad charity and fellow-feeling for all religions, and must accept the position that all religious experiences are true and are inevitable in relation to their land, age, and race, and that it is a sin to seek to destroy a religion or cult so long as it does not infringe upon the rights of others. If he or she does not believe in the possibility of a fusion or synthesis of the various types of religious experience, there must be at least the convinced support for a federation of different kinds of religious culture rather than for their suppression by a single type.

(ii) He or she must have a knowledge of one or more of the special forms of religious experience which developed in Hinduism, and an intelligent appreciation of these. He or she may affiliate himself or herself formally to any particular type of these religious experiences, according to his or her spiritual needs or tastes.

(iii) While following scrupulously the Nitya-dharma, mentioned in answer to question 1(b), he or she is expected, so long as there is the desire to be known as a Hindu (and particularly when he or she is living among Hindus), to conform to the more important Laukika-dharmas of the Hindu people.

As in its local, temporal, and racial aspects Hinduism is an expression of the

culture of the people of India, it can only be expected that a non-Indian who seeks to live in India as a Hindu will identify himself with the well-being of the people of India, within legitimate bounds, i.e., without trespassing upon the rights of other peoples. For one who accepts Hindu philosophy and religion and lives outside Hindu lands, there will be no citizen's obligations to India and no need to adhere to the Laukika-dharma of Hindudom in India.

Question 5: What are the beliefs and practices that disqualify a man from being called or known as a Hindu ?

Answer: See answer to question 3.

Absence of a spirit of reverence for Hindu thought (as in the Hindu scriptures) and for the Hindu way of life is an essential disqualification.

(i) If a person believes that God's truth is denied to people outside of a particular religion and that those (including Hindus) who do not belong to that religion or will not accept it are damned in the sight of God, he or she cannot be known as a Hindu.

(ii) If a person believes that those who entertain a belief or follow a practice or ritual held to be repugnant or sinful by his or her own religion, are sinning in the sight of God even if such a belief, practice, or ritual does not infringe upon the religious or civil rights of others (e.g., worshipping through symbols or images, as in the case of Hindus including Buddhists, and Roman Catholic Christians), he or she cannot be known as a Hindu.

(iii) If a person lives among Hindus and does not follow the well-established Hindu notions of propriety and right living subscribed to by the general Hindu public opinion (e.g., in the matter of marriage and divorce or the absence of it, in avoiding

certain foods, in following certain feasts and festivals, etc.), i.e., if there is no conformity to Hindu usage in the matter of Hindu Laukika-dharma (in addition to following entirely Nitya-dharma), while living among Hindus, he or she cannot be known as a Hindu.

In the case of an Indian person, particularly when living in India, if he or she does not have the conviction of being an Indian first and something else afterwards, one whose natural background is the life and culture of India of which Hinduism is an integral part, he or she cannot be a Hindu.

In conclusion, it is with the greatest pleasure I quote the following: 'In my opinion the best ideal will be to seek unity in the midst of diversity, and to recognize that diversity of religious thought is bound to remain. There is a passage in the Holy Koran which says that God could have so moulded humanity as to have only one religion, but He preferred to test mankind, to see how they use their gifts of understanding and discernment. It appears that this diversity of thought is a part of the scheme of things and is quite in keeping with the scheme of Nature in other directions. The trees, the flowers, and the fruits are a significant illustration of Nature's love of variety, with their different colours and flavours and perfumes. Let us recognize that all religions have a right to exist. With this broad basis of fellowship let us study them and respect them. This is what the Sufis and mystics of India, who based their spiritual conquests on sympathy and love, did in the past, and this is the spirit in which India may find the best solution of its cultural problem in the future.' (*The Cultural*

Problem: Oxford Pamphlets on Indian Affairs, No. I, pp. 24-25).

These sentiments have been expressed by a distinguished Indian Muslim statesman, Sir Abdul Qadir, formerly Adviser to the Secretary of State for India, now Chief Justice of Bahawalpur State. Similar broad and charitable views have been expressed in his interpretation of Islam by Maulana Abul Kalam Azad, the Râshtra-pati or President of the Indian National Congress, who in his person inherits the best traditions, spiritual and cultural, of India—particularly Islamic India—and of Arabia, by his insistence on the fundamentals of religion, relegating the proper secondary position to the accidentals—these fundamentals being Faith in God and doing good—the fundamentals, in fact, of all natural religions; and it seems that the best thought in all religions can be in harmony with them. All the sorrows and sufferings of Mother India will be over when we Indians, particularly the Muslims amongst us, follow the lead of men like Abdul Qadir and Abul Kalam Azad, whose views will give them an honoured place in a brotherhood which is wider and higher than any brotherhood of an exclusive sectarian religion or organization, viz, the brotherhood of man,—and not of men like the late Sir Muhammad Iqbal when he wrote his Urdu poems *Shikwah* and *Jawâb-i-Shikwah* in the spirit of a militant, intolerant, and all-exclusive Islam which failed to recognize that God did not have a favourite people or religion and was not the exclusive property of a particular group of men but belonged to the whole of humanity as a Just and Impartial Creator, Sustainer, and Taskmaster, who fulfilled Himself in many ways and not in a single one only.

THE 'HINDUISM' OF THE KERALA CHRISTIANS

BY PROF. P. J. THOMAS, M.A., D.PHIL. (OXON), M.L.C.

The well-known community of Christians inhabiting the States of Travancore and Cochin and further north the Malabar Coast, often called 'Syrian Christians' (because they use Syriac language for their worship), are mostly descendants of caste Hindus converted by one of the twelve apostles of Jesus, Christ, St. Thomas, who is believed to have come to Kerala by sea in 52 A.D. and to have died in Mylapore (Madras) in about 68 A.D. after preaching the gospel all over S. India and, perhaps, beyond. Cranganore, where he landed, was then the greatest port of India. It was also called 'Muchiri'; hence the Greek name 'Muziris'. It was the capital of the powerful Chera kings who ruled over all Kerala and some tracts beyond the Ghats. In the surrounding country then lived and still live the great majority of the Nambudiri brahmins, a class of Vedic brahmins noted for their gentle bearing and unostentatious learning. The Christian tradition is that about sixty-four of these Nambudiri families were received into Christianity by St. Thomas and that there were among them some families of Addhya (Arya?) brahmins of high status. This tradition is supported by various evidences; nor has it been challenged by the Nambudiris themselves. At any rate, it is certain that the first converts to Christianity were men of high social position. According to some accounts, even a Chera king (Palli Banavar) accepted Christianity, but seems to have given up his throne on doing so. At a later stage (Circa 345 A.D. and 825 A.D.) Christian traders from Mesopotamia and Persia are said

to have colonized in Malabar, and some of them must have got mixed up with the Hindu converts. This did not make much difference, because the foreigners were few, and they readily conformed to local customs, as did the Sakas and Gujars who settled in N. India later and got absorbed in Hinduism. As is well known, Hinduism has a unique genius for absorbing alien peoples and even alien customs, almost unperceived. The colonists thus soon became more Indian than even the indigenous folk!

The notable feature about the Syrian Christians (who now number over a million, and stand high in economic and educational status) is that they have been socially united with their Hindu neighbours. Whether in physical features, dress, or social customs, there was for long little difference between them and caste Hindus. The Christians observed nearly all the social customs and caste practices of the Hindus, and mingled with them in national and even temple festivals. In fact they obtained a social status in Kerala which was not below that of the caste Hindus. They were patronized by many kings of Kerala and dwelling places were made for them in the vicinity of royal palaces. In many an old metropolis of Kerala, the church even to-day stands in close proximity to the royal palace and temple, and was generally built on ground presented free of tax for all time and, perhaps, with funds granted by the ruler. Offerings were often made by leading Hindus to those churches. In this way, the planting of Christian communities in many places was due to the special patronage of some Hindu prince

or chieftain. That the concord existing between Hindus and Christians was not confined to social relations but to religious life will be evident from many facts. Christians formerly took part in temple festivals and got in turn similar co-operation from Hindus at their own church festivals. Syrian churches till lately needed nearly the same paraphernalia for their festivals as Hindu temples; and such articles (State umbrellas, ornamental torches, *Kadina*, *Venchâmara*, etc.) were mutually lent between temples and churches. There has also been a long-established custom, in one place at least, of a temple lending its elephants for procession in the neighbouring Christian church. In fact, in former days there was much in common between temple and church in architecture and external appearance. Churches had also large landed properties and were administered in about the same manner as Hindu Devasthânas. It is no wonder, as Rajasabhabhushana K. Chandy states in an article in *Social Welfare* (August 1942), that in popular belief the temple god and the saint in whose name the church was dedicated were associated together and that certain Christian families received Prasâdam from temples. It is said that one of the twelve trustees of a certain temple formerly was a Christian. Even to-day, members of certain ancient families continue to visit temples. In these circumstances, is it any wonder if intimate co-operation went on between the followers of the two religions? Christians, although professing a non-Vedic religion, were not regarded as Mlechhas; on the other hand, various time-honoured practices indicate that they were regarded in a quite different way. A curious custom which has survived till this day is that ghee made impure by contact with Hindu untouchables was taken

to a Christian so that by his touch it might be made pure again. There is also an old proverb to the effect that the Nazrani (Syrian Christian) should not be regarded as impure. All these indicate a state of great concord between the followers of the two religions, at a time when Manu's law was predominant.

What was the cause of such remarkable amity between these Christians and their Hindu neighbours? This was partly due to their ethnical and social affinity. It was due also to the fact that the Christians were fulfilling an important economic function and were enjoying a high economic status. In Hindu society, the three high castes—brahmin, Kshatriya, and Vaishya—predominated. In Kerala, the Nambudiri was the brahmin and the Nairs fulfilled the function of the Kshatriya; but there was no class to fulfil the function of the Vaishyas, who were economically the most important. Syrian Christians apparently stepped in to discharge the Vaishya functions—namely, trade and money dealings. Perhaps the older priestly families considered such work *infra dig*; but the rank and file found in this their opportunity. Help in this regard must have been received by their contact with Syrian colonists who were traders by profession. For many centuries, these people controlled the lucrative trade in the pepper of the Malabar Coast. They had ships and carried on trade with Arabia, Persia, and Abyssinia in the west, and with Burma and Malacca in the east. This brought the Christians wealth and influence. They also carried on the internal trade and collected the king's customs. The rulers, therefore, found it advantageous to confer their patronage in a special manner on these Christians. There are still preserved two copper plate grants, both ostensibly

from Chera kings of early centuries, in which valuable privileges were conferred on the Christians of Cranganore and Quilon respectively. These privileges (traditionally seventy-two in number) include the use of decked elephants, State umbrellas, etc., at church festivals and marriages, the privilege of constructing stylish houses, and the right to service from certain Hindu functionaries. This last-named privilege is said to have extended over seventeen of the Hindu artisan and other classes (not untouchables), and there are still vestiges of this in many areas. All this, perhaps, means little now; but they meant a great deal of social prestige in those days when all social relations and ceremonial precedence were decided by long-established custom, and any unauthorized change would be visited with severe punishment from the ruling powers.

While it is true that the economic prosperity of the Christians was the basis of their high social status, it must be admitted that the social unity between the Hindu masses and Christians was also largely due to the fact that the latter also conformed to the same mode of life and observed the same taboos in regard to food and drink as their Hindu neighbours. It is said that the Chera king, Palli Banavar, after accepting Christianity, as said above, retired to the precincts of an out-of-the-way temple and died there performing Tapas; the god he worshipped is still shown; it is a bearded Vishnu (?). Or was it an Indian image of Christ? A small bronze statue of the king is still found there; it has a cross and Rudrākshamālā hanging around the neck. This symbolizes the early Christianity of Kerala; it was clearly a Hinduized Christianity, and must have then appeared to the average Hindu somewhat like a Darshana of Hinduism, and,

therefore, did not appear as an alien religion. As among brahmins, priesthood became hereditary in one or two of the Addhya brahmin families converted by St. Thomas. As high priests (bishops) did not marry, a nephew was selected to succeed.

Many of the Christian families were strict vegetarians formerly; and even those who ate meat strictly avoided beef. That was also the custom of most of the caste Hindus, i.e., Nairs; and only the Nambudiri brahmins were strict vegetarians. It is true that Hinduism is the most tolerant of religions, but it must be conceded that the Hindu social system was for long the most intolerant. While the orthodox Hindu tolerated all forms of religious belief and practice, he denied social contact to those who ate things considered impure. Beef was the principal of these taboos. Hence the great barrier between caste Hindus and untouchables, between Hindus and Muslims.

Not only did the Christians of Kerala observe the taboos in regard to food; they also strictly conformed to nearly all the social customs of Kerala. At birth, marriage, and death, they observed the same customs as caste Hindus; even now the Pula (or pollution) connected with death is observed and Shrāddhas are performed among the orthodox families. Like the caste Hindus, they kept the untouchables away from them and performed ablutions when they or their kitchens were polluted. So fastidious were they in these matters that their priests are said to have refused to eat with dignified Portuguese ecclesiastics when they first came in the sixteenth century. According to the decrees of the Synod of Diamper (1599), many Christians of the time had to perform purification ceremonies if their kitchens were polluted

by the touch of Shudras. The custom of consulting astrologers was also common. The Synod of 1590, under the lead of the Portuguese archbishop, censured such definitely Hindu customs, and forbade many of them under severe penalties; but they continued to prevail in several parts of the country till quite recent times.

After further contact with European missionaries, especially after the introduction of Western education, many of these customs and taboos have disappeared or have become less common; and more freedom in regard to food and drink has come to prevail. This has weakened the social concord that formerly existed between caste Hindus and Christians, and in certain areas the social status for long enjoyed by Christians disappeared in course of time. While formerly churches were built in close proximity to temples, to-day they must be built as far away from temples as possible. The old co-operation in regard to festivals has also diminished or disappeared. Formerly Christians did not carry on conversion work as a rule; at any rate, conversion from lower castes was rare. But with the spread of European mission work the position changed and the influx of the lower social strata into Christianity led to a lowering of the general social status of all Christians vis-a-vis the Hindus. It is true that the Syrians did not intermarry or even interdine with the new converts; separate places were built for their worship. Yet various factors have worked for broadening the barrier between Christians and caste Hindus. However, in the towns these barriers are breaking down under the influence of modern ideas.

In spite of recent changes, Syrian Christians are still Hindus in social outlook, and most of them treat the back-

ward classes much in the same way as caste Hindus. They still have a veneration for the Sanskrit language and the Hindu epics which their ancestors studied and treasured. Among Catholic Syrians (who are well over half the total number of Syrian Christians) and to some extent among the Jacobite Syrians (who form the next numerically large group) many old Hindu practices still prevail. In many places, the maintenance of such practices is essential if Syrians must obtain the traditional services from the Hindu functionaries of the village. Is it any wonder if the more orthodox among the Syrians frowned at the missionaries when the untouchables were brought into the faith, and gave support to caste Hindus in their exclusion of untouchables from temples? But the number of such Christian Sanâtanists has fallen considerably and that tribe is bound to be soon extinct, if not already so.

Thus we see that the concord between Christians and Hindus in Kerala has been due largely to the Christians keeping up a great part of the social heritage of the Hindu ancestors. Was this in keeping with Christian principles? On this a fundamental difference of opinion has for long existed. Even in the Catholic Church, opinion is divided on the point. Many still support the view of the French missionary, de Nobili, who allowed his brahmin converts to remain separate with all their caste practices, but a large number now considers that such practices compromise Christian principles. There is no doubt that some aspects of the Indian caste system are incompatible with the brotherhood of man which is the corner-stone of Christianity. At any rate it is certain that concord between caste Hindus and Christians on the old basis—i.e., observance of caste and exclusion of untouchables from social contact—cannot con-

tinue any longer. Fortunately, as the best minds in Hinduism are equally opposed to untouchability and caste exclusiveness, social concord may now be re-established on a new basis. The temple-entry proclamation of H. H. the Maharaja of Travancore has given a noble lead in this matter, and if economic justice will also be meted out to the backward classes, Hindu society will soon be rid of a fell canker which has been corrupting it for ages. The danger ahead lies not in the religious nor in the social sphere, but in the political. This must be averted by divorcing religion from politics, by making it possible for people of all

religions to live amicably. China has shown a notable example in this matter, but if India is to follow this example, a fundamental change is called for in the outlook of both Hindus and Muslims, and, perhaps, some modifications will be required in laws and customs. The problem as regards Hindus and Christians is really much simpler, especially in Kerala; but political forces are now tending to make it less simple in some parts of Kerala. However, with sensible lead in both communities, the differences can be settled amicably, and a new concord may be established on a more permanent basis. This is an end well worth striving for.

MAYA IN MODERN SCIENCE

BY SWAMI SIARVANANDA

Of all ancient philosophical theories no one has been so much misunderstood and criticized from different quarters as the famous *Mâyâ* theory of Shankara Vedanta. Yet the mystery of it is that it has survived the buffets of criticism all these years extending through nearly thirteen centuries. On one side there had been eminent critics of this theory both among men of speculative philosophy and men of practical religion, whose scathing criticism tried to destroy it at its very root; on the other hand we notice equally eminent and brilliant thinkers and profound mystics supporting and substantiating it both by reason and experience. And so, no wonder, that of all the philosophical thinkings of India, the Maya theory of Shankaracharya alone has deeply attracted the attention of all the students of Indian philosophy. Shankaracharya himself does not claim to be the originator of the Maya theory,

on the other hand, he avows that it is based on the *Nirvishesha-advaita-brahma-vâda* of the Upanishads. It is acknowledged by all unbiased students of the Upanishads, that the general trend of the Upanishadic philosophy is non-dualistic of the absolute type. And if an absolute non-qualified Intelligence (*Nirvishesha-brahman*) is accepted as the ground (*Adhishtâna*) of this phenomenal universe, then no other philosophical theory except the *Maya-vada* of Shankaracharya, can be rationally adequate to explain the apparent contradiction which pervades the whole of our experiences of the phenomenal world.

It is sometimes wrongly interpreted that the Maya theory means *total unreality* of the phenomenal world: we can understand that such notions are easily formed on a superficial reading of some of the Vedantic dicta like, '*Brahma satyam, jaganmithyâ, jiva brahmaiva*

nâparah,—Brahman is the real, the phenomenal universe is unreal, the individual soul is verily Brahman and not different from It.' Shankara also uses the word Mithyâ for the Adhyâsa of the phenomenal world in his *Vedanta Bhâshya*. But a little first-hand study of the literature of Shankara Vedanta would convince us in what sense the word Mithya or unreal has been used. As Vachaspati Mishra tells us in his famous *Bhâmati* annotation on the Shankara Bhashya of the Vedanta Sutra, that Mithya or unreal has two meanings, one is Apahva, i.e., negation and the other is Anirvachaniya, i.e., inexplicable or undefinable. And when the Vedantin says that this world is unreal, he means it not in the first sense, but only in the second. Madhusudana Saraswati in his *Advaita Siddhi* affirms the same view that Mithya means Anirvachaniya. Then, again, Padmapadacharya, the famous disciple of Shankara, in his commentary *Pancha-pâdikâ*, explains the true import of the epithet Anirvachaniya thus: 'Sadasadbhyâm anirvachaniyam,' i.e., what is different from both (absolute) Being and (absolute) non-being, is Anirvachaniya. If there be an entity which can neither be affirmed as absolute Being, nor as absolute non-being, then it is certainly an undefinable, inexplicable something. And the phenomenal universe of our everyday experience, as we shall see later on, is such an entity. So when the Advaitins say that this world is Maya and unreal, they mean, strictly speaking, that it is neither real, nor unreal, in the absolute sense, like a chimera or a hobgoblin; it is something inexplicable. It may not be unreal but it is certainly non-real. Sri Swami Vivekanandaji has beautifully elucidated this point in his lecture on *Maya and Illusion*. He says, 'But the Maya of the Vedanta in its

last developed form, is neither Idealism, nor Realism, nor is it a *theory*. It is a simple statement of facts—what we are and what we see around us.' Further on he explains himself: 'This world has no existence. What is meant by that? It means that it has no absolute existence. It exists only in relation to my mind, to your mind, and to the mind of everyone else. We see this world with our five senses, but if we had another sense, we would see in it something more. If we had yet another sense, it would appear as something still different. It has, therefore, no real existence; it has no unchangeable, immovable, infinite existence. Nor can it be called non-existence: We see it exists, and we have to work in and through it. It is a mixture of existence and non-existence!' 'Our whole life is a mixture of this contradiction of existence and non-existence.' Indeed this contradiction exists not only in our experiences and knowledge, but also in our practical life. Sri Swamiji has expatiated on this point in his own inimitable style in the aforesaid lecture on *Maya and Illusion*. I do not mean here to enter into the dialectic of the Maya theory, for that I refer our readers to *Advaita-siddhi* and *Chitsukhi*, the two monumental works on Advaita polemics. We shall try to show simply that Maya not only pervades our experiences, but has entered into the domain of certain positive sciences of to-day.

Beginning from the early dawn up till late at night, the whole of our daily life is regulated by time according to our clock which again has been standardized with reference to the sunrise or the sunset. Now, this conception of time according to clock is as fictitious as the sunrise or the sunset itself. In short, it has no absolute value but is only relative, i.e., it is

true only so long as we are in a particular position on earth. But what is the feeling in our own mind?—that the time by our clock is an absolute verity, and we stand to lose a lot if we disregard it to be so. Yet, is it not of the same type of reality as the phenomenon of dream? While dreaming, every bit of the phenomenon also appears to be perfectly real! In both the cases, change the position or state, the experience also changes! Then again, when we try to lift our mind from our terrestrial time to the sidereal time of the astronomer, we come to a different temporal universe altogether. Our whole conception of time assumes a different form: the mathematical figures that our astronomy presents us in calculating the date of the birth of our galactic system and its evolution into stars and planets, are indeed so vast that before their immensity thought collapses. And ultimately we are forced to acknowledge with modern physics that cosmic time is but an abstract conception! I am not referring here to the metaphysical view of Kant, that time is but an *a priori* form of knowledge, I mean the ultimate verdict that a modern material science like physics is forced to deliver upon our notion of time.

There is still a stranger story to tell about time. We all feel that the past is all dead past. We cannot go back to the days of Akbar or Charlemagne however we may try. But modern physics tells us, 'No, it is quite possible to do so.' Time which is only one of the four dimensions of the continuum, is as much determined as the other three of the space, and in that capacity it is never *really* divided into two divisions, the past and the future by a definite 'now'. Our feeling about division of time, that it is divided into

three parts as past, future, and the 'spacious present', is wholly fictitious and relative. And, therefore, it is quite possible for us to travel back to the days of Akbar, to the sixteenth century, as we are travelling forward towards some futurity, say the twenty-second century. Theoretically it is not impossible. Do we require any further proof about the Mâyic nature of time? Indeed the English absolutist Bradley has truly said, 'Time is not real as such, and it proclaims its unreality by its inconsistent attempt to be an adjective of the timeless.' (*Appearance and Reality*). The greatest of modern scientists, Einstein, also asserts that 'all time is local', and, therefore, relative. There is no such thing as absolute cosmic time.

What is true of time is equally true of space. In our practical life space plays, perhaps, a more important part than even time. If we are to travel by foot from one place to another and if we be infirm and old, the distance appears to be the most stern reality of realities. The last mile often appears to be the longest mile! Suppose we are in India and here we measure our distance by miles, and miles by yards and feet. And every bit of these units of measurement appears to be true and real to all of us; we make use of them constantly in our practical life. Next, suppose we travel towards the north pole and there we measure the distances we cover by our same unit of measurement, the foot-rule or yard-pole, and be satisfied that we have gone through the same distances, as we do in India. But our physicist tells us, 'No, absolutely speaking you have not travelled the same distance in the north pole, as you do in India, according to your yard-pole. You do not know that your yard-pole itself has undergone a contraction when it is

taken to the north pole, due to the attraction of gravity. So a mile in India is not exactly the same as a mile in the north pole; according to the measurement by the same yard-pole, the latter is a bit less than the former. Hence it is plain that we only deal with relative values of space, while all the time we feel that we are dealing with the absolutely real space.

Next, when we lift our mind from the terrestrial space to that of the stellar universe and try to visualize the immensity of space by the astronomical computation of millions of light-years, our brain gets dizzy, and we feel ourselves wafted on the wings of imagination into the region of mere abstraction. From astronomy when we go to physics to study the nature of space in minutia, we find ourselves in a greater bewilderment, so much so that we have no choice left but to admit that the whole conception of space is as much a *concept* as time. Nay, modern physics tells us unequivocally that time and space are not two different entities outside us in which all things exist, but they are the two aspects of one entity, or call it a matrix, the time-space-continuum, in which our experiences of the phenomenal universe occur. But our actual feeling is just the opposite of it. Further, when we see a distant object, say the sun, we feel and say that it is so many millions of miles distant from us; and the light comes travelling through all this distance of fixed space, even as we travel from one place to another or as a wave in water travels from one point to another, only with this difference that light travels at the incredible speed of 186,000 miles a second. But Einstein tells us that, it is not light that is travelling through a fixed space, as we imagine, but the series of events called the light of the sun come to us through

the *warping* of space. There is no such thing as a fixed space as the ancient Euclidean supposed it to exist and as we all also feel it existing about us. Space is as much bending and warping as is time. I own, it is impossible for an ordinary mind to form an adequate mental picture of this warping of space, although it is the only ultimate finding about the space of the mathematical physics of to-day.

In our minds we all feel that time is flowing on from moment to moment, and the space is an eternally fixed frame in which all things exist and all events occur from eternity to eternity. But when we try to probe into the nature of space, both through the study of the minutia as well as of the astronomical universe, a different story is revealed to us. We feel, even as Euclid and Newton felt, that all things exist by virtue of space; but Einstein avows that space exists by virtue of objects perceived. The eminent English astronomer and scientist Sir James Jeans tells us that when certain experiments of modern physics are rightly interpreted in the new light of the Theory of Relativity, 'we find that space means nothing apart from *our* perception of objects, and time means nothing apart from *our* experience of events. Space begins to appear merely as a *fiction* created by our own minds, an illegitimate extension to Nature of a subjective concept which helps us to understand and describe the arrangement of objects as seen by us, while time appears as a second fiction serving a similar purpose for the arrangement of events which happen to us.' (The italics are ours). So should we not say that both time and space are but Maya in modern physics?

¹ *The New Background of Science.*

Next, when we turn our attention from time and space to its content matter, and pursue the path of analysis that modern physics has taken, we are bewildered still more by the presence of Maya even there. We all feel in our daily experiences that the objects of our perception exist actually out there in the external world exactly as we perceive them. A chair is a chair, a table is a table, and exists by its own right whether we see it or not. And this feeling of ours is doubly assured by similar perceptions of our other fellow beings, and also by the success we attain in our dealing with them in our practical life by taking them as really existing. So roughly speaking, a table is a reality to all intents and purposes; its being appears to be absolute. The nineteenth-century physics and chemistry ended their analysis of matter by asserting that the ultimate components of this material world are about eighty-seven elements, each atom of which is made up of two sorts of electric charges, electrons and protons, which behave more or less like corpuscles of energy. The electrons move about the protons, as planets do about the sun. Now, if I try to visualize the reality of the table on which I am writing, first in the light of chemistry and then of physics, I notice first the table vision disappears and in its stead appears a large concourse of gross molecules of carbon compound,—all in motion with great speed, yet all are held in a system by some unseen force of attraction.

When I pursue my analytic vision still further I find, before my mental eye, even the molecules break up into tiny atoms of carbon, oxygen, hydrogen, and so on. Further on, the whole jumble of that atomic concourse melts away into the finest sparkling points of electrons and protons, all dancing,

darting, and twirling in beautiful cadence, group by group, some again loosely around all the groups; still others breaking loose from the dance, dart away into the infinity of space. Such indeed was the picture that eminent chemists like Earnest Rutherford and Niels Bohr had drawn about the ultimate nature of a material object like table.

Now let us follow the further modification of the picture of table in the light of the newer theory of the constitution of atom as propounded by the two living German physicists Heisenburg and Schrodinger. According to them we know nothing about the real nature of the constituents of an atom. All that we know are only the radiations that come out of it and never the source of the radiation. A further elaboration of this theory would mean that 'we can never identify an electron at one time with the electron at another, if in the interval, the atom has radiated energy. The electron ceases altogether to have the properties of a "thing" as conceived by common sense; it is merely a *region* from which energy may radiate'. (Russell). According to this newer theory, we should find even those tiny points of electron and proton of my table getting dissolved into mere radiation. But what is radiation?—only a series of events, of which the last perceptible ones are occurring in my own brain! So the concrete reality of my table gets ultimately dissolved into mere radiation of immateriality, should we say, of nothingness! The word radiation in modern physics carry with it no picture of substantiality, but only a mathematical formula, a symbol, a ghost of suggestions, and ultimately a tag to our own mental fancy! Truly has Bertrand Russell said, 'Now owing chiefly to two German physicists, Heisenburg and Schrodinger, the last

vestiges of the old solid atom have melted away, matter has become as ghostly as anything in a spiritualist seance.' (*Outline of Philosophy*). In another place he tells us, 'The main point for the philosopher in the modern theory is the disappearance of matter as a "thing". It has been replaced by emanations from a locality—the sort of influences that characterize haunted rooms in ghost stories. . . . All sorts of events happen in the physical world, but tables and chairs, the sun and moon, and even our daily bread, have become pale abstractions, mere laws exhibited in the successions of events which radiate from certain regions.' And a region?—a point in space? But ah! space itself, as we have seen, is a subjective abstraction, 'a fiction created by our own mind', as James Jeans calls it! Then where we stand now in reference to matter? Are we not confronted with Maya at every step

in our physical life? Neither can we disregard it wholly by calling it a 'ghost', because like a veritable ghost it haunts us day and night; nor can we instal it on the altar of absolute verity. For the modern physics with all the force of its empirical demonstration and mathematical logic forbids us to do so. I may conclude this section by quoting another eminent scientist Dr. Eddington, on the nature of matter; he says, 'The frank realization that physical science is concerned with the world of shadows is one of the most significant advances. . . . In the world of physics we watch a shadowgraph performance of the drama of familiar life. The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. It is all symbolic, and as a symbol the Physicist leaves it.' (*The Nature of the Physical World*).

(To be concluded)

NOTES AND COMMENTS

TO OUR READERS

Few there are who will feel sorry for 1942, so full of misery was it for humanity in general and certain parts of India like Bengal and Orissa in particular! But has 1943 any better promise for us? Nay, things in themselves do not matter: it is the inner equipoise, the lifting of the heart to the Almighty, in spite of all this, that counts. In the *Teachings of Sri Ramakrishna* we get directions for training our passions together with a concrete example of philosophic calm even under contumely. . . . The Editor in his *Time Passes and God Evolves!*—pleads for looking behind phenomenal

changes to the Permanent Verity. . . . It is this outlook that can convert *Art* into a means of *Sādhana*, as is shown by Mr. Nandalal Bose, the famous artist of Vishwabharati. . . . To Sir Jadunath Sarkar we are indebted for his *Reminiscences of Sister Nivedita*, which have more than a passing interest. . . . Prof. James H. Cousins, the well-known Irish poet who has made India his home, grants us a peep into *The Poet's Workshop*. . . . Swami Apurvananda gave us an account of his *Pilgrimage to Kailas* in the May-July issues of this magazine last year. This time we have an account of *The Return from Kailas*. . . . Swami Pavitrananda's life-sketch of Swami

Adbhutananda will be published in two issues. . . . Mr. Manu Subedar has made a timely appeal for *Ending Human Misery*. . . . Prof. Suniti Kumar Chatterji focuses his vast scholarship and insight into Hinduism on the baffling question, *What Is Hinduism?* The answers given are worth serious consideration by those who care for Hindu consolidation. . . . At our request Prof. P. J. Thomas of the Madras University has contributed an illuminating article on *The Hinduism of the Kerala Christians*, which lights up one aspect of Hinduism in relation to other sects. . . . They talk of *Mâyâ* as a dreamer's theory. Let them take note of the facts of *Modern Science* presented here by Swami Sharvananda.

IS CHRISTIANITY A UNIVERSAL RELIGION?

In *The Aryan Path* of October 1942, Mr. John Middleton Murry maintains that Christianity is originally and essentially a religion of individual regeneration: 'In Britain we still maintain that our national religion is Christianity. In Russia and Germany the pretence has ceased. And that is at least more honest. For Christianity is originally and essentially a religion of individual regeneration: a deliberate breaking away from the Jewish religion of national solidarity. To suborn such a religion to the purpose of the extreme nationalism of modern Europe is obviously a fantastic perversion, indeed a deliberate and explicit repudiation of Christianity.' Thus a religion loses its universality in proportion as it identifies itself with national aims and aspirations. But it preserves its catholicity by confining itself to individual regeneration. According to the writer Christianity toppled down from its high pedestal the day it became an ally of

European imperialism: 'For the extremity of the perversion of Christianity was reached in the establishment of the European empires, by robbery and violence in the East. Christianity made its effective appearance in the East, not as a religion of individual regeneration and individual brotherhood, but as an overwhelming display of material force, and the imposition of an alien rule based on superior armaments and aimed at nothing else than the exploitation of the Eastern races as slaves.' While admitting that there is much truth in the above generalization we hesitate to condemn Christianity outright whether in its Eastern or Western manifestation. For are there not excellent elements preserved in the hearts of truly Christian people both in the East and the West? Mr. Murry is on surer ground when he writes: 'If Christianity is to have any standing in the East in the future, it can only be in so far as it does actually become what it has so long falsely pretended to be—a religion of individual regeneration and universal brotherhood.' The writer is a bit obscure when he asserts that the salvation of Christianity lies in the doctrine of the Cross—a self-imposed annihilation. Writes he: 'The terrible, the absolute failure of Christianity as an organized and institutional religion—Church Christianity as Tolstoy called it—has always evaded, and indeed striven with every weapon against, the process of self-annihilation to which it was committed by the teaching and example of its Founder. It has preached the way of the Cross and avoided it like death.'

Discretion urges us to keep clear of such controversies. Let honest Christians themselves judge their own religion. We shall be fully satisfied if they see the moles in their own eyes and avoid seeing only the moles in others.

SIR JADUNATH ON INDIA'S UNITY

In the course of a lecture at the Rotary Club of Dehra Dun as reported in the *Hindusthan Standard* of 6 October 1942, Sir Jadunath Sarkar said, 'If you look at a relief map of our country, . . . you will find that India as a whole stands isolated from the rest of Asia. . . . Even before modern science had triumphed over physical barriers by giving us rapid and easy means of transport, pilgrims, students, preachers, conquerors, and adventurers had passed from one part of India to another, however remote, in safety and frequency. . . . Calcutta is distant 1200 miles from Lahore by road, but the difference in elevation between these two widely separated cities is only 900 feet, or in other words, you ascend only nine inches by advancing a mile. How can such a region be divided from the military point of view? . . . During the two thousand years of Hindu and Buddhist rule in India, in spite of

political disunion and differences of language and customs, a uniform Sanskrit stamp was printed upon the literature and thought of all the provinces of this vast country. There was, throughout India in the Hindu age—as there is among the Hindu population throughout India to-day—a basic unity of religion, philosophy, literary ideas, and conventions, and outlook upon life. Coming still further down the course of centuries, we can broadly say that there has been achieved some approximation also in physical type and mode of life among the various foreign races that have lived long enough in India, fed on the same crops, drunk of the same streams, basked under the same sun and submitted to the same rule in their daily lives. . . . The Indian people of to-day are no doubt a composite ethnical product, but they have all acquired a common Indian stamp and have all been contributing to a common culture and building up a common type of traditions, thought, and literature.'

REVIEWS AND NOTICES

AJMER—HISTORICAL AND DESCRIPTIVE. By DIWAN BAHADUR HAR BILAS SARDA, M.R.A.S., F.S.S. Published by S. K. Sarma, Civil Lines, Ajmer. Pp. 458. Price, not mentioned.

The volume is a veritable encyclopaedia of information with respect to Ajmer. From the Barli inscription dated fifth century before Christ to the visit of Lord Linlithgow on March 7, 1940, from the genesis of the sanctity of the Pushkar lake to the horse-shoe design of the Boarding Houses attached to the Princes' College—almost every item of facts and events is mentioned here. Yet the book is written in such a way that it grips the attention at once and keeps the reader engaged till he gets at least some idea about that great historic city. It is a guide book, history, administration report—all combined. The book is divided into

four parts: (1) Descriptive, (2) Historical, (3) Administration, and (4) Pushkara and Merwara. Every information given in the book is well documented, and the whole thing is the outcome of laborious research work—perhaps for many years.

The author, widely known for his activity in the Central Legislative Assembly—hails from Ajmer, and his great love for his birth-place is evidenced in every page. Not only that, his manner of writing creates in the reader a similar feeling towards the place. As one reads the section dealing with the history of Ajmer there comes before one's mind's eyes a galaxy of historic figures—Chauhan, Rajput, Pathan, Moghul, Rathor, Marhatta,—and one wonders what a great part this small place played in the past history of India. Nowadays she bears only the relics of the past glory in the form of buildings, monuments,

etc., exciting the curiosity of historians, visitors, and sight-seers. As one closes the chapter one heaves a deep sigh at the thought of the transitoriness of human glory and earthly power.

Nowadays Ajmer is struggling to solve her problem of poverty, famine, education, public health, etc., with no better result, we should say, than in other parts of India.

The inclusion of thirty-seven illustrations has greatly added to the value of the book. We congratulate the author on his splendid achievement.

THE MENACE OF HINDU IMPERIALISM. BY SWAMI DHARMA THEERTHAJI MAHARAJ, B.A., LL.B. *Published by the Hindu Missionary Society, P.O. Box No. 225, Lahore. Pp. XV+334. Price Rs. 4-8.*

In the *Introduction*, the writer tells us: 'We have sufficiently realized our inherent national strength and need not be afraid now of a frank examination of some outstanding weaknesses.' For examining these weaknesses the writer seems to have depended mainly on R. C. Dutt, S. V. Kelkar, M. M. Kunte, and Abbe Dubois. The brahmin is the villain of the historical drama that stands revealed in these pages. The author takes his cue from the following sentence of R. C. Dutt: 'Priestly supremacy threw its coil round and round the nation from its early youth, and the nation never attained that social and political freedom and strength which marked the ancient nations of Europe.' After examining the course of the Indian history, the writer concludes: 'Even British Imperialism is relenting but Brahman Imperialism knows no remorse. It is as cruel as ever.' From such a theory the natural corollary is: 'Freedom with caste is a mockery. The Hindu masses who are but pawns in the hands of their caste masters will be safer in subjection to a foreign rule than under the free domain of the superior castes. . . . Let every one who dares to demand Swaraj or Independence for India, publicly pledge himself to root out caste.' Since the Congress, the socialists, and other all-India political organizations do not officially denounce caste, they cannot be trusted, nay, not even such stalwarts as Mahatma Gandhi and Jawaharlal are above suspicion.

When a writer starts with such a bias, it is natural to come across sentiments and phrases that would be avoided in all sober

writing. Look, for instance, at the headings of some of the chapters: *How Brahmanism Crushed Nationalism, Brahman Imperialism Triumphant Is Hinduism, Hindus Perish under Hindu Raj—Travancore-Cochin-Kashmir, Hindu Culture Is Anti-national, Brahmanism Responsible for Hindu-Muslim Conflict, Brahmanism Fortified under the British*. Some of the choice phrases and sentiments are: 'the ancient method of the Vedas and the Purāṇas of blackening the character and belittling the greatness of our adversaries', 'we are persuaded to forget all the present injustices . . . in order to preserve the sublime culture of our ancestors which has kept us in ignorance', 'the sacrifice of our manliness and freedom in the fire of Aryan lust and selfishness', 'the masses of India are growing distrustful of their Hindu Masters'. Let us now take a few examples of historical half-truths and untruths: 'Brahmanism did not care for philosophy'—the Kshatriyas did so; the Aryans were not and are not Indians, but the people in the Gangetic valley were and still are so; it is the latter who should properly be called Indians; Buddhism was the national religion; Pali was the language in which Buddha spoke; widow-marriage was common among the Aryans; one party of Aryans left India for Iran in protest against 'the vice of drink and cruel animal sacrifices increased to such an extent as to create a split in the community'. But we are assured by the author that in all these diatribes against the brahmins and their priestcraft, he has no rancour in his heart against any individual. It is the system that repels him, and it is the system that has to be thrown overboard. We are presented with a unique theory of caste: 'The four Varnas were the corresponding social groups in society—young men in the Brahmachari period were the Sudras; Grihasthas . . . were the Vaishyas; warriors of the Vanaprastha stage formed the group of Kshatriyas; and the wise men of age and learning who had retired from life . . . as Sannyasins composed the group of Brahmanas.'

In spite of all this, we are not inclined to condemn the book outright. Even Miss Mayo's *Mother India* served a useful purpose by drawing our pointed attention to some of the evils of society, and legislators took the matter earnestly in their hands. Who knows if *Hindu Imperialism* will not serve such a negative purpose! The Auegan

stable is badly in need of a thorough cleansing, as will be apparent from some of the damning facts presented in this volume: 'According to the Census of 1901 the Christian population of Travancore was only 6 lakhs. By 1981 it rose to 17 lakhs or 88 per cent of the total population. . . . As matters stand at present the Thiyya Hindu of Hindu Travancore has not as much right of free citizenship as the lowest Hindu in the Muhammadan State of Hyderabad or the lowest Hindu of Christian British India.' In the Cochin State 'already two and a half lakhs or 27 per cent of the total population (1921) have become Christian'. We need not lay our conscience to sleep with the blind

complacency that things are much better in British India and explain away the phenomenon of conversion as due merely to political and economic factors. For who can deny the existence of social inequities throughout the country and more so in the South? There is untouchability, misuse of temple property, and false philosophy under the guise of spirituality. True, the present volume shoots wide of the mark and is often very painful reading. We wish the writer's pen was more restrained. But even as it is, it may serve to open our eyes to things that escape attention through constant presence. After all it is a lacerated heart that speaks through this volume!

NEWS AND REPORTS

RAMAKRISHNA MISSION CYCLONE RELIEF WORK

The Secretary, Ramakrishna Mission, writes on 16th December, 1942:—

The Ramakrishna Mission is carrying on relief work against enormous difficulties of communication and transport in 224 villages of the Midnapur, 24 Parganas and Balasore Districts through 10 centres: in the first, in the Khejuri, Nandigram and Mayna Thanas; in the second, in the Saugor Thana, and in the third in Bhograi Thana. In the week ending on the 12th December we distributed 1,696 mds. 1 sr. of rice, 1,005 mds. 32 srs. of paddy, 167 mds. 12 srs. of dal, 10 mds. of salt, 91 pieces of new cloth, 263 chaddars, 685 pieces of used cloth, 51 blankets and 158 mats among 51,607 recipients.

From the 4th November to the 12th December, altogether 4,983 mds. 83½ srs. of rice, 8,861 mds. 1 sr. of paddy, 817 mds. 8 srs. of dal, 42 mds. 22 srs. of salt, 4,895 pieces of new cloth, 685 pieces of used cloth, 4,141 blankets and 1,328 mats have been distributed in the three Districts.

Our total receipts up to the 15th December are Rs. 1,80,120/-, and our total expenditure about Rs. 79,000/-. We have also received articles worth approximately Rs. 67,000/-. Our weekly expenditure is roughly Rs. 25,000/-.

The following are the principal donations received from the 19th November to the 15th December:

Swami Sambuddhananda, Ramakrishna Mission, Bombay, Rs. 21,500/-; The Ananda

Bazar Patrika and Hindusthan Standard Bengal Cyclone Relief Fund, Rs. 21,049/13/-; The Tata-Scob Dealers' Association, Calcutta, Rs. 5,000/-; Through the Secretary, Ramakrishna Mission, Patna, Rs. 3,900/-; Hooghly Chinsura Relief Fund, through Rai J. N. Mukherji Bahadur, Chinsura, Rs. 3,100/-; Mr. Bhagwati Dayal, Advocate, Barabanki, Rs. 2,500/-; The Staff, B. N. Ry., through the Chief Auditor, Kidderpore, Rs. 2,450/-; The Bengal Galvanised Sheet Merchants' Association, Calcutta, Rs. 2,000/-; Secretary, Cyclone Relief Fund, Raipur, Rs. 2,000/-; Through the Ramakrishna Mission Ashrama, Asansol, Rs. 1,767/-; Raja Radha Raman, Pilibhit, Rs. 1,200/-; Secretary, Cyclone Relief Committee, Jamshedpur, Rs. 1,200/-; Secretary, Cyclone Relief Committee, Deoghar, Rs. 1,100/-; Mr. R. D. Modi, Ahmedabad; Organisers, Cyclone Relief Fund, Patna, through Mr. S. N. Dutta, Patna; Messrs. K. and J. Cooper, Bombay; Secretary, Calcutta Balad Jute Association, Calcutta; Premchand Jute Mills, Ltd., Calcutta; A Friend, Calcutta:—Rs. 1,000/- each.

Through Sri Ramakrishna Math, Madras, Rs. 800/-; The Dramatic Club, E.I.Ry. Indian Institute, Katrasgarh, Rs. 777/9/8; Through the Ramakrishna Mission, Lahore, Rs. 700/-; Treasurer, Bilaspur Cyclone Relief Fund, Bilaspur, Rs. 650/-; Presidency College Union, Calcutta, Rs. 600/-; The Staff, E.I.Ry. Institute, Burdwan Division, through the Divisional Superintendent,

Rs. 586/-; The Delta Jute Mills, Ltd., through Mr. S. K. Banerjee, Calcutta, Rs. 562/8/-; Major A. C. Chatterjee, President, B.N.Ry. Indian Institute, Chakradharpur, Rs. 550/-; Through the Ramakrishna Mission Ashrama, Ranchi, Rs. 544/7/-; The Staff and Workers, National Tobacco Company of India, Ltd., 24-Parganas, Rs. 541/-; Staff and Distributors, Tide Water Oil, Co. (India), Ltd., Andrew Yule & Co., Rs. 540/-; The Staff of National Insurance Co., Ltd., and National Fire and General Insurance Co., Ltd., Calcutta, Rs. 501/-; Through the Manager, Ghatsila Raj, Ghatsila, Rs. 501/-. Ramakrishna Mission Vidyamandir Cyclone Relief Fund; E.I.Ry. Indian Institute, Jamshedpur; Srimati Madhuri Gupta, Secunderabad; The Indian Mining Federation, Calcutta; Incorporated Law Society of Calcutta;

Messrs. Jupiter General Insurance Co., Ltd., Calcutta; The China Bazar Association, Calcutta; A Friend, through Satyendra Nath Choudhury, Calcutta; B. B. Khory Esq., Calcutta; The Calcutta Yarn Merchants' Association, Calcutta; The Calcutta Iron Merchants' Association, Calcutta; Mr. Prabhat Chandra Choudhuri, Calcutta; The Officers and Staff, E. I. Railway, Lillooah; Mr. M. K. Mitra, Calcutta; The Staff of Howrah Division, E.I.Ry.—Rs. 500/- each.

We convey our grateful thanks to the generous donors. Further contributions will be thankfully received and acknowledged by: (1) The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah. (2) The Advaita Ashrama, 4, Wellington Lane, Calcutta.

THE RAMAKRISHNA MATH AND MISSION IN THE VILLAGES OF INDIA

'I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples; but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them.' Such fiery sentiments can find a proper habitat in the burning heart of a socialist reformer. And yet they came from a most unexpected source, from the bruised heart of Swami Vivekananda, the patriot saint of India who felt for the masses as none but him could feel, who probed deep into the problem of their regeneration with an undivided attention which none else could command, and who prescribed the essential means for the amelioration of their hard lot with a clear understanding of the true Indian situation as none else could hope to possess. The one question that agitated the Swami's mind was: 'Can you give them back their lost individuality without making them lose their innate spiritual nature?' For the Swamiji was convinced that all schemes of India's regeneration must have spirituality as their basis,—a spirituality that does not believe in spoon-feeding, but works for the awakening of the potentialities of every life. Second only to this was his solicitousness for raising the cultural level of the villagers

through education understood in a wide sense. But stark poverty always stood in the way. And so the Swamiji wanted India to address herself first to the removal of poverty both in its acute and chronic forms. The scheme was ambitious. But nothing less than that could satisfy the Swami, and nothing short of this could really help the masses.

Circumstances have not materially changed since Swami Vivekananda adumbrated his scheme of national uplift, the only corollary of which was to make the would-be philanthropists more village-minded. Ninety per cent of the Indian population live in villages. It will not do, therefore, to concentrate our attention on the towns and cities alone. That this conclusion was readily accepted by the leaders of the Ramakrishna Math and Mission is evident from the fact that as early as 1897, Swami Akhandananda, a colleague and brother disciple of Swami Vivekananda, started the Ramakrishna Mission Ashrama at Sargachhi, a petty village about ten miles away from the district town of Berhampore. The head-quarters of the Math and Mission came to be located at Belur, a village six miles away from Howrah. These glorious examples were enthusiastically copied by the other followers of the Swamiji. Thus the Ashrama at Mayavati came into existence in 1899; this was followed by the Nattarampalli Ashrama in North Arcot and the Baliati Math and Mis-

sion centre in Dacca in 1910. The Sonargaoon Ashrama in Dacca, the Kishenpur Ashrama in Dehra Dun, the Chandipur Ashrama in Midnapur, the Vilangans Gurukula in Cochin State, the Shyamala Tal Ashrama in Almora, the Haripad Ashrama, the Tiruvella Ashrama, and the Quilandy Ashrama in Travancore were established between the years 1918 and 1916. The Ashrama at Jahndi in Faridpur was started in 1918. During 1920-21 were started the Ashramas at Bhuvaneswar in Puri, Sarisha in the 24-Perganas, and Jayrambati in Bankura. These were followed by the centres at Ponnampet in Coorg (1927), Ottapalam in British Malabar (1928), Perianaickenpalayam in Coimbatore (1930), Kaladi in Travancore (1936), and Taki in 24-Perganas (1938). Besides, the urban Math and Mission centres began to extend their activities increasingly in the rural areas around them. Thus quite a considerable number of village institutions has come into existence during the four decades following the Swamiji's passing away.

Strictly following the plan outlined by Swami Vivekananda, the Math and Mission centres take religion as the basis of all their rural works. But this religion is so broad-based that the philanthropic activities of these centres are by no means discriminative against any one on the score of caste or creed. The Hindu, the Mohammedan, the Christian, the untouchable—all are equally welcome to be benefitted by the activities of these centres. As a result the monks of the Order are loved and accepted as their own by all and sundry. This has a steady effect on the village life as a whole. Naturally, however, the purely religious Math centres are more in touch with the Hindu population, whereas the Mission centres have a wider scope of activity.

In the Math centres at morning and evening will be found flocking the simple village people with their children to attend the Pujā in the temple, and join their voices in the common prayer. In the afternoon they will sit round the Swami in charge of the Math to hear him explain some religious text. During annual celebrations the villages all around will pour into the Ashrama precincts and will be sumptuously fed, after which there will be meetings addressed on some important aspect of Hindu religious and social life or communal amity and religious toleration by the Swamis and gentlemen of note coming from the

towns. And in general the local Swami's devoted life will inspire them to a life of religion and service. Through such means, will thus percolate the liberal and life-transforming message of Sri Ramakrishna and Vivekananda, bringing new vitality and fresh activity into play.

Once the unhampered flow of the spiritual life of the country-side can be ensured, it becomes easy to start philanthropic institutions with the help of the villagers, though due to the extreme poverty of the villages, the necessary funds have very often to be raised from the more prosperous towns and cities.

The works undertaken by the various institutions that have so far come into existence may be divided as follows for the convenience of treatment: (1) charitable dispensaries and hospitals, (2) educational institutions of various grades, (3) libraries and reading-rooms, and (4) miscellaneous works.

Of the rural hospitals, that at Mayavati with its 18 beds is by far the biggest and the most efficient. It draws to it people from a distance of fifty or sixty miles. The hospital at Taki is equally big; but it is still in its infancy and requires to be properly organized. The hospital at Shyamala Tal, though a small one, is doing valuable service.

The dispensaries are more numerous. In addition to the dispensaries attached to the above hospitals there are more than a dozen village dispensaries. All these treated more than 2,00,000 patients in 1942. Of these the dispensary at Sarisha had the highest record, having treated about 82,000 patients, and that at Bhuvaneswar closely followed it with its 26,500.

Of the educational institutions, that at Perianaickenpalayam is a residential High School. Kaladi has a Sanskrit School, while Cherrapunji in the Khasia and Jaintia Hills, the Vilangans near Trichur, and Sarisha have got Higher Secondary Schools. Sarisha has another Lower Secondary School for boys in addition to the Girl's School already mentioned. Manasadwip in Midnapore has an extended Middle English School. Besides, there are Lower Secondary English Schools at Shella in the Khasia and Jaintia Hills and at Agna in Sylhet.

The urban and rural centres of the Math and Mission conduct about fifty Primary and Night Schools for the benefit of the Indian villagers. The children get free

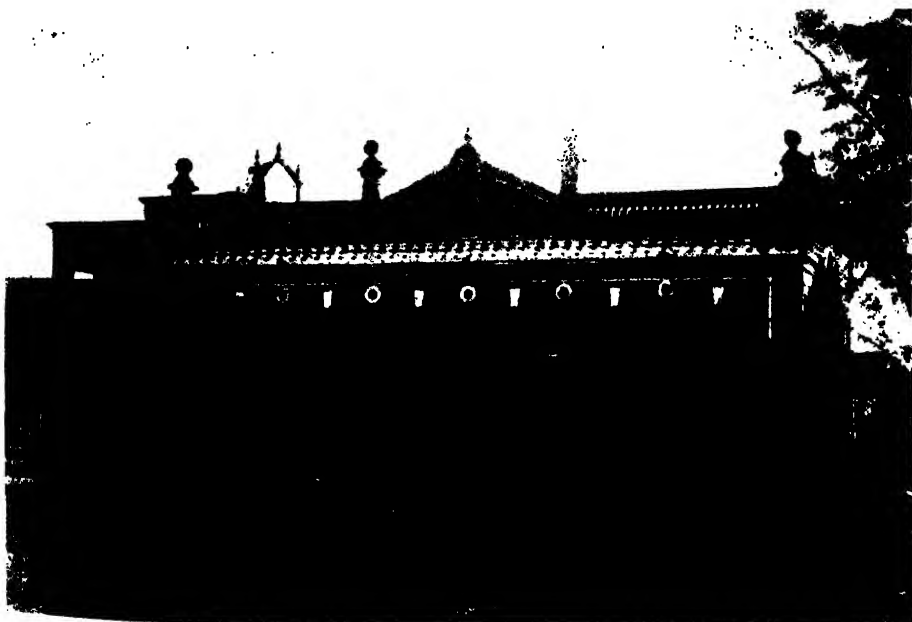


RAMAKRISHNA ASHRAMA AND MISSION SEVASHRAMA, SONARGAON

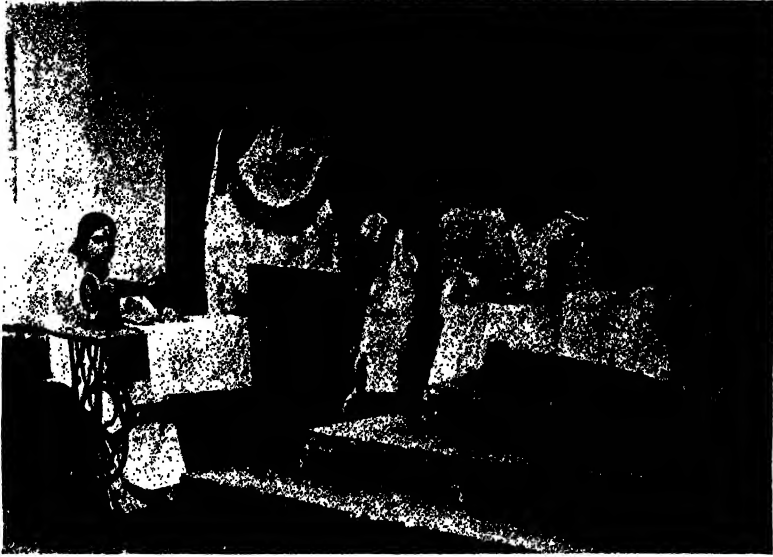
education and often get help in the form of books, slates, pencils, and noonday meals, etc.

Of these schools many are meant specially for backward people and sometimes for un-

touchables, known nowadays as Harijans. The schools at Cherrapunji and Shella impart education to the hill tribes of Assam. The school near Trichur is primarily meant for the Harijan boys and girls of the Cochin



RAMAKRISHNA MISSION ASHRAMA, SARGACHHI



RAMAKRISHNA GURUKUL, TRICHUR: INDUSTRIAL SECTION FOR GIRLS

State. Moreover, there are schools for Bhils, Kukis, Patro-Khasis, and other aboriginal tribes, as well as for Muchis and other lower classes.

The schools at Sarisha, Manasadwip, and Taki have agricultural classes attached to

them. The schools at Taki, Cherrapunji, and Agna have weaving sections. The school near Trichur imparts education in mat-making, knitting, and embroidery as well. Other village schools have similar arrangements, though on a more modest scale.



RAMAKRISHNA MATH, NATTARAMPALLI



HIGH SCHOOL, CHERRAPUNJI

The Sarisha Ashrama conducts a small home for college girls who are coached locally. The school near Trichur has separate 'Homes' for both boys and girls. There are also 'Homes' attached to the Cherrapunji school, the Perianaickenpalayam Vidyalyaya and the Taki school.

It will be seen that the Math and Mission have been grappling with the problem of village education, through a scheme varied according to local conditions. But libraries and reading-rooms, as well as the peripatetic magic lantern shows are further sources of adult education. There are libraries attached to almost all the above-mentioned rural institutions, to which the villagers have free access. The Swamis are always there to help the readers in their difficulties. With magic lanterns they will often be touring the neighbouring villages explaining to them hygienic rules, Indian history, and geography, and other similar topics that are at once interesting and calculated to widen their range of useful knowledge.

In addition to the works mentioned above which are more or



RAMAKRISHNA ASHRAMA, BALJATI



BOYS AT CHERRAPUNJI

less of a permanent character, the village centres undertake various other miscellaneous works as occasions demand and opportunities vouchsafe. Pecuniary help is often rendered to indigent families. Monthly doles are sometimes in existence. Relief works are conducted on an extensive scale when fires, famines, flood, or epidemic diseases break out in the neighbourhood. Some centres undertake digging of wells and tanks and sinking of tube-wells for the public. Others lend a helping hand in organizing co-operative societies and establishing contact with larger Governmental schemes which are calculated to improve the lot of the villagers. One Swami at Ponnampet has done much

in introducing bee-culture among the villagers, which has to a great extent solved the bread problem of the locality. Others in Sylhet are introducing cattle-farming, rope-making, and shoe-making, etc., among the Patro-Khasis and Muchis.

Thus the Math and Mission have been trying their level best to serve those classes and areas which have unfortunately fallen back culturally and educationally. They are conscious how inadequate their efforts and resources are in comparison with the huge task. But they have still the satisfaction that the lesson of these pioneering endeavours will not be totally lost on their countrymen.

SWAMI VIVEKANANDA'S BIRTHDAY

The Birthday Anniversary of Swami Vivekananda falls on the 28th January, 1943.

FRONTISPIECE

This illustration drawn by the famous artist Sjt. Nandalal Bose depicts Shiva drinking poison. The story goes that the Devas and the Asuras churned the Ocean with the object of regaining their splendour and glory which seemed to be vanishing. As they churned, many great and splendid things came up out of it. Suddenly, to the horror of all, there rose the all-destroying poison, deadly in its effect and menacing in virulence. It began to envelop the world, bringing death to all created beings. Finding everyone helpless, Shiva stretched forth His hand and took the poison in His palm. He then drank it, willing to die in order to save the world. The poison did no harm to Him. It left only a blue stain in His throat. Thenceforth He was known as "Nilakantha" or the "blue-necked one". Shiva thus saved the world from utter destruction.

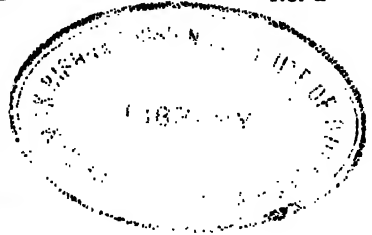
—Mahabharata

PRABUDDHA BHARATA

VOL. XLVIII

FEBRUARY, 1943

No. 2



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Master's birth-day celebration—Warning to monks—Incarnation of God—Knowledge and devotion—Master's different spiritual moods.

March 11, 1889. It was Sri Ramakrishna's birthday. Many of his disciples and devotees wanted to celebrate the happy occasion in the temple garden of Dakshineswar.

From early morning the devotees streamed in, alone or in parties. After the morning worship in the temples sweet music was played in the Nahavat (concert room). It was springtime. The trees, creepers, and plants wore a green mantle. The very air seemed laden with joy, and the hearts of the devotees were glad on this auspicious day.

Early in the morning M. arrived and found the Master talking smilingly to Bhavanath, Rakhal, and Kalikrishna. M. prostrated himself before him.

Master (to M.): ‘I am glad you have come. (To the devotees) One cannot be spiritual as long as one has shame, hatred, or fear. Great will be

the joy to-day. But those fools who will not sing or dance, mad with God's name, will never attain to God. How can one feel any shame or fear when the names of God are sung? Now, sing, all of you.’

Bhavanath and his friend Kalikrishna sang :

Thrice blessed is this day of joy ;
May all of us unite, O Lord,
To preach Thy true religion here
In India's holy land :
Thou dwellest in each human heart ;
Thy name, resounding everywhere,
Fills the four corners of the sky.

* * *

As Sri Ramakrishna listened to the song with folded hands, his mind soared to a far off realm. He remained absorbed in meditation for a long time. After a while Kalikrishna whispered something to Bhavanath. Then he bowed down before the Master and

rose. Sri Ramakrishna was surprised. He asked, 'Where are you going?'

Bhavanath : 'He is going away on a little business.'

Master : 'What is it about?'

Bhavanath : 'He is going to the Baranagore Working-men's Institute.'

Master : 'It's his bad luck. A stream of bliss will flow here to-day. He could have enjoyed it. But how unlucky!'

Sri Ramakrishna did not feel well, so he decided not to bathe in the Ganges. At about nine o'clock a few jars of water were taken from the river, and with the help of the devotees he finished his bath on the verandah of his room.

After bathing, the Master put on a new cloth, all the while chanting the name of God. Accompanied by one or two disciples he walked across the courtyard to the temple of Kâli, still chanting Her hallowed name. His eyes had an indrawn look like that of a bird hatching her eggs.

On entering the temple, he prostrated himself before the image and worshipped the Divine Mother. But he did not observe any formal ritual. Now he would offer flowers and sandal-paste at the feet of the image, and now he would put them on his own head. After finishing the worship in his own way, he asked Bhavanath to carry the green cocoa-nut that he had offered to the Mother. He also visited the images of Râdhâ and Krishna in the other temple.

When he returned to his room, the Master found that other devotees had arrived, among them Ram, Nityagopal, and Kedar. They all saluted the Master who greeted them with suitable words.

He asked Nityagopal, 'Will you eat something now?' 'Yes,' answered the devotee. Nityagopal, who was twenty-three or twenty-four years old and unmarried, was like a child. His mind always soared in the spiritual realm.

He visited the Master sometimes alone and sometimes in Ram's company. The Master noticed the spiritual state of his mind and became very fond of him. Referring to him, the Master remarked now and then that he had the spiritual realization of a Paramahamsa.

After Nityagopal had finished eating, the Master took him aside and gave him various instructions.

A certain woman, about thirty-one years old and a great devotee, often visited Sri Ramakrishna and held him in high respect. She had been much impressed by Nityagopal's spiritual state and looking on him as her own son, often invited him to her house.

Master (to Nityagopal) : 'Do you go there?'

Nityagopal (like a child) : 'Yes, I do. She takes me.'

Master : 'Beware, holy man! Go there once in a great while, but not frequently; otherwise you will slip from the ideal. This Mâyâ is nothing but "lust and greed". A holy man must live away from women. All sink there. "Even Brahmâ and Vishnu struggle for life in that quagmire."'

Nityagopal listened to these words attentively.

M. (aside) : 'How strange! This young man has developed the high spiritual state of a Paramahamsa. That is what the Master says now and then. Is there still a possibility of his falling into danger in spite of his high spiritual state? What an austere rule is laid down for a holy man! He may slip from his ideal by associating intimately with women. How can an ordinary being expect to attain liberation unless such a high ideal is set by holy men? The woman in question is very devout; but still there is danger. Now I understand why Chaitanya punished his disciple, the younger Haridas, so severely. In spite of his teacher's pro-

hibition, Haridas conversed with a widow devotee. But he was a Sannyâsi. Therefore Chaitanya banished him. What a severe punishment! How hard is the rule for one who has accepted the life of renunciation! Again, what love the Master cherishes for this devotee! He is warning him even now, lest he should court danger in the future.'

'Beware, holy man!' These words of the Master echoed in the hearts of the devotees like the distant rumbling of thunder.

The Master went to the north-east verandah of his room with the devotees. Among them was a householder from the village of Dakshineswar, who studied Vedanta philosophy at home. He had been discussing Om with Kedar before the Master. He said, 'This Eternal Word, Anâhata Shabda, is ever present both internally and externally.'

Master: 'But the Word is not enough. There must be something indicated by the Word. Can your name alone make me happy? Complete happiness is not possible for me unless I see you.'

Devotee: 'That Word itself is Brahman, that Eternal Word.'

Master (to Kedar): 'Oh, don't you understand? He upholds the doctrine of the Rishis of olden times. They once said to Râma, "O Rama, we know you only as a son of Dasharatha. Let the sages like Bharadvâja worship you as God Incarnate. We want to realize Brahman, the Indivisible Existence-Knowledge-Bliss." At these words Rama smiled and went away.'

Kedar: 'Those Rishis could not recognize Rama as an Incarnation of God. They must have been fools.'

Master (seriously): 'Please don't say such a thing. People worship God according to their taste and temperament. The mother cooks the same fish differently for her children, that each

one may get what suits his stomach. For some she cooks the rich dish of pilau. But all the children cannot digest it. For them she prepares soup. Some, again, love to eat fried fish and pickled fish. It depends on one's taste.

'The Rishis followed the path of Jnâna. Therefore they sought to realize Brahman, the Indivisible Existence-Knowledge-Bliss. But those who follow the path of devotion seek an Incarnation of God in order to enjoy the sweetness of Bhakti. The darkness of the mind disappears when God is realized. In the Purâna it is said that a hundred suns, as it were, shone as soon as Rama entered the court. Why then weren't the courtiers burnt up? The reply to this is that the brilliance of Rama was not like that of a material object. As the lotus flower blooms when the sun rises so did the lotus of the heart of the people assembled in the court burst into blossom.'

As the Master uttered these words, standing before the devotees, he suddenly fell into an ecstatic mood. His mind was withdrawn from external objects. No sooner did he say, 'the lotus of the heart burst into blossom' than he went into deep Samâdhi. He stood motionless, his countenance beaming and his lips parted in a smile.

After a long while he returned to normal consciousness of the world. He drew a long breath and chanted repeatedly the name of Rama, every word showering nectar into the hearts of the devotees. The Master took his seat, the others seating themselves around him.

Master (to the devotees): 'Ordinary people do not recognize the advent of an Incarnation of God. He comes in secret. Only a few of his intimate disciples can recognize him. That Rama was both Brahman Absolute and a per-

fect Incarnation of God in human form was known only to twelve Rishis. The other sages said to him, "Rama, we know you only as Dasharatha's son."

'Can everyone comprehend Brahman, the Indivisible Existence-Knowledge-Bliss? He has attained perfect love of God, who, having reached the Absolute, keeps himself in the realm of the relative in order to enjoy the divine Līlā (disport). A man can describe the ways and activities of the queen if he has already visited her in England. Only then will his description of the queen be correct. Sages like Bharadvaja adored Rama and said, "O Rama, you are nothing but the Indivisible Sachchidānanda. You have appeared before us as a human being, but in reality you look like a man because you have shrouded yourself with your own Maya." These Rishis were great devotees of Rama and had supreme love for God.'

Presently some devotees from Konnagar arrived, singing Kirtan to the accompaniment of drums and cymbals. As they reached the north-east porch of Sri Ramakrishna's room, the Master

joined in the music, dancing with them intoxicated with divine joy. Now and then he went into Samadhi, when he would stand as still as a statue. While he was in one of these states of divine unconsciousness, the devotees put thick garlands of jasmine around his neck. The enchanting form of the Master reminded the devotees of Chaitanya, another Incarnation of God. The Master passed alternately through three moods of divine consciousness—the inmost, when he completely lost all knowledge of the outer world; the semi-conscious, when he danced with the devotees in an ecstasy of love; and the conscious, when he joined them in loud singing. It was indeed a sight for the gods to see the Master standing motionless in Samadhi, fragrant garlands hanging from his neck, his countenance beaming with love, and the devotees singing and dancing around him.

When it was time for his noon meal, Sri Ramakrishna put on a new yellow cloth and sat on the small bed. His golden complexion, blending with his yellow cloth, was a feast for the eyes of the devotees.

CASTES AND SAINTS

BY THE EDITOR

A devotee of Vishnu, even though he be a pariah, is counted high among the mystics and is greater than the brahmins; whereas one who is devoid of such devotion is less than a pariah, even though he be a brahmin.—*Brihannāradiya Purāna*, XXXIII. 39.

I

The *Aitareya Brāhmaṇa* relates that in days of old there gathered some brahmins on the bank of the Saraswati for performing a Satra, a huge sacrifice lasting for days. Among them was seated as a priest Kavasha, the son of Ilusha by a slave woman. The other

priests who could hardly tolerate his presence, exiled him to a waterless tract. With parched throat, Kavasha invoked the goddess of water, who appeared to him as a flowing, sparkling river. The other brahmins had now perforce to admit his sainthood, and thenceforward that invocation of his got an honoured place in Vedic rituals.

It was worth and aspiration that triumphed over birth and caviil.

The story of Satyakāma Jābāla of the *Chhândogya Upanishad* is equally fascinating. The boy went to Gautama to be initiated into the Vedic knowledge. On being questioned by Gautama about his lineage the intrepid boy said, 'Sir, I do not know my lineage. I asked my mother, and she replied, "I got you in my youth in the midst of a busy life. As such, I do not know your lineage. But my name is Jābāla, and yours is Satyakama." Thus, sir, I am Satyakama Jabala.' Gautama knew how to place truth above social norms and accepted the boy as a disciple.

Then there is the story of Raikwa and Jānashruti in the same Upanishad. Janashruti, when approaching Raikwa in an unbecoming way, is addressed as Sudra by the latter who is seen seated under a cart, scratching his itches. But a better and more reverent method of approach pleases the humble saint, who then tells Janashruti how to meditate on the Cosmic Vital Force.

In the *Brihadāranyakopaniṣad* as well as in the *Chhândogya Pravāhana* Jaivali, the Kshatriya king of the Pāṇchālas, instructs the brahmin Gautama on the mysteries of life and death, and that with much reluctance, for he reminds the brahmin that till then this knowledge never went out of the Kshatriya fold. Thus also did Ashwapati, the Kshatriya king of the Kekayas, teach five brahmins how to meditate on the Cosmic Person.

The *Brihadāranyakopaniṣad* and the *Kaushitaki Upanishad* preserve the story of the brahmin Proud Bālāki who presumed to teach Ashwapati, the king of Benares, a Kshatriya to be sure. When the brahmin had exhausted his knowledge, to his great dismay, the king said, 'Is this all! By knowing this much one cannot know Brahman.' So

the brahmin had to ingratiate himself into the king's favour for a higher knowledge, and the latter very nobly saved him from the ignominy of becoming a Kshatriya's disciple by imparting knowledge without initiation. Here, again, worth, rather than caste, determined the relationship. One thing is very striking, however, in this story. The king in his modesty declined from formally accepting the position of a spiritual instructor, thereby drawing a line between social status and spiritual ministrations. The one was not allowed to be obliterated by the other.

These Vedic stories or incidents, whatever we may elect to call them, set the norm for all the later ages. The lower castes were not easily accepted as disciples, much less as spiritual leaders. But once they could practically demonstrate their spiritual insight all restrictions stood automatically removed so far, at least, as the spiritual world was concerned, though social limitations still persisted. And we shall see, as we proceed, that the same principles are still actively at work.

II

The Kshatriyas continued to lead even after the Vedic period. Rāma, Krishna, and Buddha—all Kshatriya princes—were recognized as Incarnations of God. But in social matters the brahmin's voice predominated and caste reigned supreme. The *Rāmāyana* records how Rama was persuaded by the brahmins to behead with his own hand Shambuka, a Sudra who, contrary to custom, had recourse to a hermit's life. In the *Mahābhārata* we read how Shishupāla inveighed against Krishna for his assumption of leadership not only spiritual but also temporal. As for Buddha, he was practically disowned by the Hindus of later ages; or even when recognized as

an Incarnation, he was branded by the Puranas as one who had come down only to delude the ungodly so as to hasten their downfall.

Nevertheless, by this time the principle had become well established that Kshatriyas could be recognized as saints (cf. Gita, IV. 2), provided their spiritual leadership did not interfere with social customs. The valiant Vishwâmitra seems to be an exception to the rule. This Kshatriya prince not only established himself as a brahmin by the mere force of his character and spiritual attainment but also received homage as a social potentate and left a line of brahmin descendants. Such also was the case with Vyâsa, the author of the *Mahabharata*, who was the son of a fisher-woman.

Such exceptions apart, saints who wanted to remain within the Hindu fold, were required not to tamper with social customs, and least of all with caste. Buddha was not openly against the caste system; but Buddhism surely was. And history shows who won in the struggle. Jainism, too, through its antagonism to caste practices had to shift for itself. And so also Sikhism of recent years had to carve out an independent sphere of its own.

One thing, however, resulted from these heterodox movements. The recluses recognized no caste amongst themselves. And sometimes the members of a brotherhood, both lay and monastic, overlook caste distinctions in purely spiritual matters, at least, within the sect itself. Thus a non-brahmin would often be accepted as a spiritual head. And on festive occasions, or in other religious conglomerations, inter-dining among the people of the same sect would often be tolerated by society, though no such thing could happen in the bigger social field. As a result of this tendency it is found in later days

that the members of the Prâna-nâthi sect (estd. 1700-50 A.D.) of Kathiawar, consisting of Hindus and Mussulmans, follow at home their traditional laws and customs, but during devotional practices they mix freely and even take their food sitting in a row. Such a development is strictly in conformity with the maxim enunciated in the *Shândilya-sutra*: 'Among the devotees there is no distinction arising from caste, education, appearance, birth, wealth, or occupation, etc.' In other words, a compromise between social orthodoxy and spiritual liberalism was arrived at by making a distinction between esoteric and exoteric social behaviour, though society never relinquished its right to examine esoteric norms whenever the occasion or the opportunity arose.

This distinction worked for social equilibrium so long as the saints could keep themselves busy within their esoteric circles and the exoteric circles could keep the lower castes from a too easy access to culture and wealth. But from the nature of things an accretion of spiritual power to the lower classes was bound to work as a lever for social uplift; and the spiritual leaders could not easily be persuaded to avoid social clashes. Thus this two-sided thrust soon began to make itself felt. The Kshatriyas might have been pacified in olden days; but there were now the Vaishyas and Sudras to be taken into account. And the saints often felt that social injustice called for their active interference. Indian history thus became largely an account of the impact of spiritual liberalism on the stolid social mass. Spirituality ever worked for uplift, but society stood for the *status quo*. Any ground yielded was done grudgingly. As a result of this unresolved tension a militant religious sect could carve out a small section of

the Hindu society for itself, but the main body remained unmoved and avoided social contacts with the rebellious group.

III

Later history presents this struggle in bolder relief. Saints were not wanting who felt for the poorer masses—poorer in spirit, mind, and wealth. But society, as usual, moved very slowly. This latter fact often made the saints cautious. The great Shankaracharya showed much liberality in conceding that the Sudras could attain liberation through hearing the Puranas and Tantras and undergoing the practices prescribed in them. But even according to him, for the Sudras the avenues of Vedic learning and spiritual practices were hermetically sealed. Ramanuja also tried his best to throw open the spiritual path to the Sudras. He granted initiation to non-brahmins and recognized some sacred Tamil books, which were very often the works of non-brahmins and even of untouchable saints, as equal in status to the Sanskrit Vedas. But in practical social life the change was not substantial.

One thing, we must remember in this connection; before the Mohammedan suzerainty no saint of note actively engendered any revolt against established social arrangements. Whatever changes were effected in the wake of a great religious ferment were but the indirect result of the liberal ideas broadcast by the spiritual leaders. Apart from this every religious movement left the main Hindu society where it was. The tragedy of the Indian situation is that society has not proved to be as mobile as religion. But with this phase of the question we shall have to deal a little more in detail before its full implications can be realized.

Before Ramanuja's advent there were

many Alwars or spiritual leaders in the South many of whom came from the lower classes. Tiruppan Alwar, otherwise known as Munivahana, was originally a pariah. The story goes that Tiruppan was one day singing with his stringed instrument sitting in an ecstatic mood on a public thoroughfare through which Muni, a temple priest, had to pass for bringing water for the holy image of Sriranganatha. The priest ordered the pariah to move away. But finding the latter unmoved, Muni hit him with a stone, whereupon, coming to his senses, Tiruppan moved away cursing himself all the while for thus proving a hindrance to God's service. On returning to the temple, Muni found the door closed from within and an unearthly voice declared that it would remain so till Muni circumambulated the temple by taking the pariah saint on his shoulders. Thus, much against his will, Tiruppan became Munivahana, i.e., carried on the shoulders of Muni. But this recognition of sainthood of a single pariah did not raise the status of the pariahs as a class. The spiritual marriage of Andal, a woman saint of unknown birth, with Sriranganatha under the auspices of the brahmins, the high honour bestowed on Namma Alwar (Our Saint) otherwise known as Satakopa, and the regard felt for Vishnuchitta, equally failed to heighten the social position of their compeers.

In Maharashtra, Tukaram, a Sudra saint, is venerated even by brahmins, and so also is Namdev who hailed from the tailoring class. A second Namdev of Marwar was a cotton-carder. Nishkulananda of Kathiawar was a carpenter by birth. Many Shaiva saints of the South were non-brahmins. Sadan, a follower of Ramananda, was a butcher. Jivandas and Trikamdas, disciples of Bhan of Kathiawar and belonging to Kabir's sect, were untouchables. In

fact such non-brahmin saints who commanded universal honour are innumerable. But still the non-brahmins as a class remain where they were millions of years ago.

The fact is that during the Moham-medan period, and even a few decades earlier, the Hindus had sufficiently separated spiritual allegiance from social norms to accept even Muslim Sufis as Gurus without endangering their social status. In Prithwiraja's time Khawja Muinuddin Chishti had established himself in North Western India; and he was followed by a number of Sufi divines who counted their Hindu followers by thousands. The Hindus were extremely liberal when they were in quest of God. But when they turned to society their conservatism asserted itself. And it often happened that as a sect grew older the erstwhile liberals sought for safe accommodation in the conservative Hindu society. Writes Mr. K. Sen: 'Sādhakas of the Indian Medieval Age were mostly from the lower strata of the society, but sects which their teachings gave rise to, have tried afterwards in various ways to pass them as men of the higher castes.'

IV

Let us now turn more fully to this phase of the question. We have noted that Ramanuja was liberal in his outlook. But how slowly but surely has orthodoxy crept into his sect! As worshippers of Vishnu all devotees are equal,—that was the general enunciation. But when society refused to grant this immunity, the Ten-kalai or the Southern sect devised a makeshift. This sect ruled that every devotee should take his meals separately, thus making short work of an obvious difficulty of either dining together or rejecting the original liberal view. But Vedanta-deshika discovered excessive freedom

even amongst the Ten-kalais and set up the Veda-kalai sect which conformed more to orthodox requirements.

With Ramananda (c. 1370-1440 A.D.), India's religious life turned over a new chapter. The heterodox movements became more outspoken in their social views and more militant in their programmes. Ramananda belonged originally to the sect of the somewhat liberal-minded Ramanuja and was fifth in succession. But to give better play to his more liberal ideas he had to leave that sect. Nothing could be more pronounced than his views on caste: 'In the orthodox society Gotras (lineages) are known by the names of Rishis (seers). If such a thing is permissible why should not all mankind be known by the name of the great God who is worshipped by all such Rishis? And as regards the social position it should be decided by the excellence of devotion and not by birth.' He counted among his disciples Ravidas, a shoemaker, Kabir, a Mussulman, Sena, a barber, and Dhanna, a Jath. He substituted Hindi for Sanskrit as the medium of his spiritual ministration in order to reach the masses more easily. That Ramananda's disciples had intimate social contacts is evident from the fact that many of them were married people and were not allowed to give up family life.

Kabir (1398?—1518 A.D.) who is believed to have come of a Moham-medan weaver family succeeded through his own saintliness and Ramananda's influence in enlisting many Hindus as his followers. But the question of birth proved a social hindrance to some of these Hindus who asserted that though brought up in a Mohammedan family, the saint was originally the son of a brahmin. The net result is that though Kabir has left many fiery sayings against caste his sect cannot be said to

have freed itself from it. Thus the Udâ sect of Gujarat tracing its descent from Kabir does not use water, kitchen, and utensils used by men of other sects. Due to this fear of pollution through touch, the children of this sect cannot be educated in public schools.

The Naths and Niranjans had their days of glory in Bengal and Orissa, but are now begging for accommodation however humble in the Hindu society. The same is the history of the transformation of other sects as well. Nâbhâ, a saint of the Ramananda sect, is believed to have had an untouchable (Dom) mother. But some tried to conceal this supposed social stigma by tracing his genealogy to Hanumân, thus virtually throwing the case of the untouchables overboard.

Dadu (1544—1603 A.D.), whose original name is supposed to have been Daud, was a cotton-carder. But many of his followers now refuse to admit this. The saint was very outspoken in his views as regards caste. 'Amongst the servants of the Lord', said he, 'there is no high or low.' Many of his followers, such as Rajjab, Bakhna, and Wazid were Mussulmans. But more numerous were the Hindus who for a time avoided social antagonism by refraining from forming any sect. But as time rolled on and the number of disciples increased, sects began to crystallize, and the orthodox Hindu society pressed them to make their choice between ostracism and accommodation. The various sub-sects acted variously, and the original liberalism suffered accordingly.

The failure to achieve radical changes in the caste system was not due to the leadership being in the hands of non-brahmin saints. For such liberalizing movements were often led by the brahmins themselves. Chaitanya of Bengal (1485—1533), for instance, though him-

self a brahmin, admitted Mussulmans and non-brahmins into his discipleship. True, Chaitanya left society itself undisturbed. But his spiritual liberality tended to have repercussions on society, and when the Vaishnava brotherhood of later decades claimed the same immunity even outside their esoteric circles, the social reaction was anything but welcome. The brahmin saint Dedhraj (born 1771) of Agra was more militant in his condemnation of caste and took for his wife a Vaishya girl. The people belonging to his sect do not recognize caste. But how small is their influence!

We have said that the higher castes tolerated the non-brahmin saints and their heterodox esoteric societies so long as they did not imperil the main social structure. When, however, there was the least sign of encroachment they tried to mobilize all the social and political forces against these encroachments. When Ravidas of cobbler parentage established a Math with great difficulty, the brahmins of Benares complained to the ruler that he was polluting everything, though the case fell through. The brahmins made a similar attempt when Ravidas accepted the queen Jhâli of Chitore as a disciple. But the saint came out triumphant.

Most of the non-brahmin saints were honoured by all the castes. But there were many whose influence remained confined within their coequals. Thus the Satnâmis of Chhattishgar are Châmârs who are mostly agricultural labourers. They do not recognize the superiority of the brahmins. But that does not raise them higher in the social scale. Lalbeg, a saint of the Chamar class established a sect which like the Satnamis does not admit the superiority of the upper classes. But though their spiritual worth is readily admitted, socially they are no better.

The Bâuls of Bengal do not recognize caste, nor are they themselves rendered any social honour. They take their recruits from the lower strata of the Hindu and Mussulman communities and are consequently looked down upon by both.

V

If the above study has convinced us of anything, it is that the saints have not succeeded in modifying caste as such in any appreciable degree, though they have greatly stabilized the claim of the lower castes to spiritual leadership. The reasons for this social failure are not far to seek. The main consideration with a saint is spiritual uplift, and so long as society does not put any impediment on his way he does not feel inclined to adopt a militant social programme which may side-track his own spiritual movement. A saint may spread noble and dynamic ideas, but as a custodian of the nation's religious welfare he feels safer in his own spiritual field. It is a kind of division of labour and specialization naturally worked out.

Secondly, the saint may not often possess the technique and skill for social work. A good scientist is not necessarily an efficient engineer. The saint may discover high principles and appeal to the hearts of all. But he may be physically and mentally unfit for the din and bustle of the work-a-day world, which will better appreciate and follow a leader who can speak the language it can best understand.

Thirdly, social uplift depends on mental culture and not merely on spiritual advancement. A man of ecstasy need not necessarily be a man of culture in the worldly sense. Spiritual regeneration may supply the motive force and religious habits may lay the stable foundation for advancement in

other lines. But unless that spiritual force is faithfully accepted and intelligently directed and unless the solid, religious foundation be used for a well-planned and lasting social structure, the work of the saints may prove futile. The monsoon breeze blows over all the water-ways. But only the expert boatman can take advantage of it. It is thus that though our Puranas, Tantras, the religious theatrical performances, and wandering monks served as untiring agents of religious culture, society could not attain the necessary dynamism in the absence of social sanctions and executive geniuses.

Fourthly, the saints directed their attention more to spirituality than to education and culture. The social reformers often indulged in tirades against caste rather than in raising the social worth of the lower classes. Mere negative criticism does not appeal unless it is backed by positive achievements. And, as we have seen, spirituality by itself does not determine social status for any sect. Besides, without culture sects speedily degenerate. The real problem is not the abolition of caste, but the cultural uplift of the masses.

Lastly, society has wrongly thrust too much work on the shoulders of the saints. The result is, as it were, a complete divorce between the thinking brain and the executive hands. There is stir in the upper spiritual plane, but no corresponding response in the other social organs. Grand ideas of the purest ray serene are born to blush unseen and waste their sweetness in the desert air of social inactivity.

The path of progress now becomes clearer to us. We who care for the real uplift of the masses and not merely for the uprooting of castes, must address ourselves to the advancement of education and culture, and must not believe that in a pickwickian manner

unseen powers will work wonders for us, once we have enlisted the help of the saints and rooted out class distinctions. It is no use running full tilt at castes, so long as the masses are not ready to take a superior position. We

must learn our lessons sitting at the feet of the saints and must draw inspiration from the national spiritual lore, but for giving proper shape and direction to the ideas and ideals imbibed must rely on our own resources.

THE CULTURAL IMPORTANCE OF TAXILA IN ANCIENT INDIA*

BY THE HON'BLE MR. JUSTICE N. G. A. EDGLEY, M.A.

When Taxila was sacked and destroyed by the White Huns in the latter part of the fifth century A.D. it was probably one of the most magnificent of India's cities and one which already possessed a tradition and history of great antiquity. From the earliest times known to the literature of ancient India, kings had either ruled at Taxila or had made it the head-quarters of a viceroy, and we also know from the Jâtaka books that, even during the days of the earliest followers of the Buddha, the city was the seat of a famous university where royal princes, learned philosophers, students of religion, and leaders of society received instruction in arts and science. The influence of Taxila in the cultural development of India had been enormous.

It must be remembered that, shortly before the fall of the city, the greater part of northern India had been brought under the sway of the Imperial Gupta dynasty during whose regime philosophy, literature, drama, and art had reached a standard of perfection rarely attained in ancient times. It is only in recent years that, owing to the discoveries made by that great archaeologist, Sir John Marshall, we have been placed in a position in which it is possible for us to estimate in some degree the extent to which the powerful

influences which radiated from Taxila contributed towards the culture of ancient India, which expressed itself so brilliantly during the Gupta period.

It was the third city of Taxila which was destroyed by the Huns. It occupied a strongly fortified area covering a site now known as Sirsukh, situated just within the boundary of the Hazara District of the North-West Frontier Province. At that time the older sites at Bhir and Sirkap had probably been entirely abandoned for ordinary residential purposes, although an outlying portion of the Hathial Ridge within the Sirkap area was occupied by the Stupa and monastery associated with the name of Kunala, the son of Ashoka, who was deprived of his sight through the machinations of a perjured and jealous step-mother.

The excavations on the Sirsukh site have not progressed sufficiently far to enable a detailed idea to be formed with regard to the internal arrangements of the city, but there is no doubt that it was a place of wealth and distinction. It was not only a point of first class strategic value commanding the approach to India through the mountains of the north-west, but it must also have

* Lecture delivered on 5 December, 1942, at the weekly meeting of the Ramakrishna Mission Institute of Culture, Calcutta.

been a commercial emporium for the caravans passing between India, Persia, Central Asia, and China. Further, its importance as a religious centre is indicated by the large number of flourishing Buddhist monasteries which had been established on the hills in the immediate vicinity of the city and which appear to have been pillaged and burnt when Taxila fell.

When Alexander the Great invaded India in 326 B.C. he received the submission of the king of Taxila with whose assistance he defeated Porus at the battle of the Hydaspes. Although Taxiles achieved some temporary success over a rival ruler, his triumph merely resulted in a Macedonian garrison being stationed at Taxila on Alexander's departure from India and in the degradation of his kingdom to the rank of a satrapy in the Macedonian Empire.

Alexander's project to consolidate the Indian portion of his dominions by establishing a chain of garrison towns along the Indus and its tributaries was frustrated by his death at Babylon in 321 B.C. followed by dissensions among his generals and the rise to power of Chandra Gupta Maurya. By 317 B.C. the latter had expelled the Greek garrisons and made himself the supreme ruler over the territory between Pataliputra and the Indus valley. Although Seleucus Nicator established his authority over most of the eastern provinces of Alexander's empire, he deemed it unwise seriously to challenge the position of Chandra Gupta. On the other hand, he ceded to the Indian king considerable territories in Afghanistan and Baluchistan, allied himself by marriage to Chandra Gupta, and sent an ambassador to his court.

The friendly relations established between the Seleucid and Mauryan dynasties continued uninterrupted until the death of Ashoka; and during this

period, the reciprocal influences exercised upon each other by the countries of the Near East and India must have been profound. When, however, Ashoka's death brought about the dismemberment of his empire, portions of the northern provinces of India fell into the hands of the Bactrian Greeks (c. 190 B.C.), who established a powerful principality at Taxila. It was during their regime that a new city was founded (c. 170 B.C.) on the Sirkap site, which has been extensively excavated during recent years and where discoveries of the greatest archaeological interest have been made.

If Bactria had been able to produce a man with the personality and vigour of Alexander or Selcucus, the Greeks might have succeeded in establishing a great empire in India. Unfortunately for them they dissipated their strength by family feuds and dynastic jealousy, and only one of them, namely Menander, who ruled at Sagala from about 165 B.C. to 180 B.C., appears to have achieved some degree of fame as a soldier and an administrator. There is evidence to the effect that he conquered Surashtra, besieged Madhyamika (near Chitor), and even advanced into the dominions of Pushyimitra Sunga (184 B.C. to 148 B.C.) as far as Pataliputra. Menander was unable to consolidate his conquests, and shortly after his death the political power of the Greek princes in northern India began rapidly to decline.

The Greeks even failed to unite in the face of the threat of invasion, and their prestige received a crushing blow about 186 B.C. when the Scythians succeeded in occupying Bactria, the main source and centre of Hellenistic influence in the East.

The Scythians then attempted a forward movement towards the West but ultimately found their further progress

obstructed by the formidable barrier of the Persian Empire and the vigorous policy of Mithradates II. (124 B.C. to 88 B.C.). The invaders, therefore, turned south, overran Afghanistan and Seistan, penetrated into the Indus valley and gradually extended their rule to the Punjab where, one after the other, the Greek principalities fell before them.

One of the last Greek princes to rule at Taxila was Antialcidas. There are some grounds for supposing that he succeeded in 120 B.C. to such remnants of the Bactrian kingdom as remained between the Indus and the southern slopes of the Hindu Kush after Helioeles had been expelled from Bactria proper in 136 B.C. Antialcidas was certainly not able to enforce his authority over Menander of Sagala who represented the rival house of Euthydemus, but it may possibly have been in order to obtain support against Menander from the Sunga king that Antialcidas sent his ambassador, Heliodorus, to Vidisa about 90 B.C. It was at this place that Heliodorus erected the remarkable column known as the Besnagar pillar, which shows that this Grecian ambassador had accepted the Vaishnavite cult.

Maues, a Scythian ruler, conquered Taxila about 80 B.C., and Scythian and Parthian rule continued there until about 60 A.D. when the city was included in the Kushan Empire.

Although the last of the great Kushans was Vasudeva (185 A.D. to 226 A.D.) Taxila was probably still included within a small kingdom ruled by a Kushan sovereign when northern India was overrun by the Huns during the latter half of the fifth century.

The excavations which have been undertaken at Taxila by the Archaeological Department have resulted in discoveries from which it is possible not only to gain an insight into the domestic life of the citizens but also to reconstruct

to a considerable degree the houses in which they lived and the shrines at which they worshipped.

It is not possible to discuss in detail the numerous architectural remains, the statues, sculptures, jewellery, implements, and inscriptions which have been unearthed. I propose to refer merely to a few of these remarkable finds which appear to be of outstanding significance in connection with the history of Indian religion and culture.

The religion of the majority of the inhabitants in Taxila from the Graeco-Scythian period onwards appears to have been Buddhism. At the same time, certain shrines have been discovered which may be of Jaina origin. Further, the excavations at the Jandial mound have exposed the substructure of an extremely interesting building which, in the opinion of Sir John Marshall, may have been a Zoroastrian temple.

In most of the religious buildings which have been discovered at Taxila Grecian influence is apparent either in the design of the building itself or in the architectural or decorative motifs which have been employed. The Jandial temple is a good example of the adoption of the Greek style. Its courts and sanctuary are enclosed within a peristyle. It was adorned with columns of the Ionic order; and, as pointed out by Sir John Marshall, the only essential difference between the general scheme of its design and that of such shrines as the Parthenon and the temple of Artemis at Ephesus is the presence of a solid mass of masonry in the centre of the temple, which may have formed the base of a tower. The building may probably be ascribed to the first century A.D. during the late Parthian or early Kushan period. It is, therefore, one of the earliest structural temples in India.

At this point it will be convenient to refer to two Buddhist apsidal temples discovered at Taxila, which belong to approximately the same period as the Jandial temple. The first is of large dimensions and is situated on the east side of the main street of the old city, while the other is a smaller building on the west side of the Dharamrajika Stupa. As far as I know, the only other structural temples of a similar basilica design, and of approximately the same period or slightly earlier, are one at Harwan in Kashmir and another on which the pillared hall (No. 40) at Sanchi was subsequently erected. The cave temples of India, however, afford us examples of this style of design from a considerably earlier period. For instance, the Sudama Cave in the Barabar Hills dates back to Ashokan times, and certain Chaitya caves at Bhaja, Kondana, Pitalkora, Ajanta, and Bedsa were probably excavated in the first and second centuries B.C.

Buildings of the basilica type were common in Europe and Asia Minor both before and after the beginning of the Christian era. In India several of the cave temples, to which reference has just been made, contain indications to the effect that their design was based on previously existing wooden architecture. In any case, this plan is one of such a simple character that it is difficult to trace it back to a source originating in any particular country.

Be that as it may, it is clear that the discoveries which have been made at Taxila illustrate the first stages in the introduction of temple architecture in India, and it is a matter of importance that we should consider to what extent (if any) this far-reaching development may have been affected by the close relations initiated between India and the West as a consequence of contact with the Greeks.

It is known that Ashoka adopted Buddhism as the State religion of his empire, and there can be little doubt that such success as he achieved in furthering this measure may be attributed to the introduction by him of the Stupa cult. In this connection, the distribution by Ashoka of the Buddha's relics among innumerable Stupas throughout India was of great significance.

The original doctrine taught by the Buddha, although based on love and charity, was essentially intellectual, unemotional, and almost atheistic. It was, therefore, not a doctrine which would have made a wide appeal to the masses. Mankind in general hope for happiness in some future existence and look for salvation to the intervention in their affairs of some personal God who will respond to prayer, reward virtue, and punish vice.

The distribution of the Buddha's relics went a long way towards meeting this innate desire of primitive man for a personal God. From time immemorial among men of almost all faiths and persuasions, reverence has been shown to the relics of great saints or teachers, and such reverence is apt to develop into relic worship. By an imperceptible process the saint himself is gradually vested in the minds of his devotees with divine attributes; and, after deification, he sometimes becomes the centre of a pantheon of other divine beings. Such a deity would require an earthly home, or temple in addition to his heavenly abode, and the tendency would be to worship him in a temple in which as an aid to prayer he and the members of his pantheon would be represented by images.

The idea of an earthly home for the deity seems to have been foreign to the conceptions of the primitive Vedic religion and to those of philosophical

brahminism. The gods of the pre-Buddhistic brahmins can hardly be said to have been brought to earth as friends of the common people, but represented powerful heavenly forces capable of being propitiated by means of an elaborate ritual known only to a small privileged class. In fact, the ruling classes of northern India appear to have followed an open-air religion overlaid by philosophic ideas regarding the origin of the universe, the doctrine of the transmigration of souls, belief in the efficacy of sacrifice, and caste. The popular religion was to be found in the aboriginal beliefs of the millions of Indians whose mode of worship had been but little affected by the Aryan invasions.

By adopting the Stupa cult Ashoka set in motion a movement which in the normal course of events was likely to develop into temple worship; and the early shrines of Taxila seem to mark a stage at which the Buddha was already regarded as a deity requiring temples and cult Stupas as outward and visible signs of his presence among men.

Even if the rough shelters for certain cult objects shown in the Bharhut and Sanchi sculptures indicate that temple worship had been at all introduced in India in pre-Buddhistic times, it could only have played an insignificant part in the religious life of the people. On the other hand, it had been generally adopted by all the ancient civilized communities of the West, and, long before the time when the Buddha became invested in the eyes of his followers with divine attributes, the religious life of Western Asia, Egypt, and Greece centred round numerous personal gods for whose worship and glorification magnificent temples had been built. The impact of the Greek invasions had brought India into close contact with these peoples, some of

whom had actually erected on Indian soil temples to foreign gods. The time was ripe for Indians to adopt this practice in respect of what had now become the most influential religion of the country; and the foundation of Buddhist temples came to be regarded as a work of merit and devotion.

In some cases these temples took the form of Chaitya halls for congregational worship. The great apsidal temple at Sirkap is an example of a Buddhist chapel constructed to serve the religious requirements of a large urban population. Many such places of worship must have been built, but all traces of them in cities which have been continuously inhabited for centuries have long since disappeared. It was merely due to the accident that Taxila was abandoned after its destruction by the Huns that this solitary example of a Buddhist city temple has survived.

In rural areas, although congregational Chaitya halls are to be found, the most usual type of temple consisted of a relic Stupa, often magnificently decorated, encompassed by processional paths, and subsidiary shrines. These Stupas formed the centres of important monastic establishments, the members of which were not only employed in the performance of an elaborate temple ritual but who were also engaged in the pursuit of learning and attention to the spiritual needs of the rural population of the locality and of pilgrims who came from more distant places.

Many of these monasteries grew up at a convenient distance from large cities. This happened in the case of the establishments at Jaulian, Mohra Moradu, Sanchi, and Sarnath. But numbers of Buddhist monks sought refuge in solitary areas like Ajanta, Ellora, or other remote places, far distant from human habitation.

The remains of Buddhist shrines and monasteries, which are to be found all over India, testify to the extent to which Buddhism had been accepted as the religion of the people during the first five hundred years of the Christian era.

It was undoubtedly the success which Buddhism had achieved that brought about a brahminical reaction which received a powerful impetus from the consolidation of the power of the Gupta dynasty during the fourth century A.D. It is true that, as far back as the second century A.D., a few inscriptions had begun to record the gift of land to brahmins for miscellaneous purposes, but from the fourth century onwards there is epigraphical evidence of grants in connection with temples and temple worship.

It is significant that no Hindu temple and merely a few fragments of sculpture, which may be definitely attributed to a brahminical origin, have survived,

which belong to an earlier date than the fourth century A.D. It was, however, the period beginning with the end of this century which witnessed the construction of a number of Gupta temples in Central India, the best known of which are the rock-cut sanctuaries at Udaigiri in the Bhopal State, the Tigawa temple in the Jubbulpore District, and the shrine at Deogarh in the Jhansi District. These shrines, although small, mark the beginning of the movement which was ultimately to culminate in the magnificent temples at such places as Pattadakal, Ellora, Kajraho, Bhubaneswar, Halebid, and Madura. When we admire these splendid creations of human genius we must not forget the debt which we owe to the Greeks and the early Buddhists, who were probably the first to make known to India the vast possibilities of temple worship as a source of power to the priesthood and a means for the edification of the masses.

(To be concluded)

THE PROBLEM OF PERCEPTION

BY DR. SATISH CHANDRA CHATTERJEE, M.A., PH.D.

WHAT IS PERCEPTION?

Perception is the most elementary and fundamental form of knowledge. To the ordinary mind, it is so simple and reliable that it presents no problem at all. We generally believe that what is given in perception must be true. Ordinarily, no man questions the truth of what he perceives by his senses. Even some logicians and philosophers uphold the common-sense view that perception is the ultimate ground of all knowledge and that there is no room

for doubt or dispute in the matter of perception. Some Naiyāyikas tell us that all other forms of knowledge presuppose perception and must be based on it. So also, perception is the final test of all knowledge. We may question the truth of the knowledge derived from inference, testimony, etc., but the truth of perception is in a way beyond question. Knowledge derived from testimony and inference requires confirmation by perception, but the verifying perception is in need of no further confirmation. The Naiyayikas, how-

ever, do not suggest that the truth of perception is self-evident and cannot be questioned. But some Western empiricists and modern realists go further than the Naiyayikas and hold that 'whatever is known to us by perception is beyond the possibility of question'. Mr. W. T. Marvin, an American neo-realist, thinks that 'Perception is the ultimate crucial test (of all knowledge), and, as such, it does not presuppose its own possibility. It simply is; and the man who questions it assumes it in order to do the questioning!'¹ Similarly, Mr. Bertrand Russell tells us repeatedly that the truths of perception are self-evident truths, for which we require no test at all.²

But a close study of different perceptual situations would show that absolute reliance on the evidence of perception is more dogmatic than critical. It is true that there is a sense in which perception may be said to give us a true knowledge of reality, which is not and cannot be doubted. But what we generally mean by perception is the cognition of objects through the senses, i.e., sense perception. And sense-perception, we find, is very often misleading. The sun as seen by the same person at different hours of the day wears different appearances, none of which can be said to be the real sun as ascertained by science. If several persons look at a book from different positions in the same room no two of them will see exactly the same colour, shape, and size of it. Of two lines of the same physical length, one would be seen as longer than the other only if their ends are enclosed by arrows directed outwards and inwards respectively. To this we may add the illusory perceptions of snake in a rope, of silver

in mother of pearl, and of ghosts in pillars and posts in a moonlit night. It would appear from all this that perception is not always true and that the evidence of perception may reasonably be doubted and validly contradicted. Hence in connection with perception arise such problems as: What is perception? How does it give us a cognition of objects? What is the reality of the object of perception?

What is perception? This is the first question we have to answer. Different answers have been given to it from different standpoints. From the standpoint of psychology, perception has been defined as the cognition of external objects through the interpretation of one or more sensations. When I perceive from a distance that a rose is red what happens is that the sensation of red colour produced by the stimulation of my visual sense is understood by me as the quality of a thing called rose. Similarly, when a boy perceives a fruit placed on the palm of his hand as an orange he takes his visual and tactual sensations as signifying the colour and touch qualities of an object named orange. If we analyse the mental process involved in the perception of the rose we shall find that it consists first in the discrimination of the given sensation of red colour from other kinds of sensations like sound and touch or other varieties of the same kind, like yellow and white. Secondly, it involves the act of assimilating the given sensation with other like sensations, i.e., recognizing it as similar to the red colour of other roses. Thirdly, the given colour sensation revives in my mind other touch and smell sensations with which it was connected or associated in my past experience, although I may not be explicitly aware of the process of reproduction. Then the whole group of given and revived sensations is referred to a

¹ *The New Realism*, pp. 66-67.

² *The Problems of Philosophy*, Ch. XI. *Our Knowledge of the External World*, p. 79.

particular point of space occupied by the object of perception which is *believed* to be really existing in the outside world and to possess the qualities of red colour, soft touch, and sweet smell. What is true of the perception of the red rose in our example is true of the perception of any other object of the external world. It is to be observed here that from the psychological standpoint we do not raise any question as to the truth or validity of perception. The object of perception may not really exist or it may exist in a way different from that in which it is perceived by us. Still, if we believe that it exists just as it is perceived, our cognition of the object is as good a perception as any other. Of course, in psychology we do not ignore the distinction between true and erroneous perception or illusion. But for psychology both are perceptions, since both are due to sense-stimulation and interpretation of given sensations, although in the latter case the object which we believe to be real is not real.

From the logical standpoint perception has been defined in different ways, all of which, however, agree on one point, namely, that perception must be a *true* cognition of some real object. The Buddhists define perception as the unerring cognition of some existent fact just given to sense (i.e., *sensum* or *sensa*) without any modification of it by subjective ideas (Kalpanâ) or the concepts of name, class, quality, action, and relation. To perceive a sound is just to sense it as a particular bit of existence (*Svalakshana*), but not to determine it in any way as the sound of a bell and as related to the class of sounds, or even to name it as sound. The Buddhists admit only such indeterminate cognition of simple particular facts as valid perception. The determinate perception of such objects as

trees, jars, etc., is either excluded from the category of perception or branded as invalid and erroneous perception. These and other complex objects of the world are not actually given sensations, but are mental constructions in which some given sense-data are combined by certain ideas and concepts which have no counterparts in the objects themselves. But what is thus constructed by the mind cannot be said to exist in the outer world, and what does not exist cannot be sensed or perceived. It follows from this that perception is the cognition of an immediately given datum and is completely free from all subjective or conceptual determination.

It is to be observed here that the definition of perception as the pure cognition of a sense-datum suffers from one serious defect. It reduces perception to mere sensation. But there is a fundamental distinction between the two. The sensation of colour or sound is the bare experience of a sense-datum. But the perception of a tree or a bell is not the awareness of a sense-datum but that of a concrete physical object. It cannot be said that what is perceived is the colour just seen or the sound just heard, while the tree or the bell is only *thought of* or *mentally constructed*. We are not aware of any process of mental construction separating the sensation of colour or sound from the perception of the tree or the bell. The perceptions arise along with the sensations. To see the colour of a tree is to perceive the tree at the same time. Hence to say that the one is perceived and the other is constructed or imagined is to evade the real problem of perception. What we ought to do is not to reduce perception to sensation, but to explain how along with the sensation we have the perception of an object. We *perceive* a bell just when we *hear* its sound. This is real fact we have

got to explain. To say that the sound is perceived and the bell is only conceptually constructed or even inferred is not to explain the actual fact of experience.

Another logical definition of perception is that it is a definite and true cognition of some object, produced by its contact with some sense. The cognition of the table before me is a perception in so far as it is due to the contact of my eyes with the table and I have no doubt that the object is a table. The cognition of a distant figure as either a man or a post is a doubtful and indefinite cognition and, therefore, not a perception. In perception there is no element of doubt or indefiniteness affecting our cognition of the object. Every definite perception, however, is not a case of true perception. The perception of a snake in a piece of rope is definite but false, and so it is not a valid perception. From the standpoint of psychology illusion and hallucination may be treated as perception inasmuch as they are definite cognitions which are due to the contact of sense with some object. But in logic they are not recognized as perceptions because they are eventually found to be false. Psychology considers all perceptions, no matter whether they are true or false, while logic is concerned only with true perception.

The definition of perception as the true cognition of an object which is brought about by the stimulation of our sense-organs, is generally accepted by us. It is also accepted by many systems of philosophy, Indian and Western. But some philosophers like the Modern Nai'yayikas and the Vedantins reject it on the ground that sense-stimulation is not a universal and essential character of perception. There may be perception without sense-object contact. God, we are told, perceives

all things, but has no senses. When one *sees* a snake in a rope, there is really no snake to come in contact with one's eyes. Of course, the perception in question is false. But the man who has it feels, even when he is corrected, that he did *perceive* something which he should not have so perceived. Mental states like the feelings of pleasure and pain are perceived by us without the help of any sense-organ. Even in an ordinary true perception, like that of an orange from a distance, it cannot be said that there is a contact of its *perceived* touch and taste qualities with our sense-organs. It appears, therefore, that sense-stimulation is an accidental and not an essential character of perception. What is really common to, and distinctive of, all perceptions is the *immediacy* of the knowledge given by them. We are said to perceive an object, if and when we know it directly, i.e., without taking the help of previous experiences or any reasoning process. So some Indian logicians propose to define perception as direct or immediate cognition (*Sākshāt-pratiti*), although they admit that perception is in many cases conditioned by sense-object contact. This seems to us to be a more logical definition of perception. To define a thing is to state its essential character or specify its essential nature so as to distinguish it from all other different things. To state the conditions, out of which a thing arises, and the effect it produces, is not so much to define as to describe it. To say, therefore, that perception is cognition produced by sense-object contact or sense-stimulation is not to define it properly. Further, sense-stimulation is, on the one hand, absent in some cognitions which are avowedly perceptions and, on the other hand, it conditions not only perception but also sense-feelings like pleasures and pains. But for this we

do not bring these feelings under the class of perceptions. It may be said that although feeling is, in some cases, conditioned by sense-stimulation, yet as a mental state it has a different character from that of perception. If this be so, then we are to say that what distinguishes perception from feeling is not the fact of sense-stimulation, which is common to both, but their own intrinsic character. And this distinctive character of perception is that it is a direct or immediate apprehension of objects. This distinctive character should be taken as its defining character and perception should be defined in logic as the immediate apprehension or direct cognition of real objects. It is this character which distinguishes perception from conception, inference, and other kinds of indirect or mediate knowledge.

That there may be immediate knowledge without any stimulation of sense is admitted by many leading philosophers of the West. Knowledge by *acquaintance*, Mr. Russell tells us, is a direct knowledge of things without the intermediary of any process of inference. Of such acquaintance, he mentions as instances, our awareness of sense-data in sensation, of mental contents in introspection, of the past in memory and our knowledge of universals like whiteness, brotherhood, etc. Of these different cases, acquaintance by memory and acquaintance with universals are undoubtedly immediate cognitions of certain things of which we have no sensations. Similarly, Mr. A. C. Ewing says, 'Direct cognition would be quite possible without direct perception.' But the definition of perception is generally given in Western philosophy in terms of sensation or sense-stimula-

tion. Some modern thinkers of the West, however, have begun to realize the inaccuracy of this definition and propose to define perception as immediate cognition. Hobhouse, for instance, thinks that the common and essential character of simple ideas of sensation and reflection lies not in their dependence on any sense-organ or its stimulation, but in their immediate presence to consciousness. Hence while admitting that apprehension in the sense of perception is conditioned by sense-stimulation, he defines it as knowledge of what is immediately present to consciousness.³ The late Professor Creighton also subscribes to the same view when he takes a percept as the result of the mind's 'direct mode of apprehending real things' and admits the possibility of a perception of the particular states of consciousness in one's mind in the same way in which we may perceive a physical object present to sense.⁴

COGNITION OF OBJECTS IN PERCEPTION

Now we pass on to the second problem of perception, namely, how does perception give us a knowledge of objects in the way it seems to do and it should do, according to our definition of it? We have defined perception as a direct cognition of objects. And it will be generally admitted that perceptual consciousness is not due to any process of inference or reasoning going on in our mind at the time or just before we have it. At least we cannot detect any such process when we examine any clear case of perception. If I look out of the window of my room, I see a tree directly, and not by means of any process of inference or reasoning. There is neither any necessity nor any time for me to think and reason before the perception

³ Cf. L. T. Hobhouse: *The Theory of Knowledge*, Pt. I. Ch. i.

⁴ Cf. *An Introductory Logic*, pp. 54-55.

of the tree arises in my mind. I have also no doubt in my mind that there is really a tree which I now perceive by my eyes. But what is it that my eyes actually give me? It is only a patch of green. The sense of sight cannot directly apprehend anything about the touch, taste, and other qualities of the tree. Nor can it see directly the colour of the other parts of the tree, lying beside or behind that where the patch of green is, so long as I do not change my position. But what I *perceive* is not merely a patch of green, but a big object including many parts and having other qualities than colour. In a similar way it can be shown that in the perception of objects like chairs and tables, the senses give us certain colours, sounds, tastes, smells, and touch qualities. That which is directly sensed by a sense-organ is now called a *sensum* or *sense-datum*. Now the question is this: How can there be a perception of objects or things in the sense of a direct cognition of them, when all that one can directly get is one or more sense-data like colour or touch? An object or thing is certainly not a colour or touch, nor a collection of colours, touches, tastes, etc., but an entity or substance which has these as its qualities.

Some empiricists who are also associationists think that perception consists in recalling or remembering past sense-data when one is present to our consciousness. When I see the colour of a tree (i.e., get a colour-sensum), I recall all the other sense-data with which it was associated in my past experience of trees. That is, the present sensation of colour revives in my mind the colour and touch sensations of its other parts in the form of images. The perception of the tree is just this present colour-sensation together with the images of other past sensations which were usually connected with it.

The associationist account of perception is plainly false, and that for at least two reasons. When we perceive a tree from a distance we do not recall and have images of its other qualities and parts on seeing the colour of one part. We perceive the tree just when we see a certain colour. To see the colour is just to perceive the tree, so much so that we cannot 'see the colour and yet not perceive a tree' at the same time. Secondly, even if it be true that in perceiving a thing we have images of past sense-data along with a present one, we do not understand how this can explain our cognition of the thing. The thing is not merely an aggregate of sense-data or sense-qualities, but an entity or being which *has* or is somehow *related* to those data or qualities. Of this entity or being we neither have nor can have any sensation or image.

Many rationalistic thinkers, including both idealists and realists, say that the existence of the objects of perception is *inferred* from present sensations or sense-data. Thus some realists like the Sautrantika Buddhist would say that the existence of objects cannot be perceived by us, because what our mind directly knows is its own states. But from such mental states as are copies of objects we can infer the existence of the latter as causes of the former. So also Mr. Russell seems to think that existence of physical objects is not directly known to us, but inferred from the existence of sense-data with which we are acquainted, i.e., of which we are directly aware. The idealists generally hold that objects have no existence apart from our experience of them. When we perceive an object what happens is that from one experience we pass in thought to other possible experiences. We perceive a tree when with the experience of its front part we *think* of its other parts and take all the

parts as forming a system of experiences. This then seems to mean that perception is the process in which from one experience we infer others and put them all into one whole.

The above account of perceptual consciousness is nearly as bad as that of the associationists. If in perception we are not directly aware of objects, no inference from sense-data can lead to any indirect knowledge about them. If nowhere in our experience we have a direct cognition of objects, how could we possibly know that there was any object at all to be inferred? Again, in the absence of direct knowledge of the object we cannot say that any mental state is a copy or true representation of it. Further, when we perceive anything we do not *infer* and are not aware of any process of arriving at conclusions from premises. The perceptual cognition of a tree before my eyes is not what I arrive at from something called sense-datum, but what I simply *have* along with the sense-datum.

Mr. Bertrand Russell in his *The Problems of Philosophy* tells us that while we are acquainted with sense-data, we know physical objects by description. Let us try to understand his position. According to him, there are two kinds of knowledge of things, namely, knowledge by *acquaintance* and knowledge by *description*. 'We have acquaintance with anything of which we are directly aware, without the intermediary of any process of inference or any knowledge of truths. Thus in the presence of my table I am acquainted with such sense-data as its colour, shape, hardness, smoothness, etc.' He gives 'the name of "sense-data" to the things that are immediately known in sensation; such things as colours, sounds, smells, hardnesses, roughnesses, tastes, etc.' By 'sensation' he means 'the experience of being immediately aware

of these things. Whenever we see a colour, we have a sensation of the colour, but the colour itself is a sense-datum, not a sensation. The colour is that of which we are immediately aware, and the awareness itself is the sensation.' Now it is plain that if we are to know anything about the table, it must be by means of such sense-data as brown colour, oblong shape, smoothness, etc., which we associate with the table. But these sense-data are the appearances of the table and not the table itself; nor are they directly even properties of the table. The same table seems to have different colours, shapes, and touch qualities for different persons and for the same person under different circumstances. Different people looking at a table at the same time and consequently from different positions will see different colours. None of these can be taken as the real colour of the table, for one has as good a claim to be regarded as *the* colour of the table as any other, and we cannot consistently maintain that the same thing is differently coloured at the same time. Similar is the case with the shape and touch of the table. These too are different for different people or for the same person under different circumstances. Thus sense-data, depending as they do on the relation of the observer to some object, give us merely the appearances of the object. They cannot tell us anything about the reality of the object, or the object as it really is apart from us. Hence it follows that we can have no acquaintance with or direct knowledge of objects like tables and trees. Our knowledge of the table as a physical object is obtained through acquaintance with sense-data that make up the appearance of the table. It is of the kind which is called 'knowledge by description'. We know the table by some such description as 'the table is

the physical object which causes such-and-such sense-data'. In order to know the table we must know truths connecting it with things with which we have acquaintance: We must know that 'such-and-such sense-data are caused by a physical object'. Our knowledge of the table is not and cannot be direct knowledge, the sort of knowledge we have of sense-data. 'All our knowledge of the table is really knowledge of *truths*, and the actual thing which is the table is not, strictly speaking, known to us at all. We know a description, and we know that there is just one object to which this description applies, though the object itself is not directly known to us. In such a case, we say that our knowledge of the object is knowledge by description.'

Mr. Russell's position with regard to the knowledge of objects through the senses—a position which is abandoned in his later works—seems to be both critical and paradoxical. Taking any common object of the sort that is supposed to be known by the senses, he shows how what the senses *immediately* tell us is not the truth about the object, but only the truth about certain sense-data. Thus when in the presence of a table we say, 'We perceive a table', the truth of the matter is that our senses acquaint us with such sense-data as a brown colour, an oblong shape, etc. These are the things of which we are immediately aware and their existence cannot be doubted by us. But when from these we pass on to the judgement that 'there is a real table with brown colour and oblong shape', we are involved in difficulties. The table as a physical object is not given to any of our senses; it is not immediately known to us at all. We cannot even say that the table has really a brown colour and an oblong shape, and is hard and smooth. For all we know, these are merely

appearances which may be and actually are replaced by other different colours, shapes, etc., when the table is observed by others or observed from a different point of view. Hence we should say that no colour, shape, or size, etc., belongs to the real table. As Mr. Russell himself says, 'Thus colour is not something inherent in the table, but something depending upon the table and the spectator and the way light falls on the table.' If this be so, how do we know that there is a real table at all? According to Mr. Russell, we know it by a description like this: 'The table is the physical object which causes such-and-such sense-data.' But, then, how could we be sure that there is anything to which this description applies? It is the causal principle, so thinks Mr. Russell, which gives us this assurance. This means that the existence of the real table is *inferred* by us from the existence of the sense-data with which we are acquainted and of which the table is the cause. But if it be true that the real table has no colour, shape, or touch quality inherent in it, we do not understand how it can be described as a table at all. Neither in ordinary life nor in philosophy should we speak of a colourless and shapeless something as a table. So it may be that there is no real table but the one which we perceive and which has in fact a certain colour, shape, etc. That our sense-data—colour, shape, smoothness, etc.—may be caused by *something* existing independently of us may be true. But if this something differs, as Mr. Russell thinks it does differ, completely from our sense-data, we find no sense in which it can at all be described as a table. Supposing that something like it is the real table, have we any means of knowing it? Mr. Russell says that it can be described by means of certain sense-data and inferred as the cause of those

sense-data. But how can that which is neither sense-data nor qualified by them, be described in terms of any sense-datum? How, again, in the absence of some direct experience of it, can we form the idea of a real table as the cause of such-and-such sense-data? Even if we take all this for granted and say with Mr. Russell that our knowledge of the table or of any physical object is 'knowledge by description',

we cannot but feel that this fails to explain the perceptual consciousness that we undoubtedly have of the table or any other physical object before us. The table at which I am now sitting is perceived by me as something which is present to my consciousness and is directly known by me, and not as something which is described and inferred by me. When I perceive the table I simply do *not* describe and infer it.

(To be concluded)

SWAMI ADBHUTANANDA

BY SWAMI PAVITRANANDA

(Concluded)

At Baranagore, Latu Maharaj along with other brother disciples passed continuously one year and a half in hard spiritual practices. He would spend the whole night in one or other form of Sâdhanâ, and in the day-time he would have a short sleep. That became his habit for his whole life. Even if ill, he would sit for meditation in the evening. At Baranagore he was at one time very ill with pneumonia. He was too weak to rise. But he would insist that he should be helped to sit in the evening. When reminded that the doctor had forbidden him to do that, he would show great resentment and say: 'What does the doctor know? It is his (the Master's) direction, and it must be done.' He would be so engrossed in spiritual practices and always so much in spiritual mood that he could not stick to any regular time for food and drink. It is said that at Baranagore, because of this characteristic, sometimes food would be sent to his room. But on many days the food

that was sent in the morning remained untouched till at night. Latu Maharaj had no idea that he had not taken any meal. At night when others retired Latu Maharaj would lie in his bed feigning sleep. When others were fast asleep, he would quietly rise and tell his beads. Once a funny incident happened on one of such occasions. While Latu Maharaj was telling his beads, a little sound was made. One of his brother monks thought that a rat had come into the room, and he kindled a light to drive it away. At this all found out the trick that Latu Maharaj was playing on them, and they began to poke fun at him.

Latu Maharaj had his own way of living and he could not conform to the routine life of an institution. Because of this he would afterwards live mostly outside the monastery with occasional short stays at the Alambazar or Belur Math. It is said that Swami Vivekananda once made it a rule that everyone should get up in the early hours

of the morning, with the ringing of a bell, and meditate. The next day Latu Maharaj was on his way to leave the Math. Swami Vivekananda heard the news and asked Latu Maharaj what the matter was with him. Latu Maharaj said: 'My mind has not reached such a stage that it can with the ringing of your bell be ready for meditation. I shall not be able to sit for meditation at your appointed hours.' The Swami understood the whole situation and waived the rule in favour of Latu Maharaj.

Sometimes Latu Maharaj stayed at the house of devotees, sometimes in a room at the Vasumati Press belonging to a lay disciple of the Master, and very often he lived on the bank of the Ganges without any fixed shelter. The day-time he would pass at one bathing ghat, the night-time he would spend at some other ghat with or without any roof. The policemen who kept watch came to know him and so would not object to his remaining there at night.

One night while it was raining Latu Maharaj took shelter in an empty compartment of a railway wagon that stood near by for taking goods. Soon the engine came and dragged the wagon to a great distance before Latu Maharaj was conscious of what had happened. He then got down and walked back to his accustomed spot. About his food Latu Maharaj was not at all particular. Sometimes a little quantity of gram soaked in water would serve for him the purpose of a meal. He lived on a plane where physical needs do not very much trouble a man, nor can the outside world disturb the internal peace. When asked how he could stay in a room in a printing-press where there was so much noise, Latu Maharaj replied that he did not feel much difficulty.

But the main source of strength of

Latu Maharaj was his dependence on the Master. He would always think that the Master would supply him with everything that he needed or was good for him. Latterly he would say to those who sought guidance from him: 'Your dependence on God is so very feeble! If you do not get a result according to your own liking, in two days you give up God and follow your own plan as if you are wiser than He. Real self-surrender means that you will not waver in your faith even in the face of great losses.' There was nothing in the world which could tempt Latu Maharaj away from his faith in God and the Guru.

It is very difficult to trace the chronological events of Latu Maharaj's life: firstly because there were no events in his life excepting the fact that it was one long stillness of prayer, and secondly because now and then he was out of touch with all. But Latu Maharaj wanted to live within a few miles of Dakshineswar, the great seat of Sadhana of the Master. In 1895 or 1896 he once went to Puri, in 1903 he was again at that holy city for about a month; and in the same year he visited some places of northern India like Benares, Allahabad, and Brindavan. Swami Vivekananda took him in the party on his tour in Kashmir and Rajputana. Excepting these occasions Latu Maharaj lived mostly in Calcutta or near about. It is said that Latu Maharaj prayed to Jagannath at Puri that he might be vouchsafed two boons—first that he could engage himself in spiritual practices without having a wandering habit and second that he might have a good digestion. When asked why he asked for the second boon which seemed so strange, Latu Maharaj is said to have remarked: 'Well, it is very important in a Sâdhu life. There is no knowing what kind of food a Sadhu will get. If he has got a good

stomach he can take any food that chance may bring, and thus preserving his health can devote his energy to spiritual practices.'

Towards the end of 1898 when Ramchandra Dutt was on his death-bed, Latu Maharaj was by his side. For more than three weeks he incessantly nursed his old master who had been instrumental in bringing him in contact with one who had kindled the spiritual flame of his life. It is said that Latu Maharaj went on attending to the needs of the patient almost throughout twenty-four hours of the day. He took upon himself the main brunt of looking after the patient. With the same earnestness did he nurse the wife of Ramchandra Dutt, whom he regarded as his mother, in her dying moments. For about a month or so with anxious care and unsparingly Latu Maharaj attended her. It was only when she passed away that he left the house.

Though Latu Maharaj was never closely connected with the works of the Ramakrishna Mission, his love for his brother disciples especially for the Leader, whom he would call 'Loren' in his distorted Bengali pronunciation, was very great. Latu Maharaj could not identify himself with the works started by Swami Vivekananda as they caused distraction to the inner flow of his spiritual life. But he had great faith in the mission of one whom the Master praised so much. He used to say, 'I am ready to take hundreds of births if I can have the companionship of "Loren-bhâi".' Swami Vivekananda infinitely reciprocated the love of Latu Maharaj. When on his return to Calcutta from the West, he was given a splendid reception and everybody was eager to see and talk with him, Swami Vivekananda made anxious inquiry about Latu Maharaj, and when the

latter came he took him by his hand and asked why he had not come so long. Latu Maharaj with his characteristic frankness said that he was afraid he would be a misfit in the company where the Swami was. At this the Swami very affectionately said, 'You are ever my Latu-bhai (brother Latu) and I am your Loren-bhai,' and dragged Latu Maharaj with him to take their meals together. The childlike simplicity and open-mindedness of Latu Maharaj made a special appeal to his brother disciples, but they also had deep regard for his high spirituality. Sometimes they would poke fun at him taking advantage of his simplicity, though they always had high appreciation of his wonderful life. Swami Vivekananda used to say, 'Our Master was original, and every one of his disciples also is original. Look at Latu. Born and brought up in a poor family, he has attained to a level of spirituality which is the despair of many. We came with education. This was a great advantage. When we felt depressed or life became monotonous, we could try to get inspiration from books. But Latu had no such opportunity for diversion. Yet simply through one-pointed devotion he has made his life exalted. This speaks of his great latent spirituality.' Now and then the Swami would lovingly address Latu Maharaj as 'Plato' distorting the word 'Latu' into that famous Greek name—an unconscious testimony to the wisdom the latter had attained. Sometimes the happy relationship between Latu Maharaj and his brother disciples would give rise to very enjoyable situations. Once in Kashmir, Swami Vivekananda, after visiting a temple, remarked that it was two or three thousand years old. At this Latu Maharaj questioned how he could come to such a strange conclusion. The great Swami was in a fix

and replied: 'It is very difficult to explain the reasons for my conclusion to you. It would be possible if you had got modern education.' Latu Maharaj, instead of being embarrassed at this, said, 'Well, such is your education that you cannot teach an illiterate person like myself.' The reply threw all into roaring laughter.

In 1908 Latu Maharaj was persuaded to take up his residence at the house of the great devotee Balaram Bose. There he stayed for about nine years till 1912. A very unusual thing for Latu Maharaj! When the request for staying there came to Latu Maharaj, he at first refused it on the ground that there was no regularity about his time of taking food and drink and, therefore, he did not like to inconvenience anyone. But the members of the family earnestly reiterated their request saying that it would be rather a blessing than any inconvenience if he put up at their house and that arrangements would be made so that he might live in any way he liked.

Even at this place where everyone was eager to give him all comforts, Latu Maharaj lived a very stern ascetic life. An eyewitness describes Latu Maharaj as he was seen at Balaram Babu's place: '... Latu Maharaj was a person of few words. He was also a person of few needs. His room bore witness to it. It lay immediately to the right of the house-entrance. The door was nearly always open, and as one passed, one could see the large empty space with a small thin mat on the floor, at the far end a low table for a bed, on one side a few half-dead embers in an open hearth and on them a pot of tea. I suspect that that pot of tea represented the whole of Latu Maharaj's concession to the body.'

In this room Latu Maharaj passed the whole day almost alone, absorbed in his

own thought. Only in the mornings and the evenings he would be found talking with persons who would approach him for the solution of their spiritual problems. Outwardly Latu Maharaj was stern and at times he would not reply though asked questions repeatedly. But when in a mood to talk and mix with people he was amazingly free and sociable. He had not the least trace of egotism in him. Beneath the rough exterior he hid a very soft heart. Those who were fortunate in having access to that found in him a friend, philosopher, and guide. Even little boys were very free with him. They played with him, scrambled over his shoulders, and found in him a delightful companion. Persons who were lowly and despised found a sympathetic response from his kindly heart. Once asked how he could associate himself with them, he replied, 'They are at least more sincere.'

Once a man, tipsy with drink, came to him at midnight with some articles of food and requested that Latu Maharaj must accept them, for after that he himself could partake of them as sacramental food. A stern ascetic like Latu Maharaj quietly submitted to the importunities of this vicious character, and the man went away satisfied, all the way singing merry songs. When asked how he could stand that situation, Latu Maharaj said, 'They want a little sympathy. Why should one grudge that?'

Another day a devotee came to him drenched with rain. Latu Maharaj at once gave him his own clothes to put on. The devotee got alarmed at the very suggestion of wearing the personal clothes of the much revered Latu Maharaj and also because they were ochre clothes, which it was sacrilegious for a lay man to put on. But Latu Maharaj persuaded him to wear them, as otherwise he might fall ill and fail

to attend office—a very gloomy prospect for a poor man like him.

An outward sternness Latu Maharaj maintained, perhaps, to protect himself against the intrusion of people. But however stern he might be externally in order to keep off people or however much he might be trying to hide his spiritual fire, people began to be attracted by his wonderful personality. Though he had no academic education whatsoever, he could solve the intricate points of philosophy or the complex problems of spiritual life in such an easy way that one felt he saw the solutions as tangibly as one sees material objects. Once there came two Western ladies to Latu Maharaj. They belonged to an atheist society. As such, they believed in humanitarian works but not in God. 'Why should you do good to others?' asked Latu Maharaj in the course of the conversation with them, 'Where lies your interest in that? If you don't believe in the existence of God, there will always remain a flaw in your argument. Humanitarian work is a matter that concerns the good of society. You cannot prove that it will do good to yourself. So after some time you will get tired of doing work that does not serve your self-interest. On the contrary if you believe in God there will be a perennial source of interest, for the same God resides in others as in you.'

'But can you prove that the one God resides in many?' asked one of the ladies.

'Why not?' came the prompt reply, 'But it is a subjective experience. Love cannot be explained to another. Only one who loves understands it and also the one who is loved. The same is the case with God. He knows and the one whom He blesses knows. For others He will ever remain an enigma.'

'How can it be possible that I am

the Soul, I being finite and the Soul being infinite?' asked a devotee.

'Where is the difficulty?' replied one who had the perception of the truth as clear as daylight, 'Have you not seen jasmin flowers? The petals of those flowers are very small. But even those petals, dew-drops falling on them, reflect the infinite sky. Do they not? In the same way through the grace of God this limited self can reflect the Infinite.'

'How can an aspirant grasp Brahman which is infinite?' asked a devotee with a philosophical bent of mind.

'You have heard music,' said the monk who was quite innocent of any knowledge of academic philosophy, 'you have seen how the strings of a Sittâr bring out songs. In the same way the life of a devotee expresses Divinity.'

Once at Baranagore Math Swami Turiyananda, who had very deep knowledge of scriptures, was saying that God was all kind and was above any sense of hatred or partiality. At this Latu Maharaj replied, 'Nice indeed! You are defending God as if He is a child.'

'If God is not impartial,' said Swami Turiyananda, 'is He then a despot like the Czar of Russia, doing whatsoever He likes according to His caprice?'

'All right, you may defend your God, if you please,' said Latu Maharaj, 'but this you should not forget that He is also the power behind the despotism of the Czar.'

Though he had no book-learning Latu Maharaj could instinctively see the inner significance of scriptures because of his spiritual realizations. Once a monk was reading out the *Kathopanishad* to him, when he came to the following Shloka: 'The Purusha of the size of a thumb, the inner soul, dwells always in the heart of beings. One

should separate Him from the body with patience as the stalk from a grass.' When the last line was uttered Latu Maharaj was overjoyed and exclaimed, 'Just the thing!' as if he was giving out his own experience of life.

Though he himself could not read, he liked to hear scriptures read out to him. Once at dead of night—to him day and night had no difference—he awakened a young monk who slept in his room and asked him to read out the Gita to him. The young monk did that in compliance with his wish.

Latu Maharaj talked of high spiritual things when the mood for that came, but he was too humble to think that he was doing any spiritual good to anybody. Though by coming into contact with him many lives were changed, he did not consciously make any disciple. He used to say that only those persons who were born with a mission like Swami Vivekananda were entitled to make disciples or preach religion. He had a contempt for those who talked or lectured on religion without directing their energies to build up their own character. He used to say that the so-called preachers go out to seek people to listen to them, but if they realize the truth people of their own accord would flock round them for spiritual help. Whenever he felt that his words might be interpreted as if he had taken the role of a teacher, he would rebuke himself muttering half-audible words. Thus Latu Maharaj was an unconscious teacher. But the effect of his unconscious teaching was tremendous on the people who came to him.

In 1912 Latu Maharaj went to Benares to pass his last days in that holy city. He stayed at various places in Benares. But wherever he lived he radiated the highest spirituality and people circled round him. Even in advanced age he passed the whole night

in spiritual practices. Sometimes in the day-time also, when he lay on his bed covered with a sheet and people took him to be sleeping, on careful observation he would be found to be absorbed in his own thoughts. During the last period of his life, he would not like very much to mix with people. But if he would talk, he would talk only of spiritual things. He would grow warm with enthusiasm while talking about the Master and Swami Vivekananda.

Hard spiritual practices and total indifference to bodily needs told upon his once strong health. The last two or three years of his life he was suffering from dyspepsia and various other accompanying ailments. But he was as negligent about his health as ever, and one would very often hear him say, 'It is a great botheration to have a body.'

In the last year of his life he had a blister on his leg which developed gangrene. In the course of the last four days before his passing away, he was daily operated upon twice or thrice. But the wonder of wonders was that he did not show the least indication of any feeling of pain. It was as if the operation was done on some external thing. His mind soared high up and even the body-idea was forgotten. Latterly he would always remain indrawn. At the time of illness he was completely self-absorbed. His gaze was fixed on the middle of his brow, and his thoughts were withdrawn from the external world. Wide awake, but oblivious of his surroundings, he stood midway between the conscious and the superconscious planes.

Then the moment came when the great soul was completely freed from the encasement of the body. Latu Maharaj entered into Mahāsamādhi on 24 April 1920.

Those who witnessed the scene say that even after the passing, in his face there was such an expression of calm, joy, and compassion that they could not distinguish the dead from the living state. Everyone was struck by that unique sight. A wonderful life culminated in a wonderful death. Indeed Sri Ramakrishna was a unique alchemist. Out of the dust he could

create gold. He transformed an orphan boy of lowly birth, wandering in the streets of Calcutta for the means of a livelihood, into a saint who commanded the spontaneous veneration of one and all. It is said that when Latu Maharaj passed away Hindus, Mohammedans, people irrespective of caste or creed rushed to pay homage to that great soul. Such was his influence!

DRESS AND ORNAMENTS OF ANCIENT TIMES

BY KALICA PRASAD DATTA, M.A.

Though plain living and high thinking was their motto, it was not an accepted principle in the life of ancient Aryans. They neither neglected the aesthetic sense, which God had bestowed upon them, nor were they forgetful of the finer tastes of human life. The Vedic society had long passed the primitive stage; and the civilized life of this period conformed to the principles of a well-established organization. Documentary evidences prove it. 'Vâsas is the most usual word in the *Rigveda* for clothing.' (*Rigvedic Culture*, p. 212). The God Pushan was called a weaver of dresses (*Vâsa-vâya*). According to Macdonnell and Keith—'The Vedic Indian seems often to have worn three garments, an undergarment (Njvi), a garment, and an over-garment (Adhivâsa), which was probably a mantle and for which the names Atka and Drâpi also seem to be used.' (*Vedic Index*, 2.22). Probably the rich people used these garments, and the commoners dressed themselves in two pieces of garments, namely, the Nivi and the Paridhâna (dress proper). Urnâ (wool) is frequently quoted in the *Rigveda*. It was used as material for garments. The Sindhu country or the Indus valley

was called Urnâvati (producer of wool). The *Mahâbhârata* speaks of woollen clothes, manufactured probably in north-western India.

Embroidered garments were not unknown. Peshas is frequently mentioned as denoting an embroidered cloth. In the *Yajurveda*, we find reference to the Peshaskari (a female embroiderer). The Maruts are mentioned as wearing dresses bedecked with gold (Hiranmayân Atkân). The epics also refer to golden and silver robes, which probably indicate that gold and silver embroidered garments were used extensively. Megasthenes describes some cotton apparel, too, 'worked in gold and ornamented with precious stones'. (Strabo, p. 509).

Spinning was generally done by the womenfolk. The clothes were woven of the Otu and Tantu, the warp and the woof. Animal skin was also used as clothing, particularly by the ascetics (Munis). The *Shatapatha Brâhmana* mentions the word 'Ajinavâsin' (clothed in skins). The chapter on the Superintendent of Weaving in Kautilya's *Arthashâstra* throws a flood of light on the cultivation of cotton during his time. According to him, fibre cotton

(Tulā) and hemp and flax were generally used as materials for weaving purposes. He also refers to various kinds of woollen fabrics. Students generally wore garments made from Shana, Kshauma (silk) and Avika (sheep's wool). The *Mahāvagga* (VIII.iii.1) also mentions various articles such as Khoma (linen), Kappasika (cotton), Koseyya (silk) and Kambala (woollen fabric). Sushruta speaks of bandages made of various stuffs including Patrorna (white silk) and Chinapatta (Chinese silk?). It is interesting to note that as far back as the fourth century A.D. Chinese silk probably found its way into Indian market. The *Mahabharata* refers to Kitaja and Pattaja (silk?) fabric. Kausheya was probably the name for silk in the *Rāmāyana*. Dyed or coloured garments were also used, specially by the ascetic class. The Buddha Bhikshu or the Shramana outshone all in the use of motley coloured clothes.

Our ancient forefathers were not unmindful of decorating the 'body beautiful'. Even in so early an age as that of the Vedas, they developed a high degree of aesthetic sense. There were ornaments of various kinds. Naturally the womenfolk excelled their compatriots, the men, in this respect. Nishka is frequently mentioned in the *Rigveda* (2.38.10; 8.47.15). It was probably a golden ornament worn round the neck (cf. Nishka-griva). Rukma was another sort of ornament worn on the breast. Pearls (Krishana) and precious stones are often referred to in the *Rigveda* (1.35.4; 10.68.1). Khâdi was probably a golden anklet (or an armband) worn by men and women alike (*Rigvedic Culture*, Ch. VI). Karnashobhana was the name for ornaments for the ear. The boys, like the girls, wore golden

ear-rings (*Rigveda*, 1.122.14). In the later ages, it was incumbent upon the father of a bride to give her away, well-adorned with ornaments, and the husband was charged with responsibilities for providing his wife with jewelries.

Evidences in the *Ramayana* show that the art of manufacturing jewelries was looked upon as a major industry. Further, in the epics, we read of different types of ornaments, e.g., Kundala for the ear, Keyura for the upper arm, and Anguriya for the fingers, Kirita used as head-dress, and Hâra for the neck, etc. These were used both by men and women. Jingling of Nupura (worn at the ankles usually by the ladies) made many a home happy. Besides, in the *Mârkandeya Purâna*, we find mention of Kataka or Valaya for use in the lower arms, Ardhachandra for the forehead and Graiveyaka round the neck. The *Kâlikâ Purana* enumerates no less than forty kinds of ornaments and enjoins that silver should not be worn above the neck nor gold to be put on the feet. The *Dhammapada*, in one instance, refers to five hundred goldsmiths engaged in making an excellent and delicately wrought ornament, to be worn by the daughter of a king's treasurer. In the sculptures and metal images, as well as in the paintings at Ajanta, we find but faithful reproductions of ornamental and decorative art as it flourished in different ages. This art, perhaps, reached the peak in the fourth or fifth century A.D. The rich people sometimes, it is said, maintained smith's shops at their own expense, in their dwellings. Reference to jewellery works in the *Mrichchhakatikam* (Act IV), in Vasantasenâ's house, is indeed an illuminating instance.

MAYA IN MODERN SCIENCE

By SWAMI SHARVANANDA

(Concluded)

A few more points of modern theoretical physics, and we have done with it. Apart from time, space, and matter we all perceive the presence of another entity in our physical universe. It is energy. This energy seems to strike our senses in various forms such as sound, heat, light, electricity, magnetism, and so on and produces the sense-perception of our physical world. The untutored mind perceives all these different manifestations of energy as entities entirely different from each other, and all belong to Nature. The nineteenth-century physics unified them all in a single concept of energy. Sound was found to be only the effect of the vibration of air particles propagating in the form of waves; heat is another form of the same energy produced from some material source and propagated through pulsation on an imponderable substance called ether. Light, electricity, and magnetism are all vibrations of the same energy, but with different frequency. Light itself was found to have different kinds of frequency of vibration, giving rise to different wavelengths and producing different colours. All kinetic energy propagates in the form of radiation, and all radiation consists of discrete bullet-like units which are called 'Quanta' or 'Photons'. A beam of radiation can be pictured as a regular shower of photons, all moving in parallel paths. And each photon of the beam does not move on its path straight-facedly, but it goes on spinning and spinning as it moves on. This pic-

ture of radiation as a crowd of bullet-like photons darting through space has many advantages for scientists in explaining facts. But 'nothing in the particle picture explains the most fundamental of all the properties of radiation, —its uniform speed of travel', as Sir James Jeans points out. Further, different experiments with light have clearly shown that light, and for the matter of that all radiation, moves on not always like discrete bullets, but sometimes like waves. Hence the modern physicist is constrained to acknowledge that radiation travels through space in the form of waves, but breaks up into grains of photons as soon as it encounters matter. The same is the case with electrons and protons; they behave like waves in space, but get congealed into particles when passing through matter. Heisenburg gives us the mathematical explanation for this double and mutually contradictory aspects of both light and electron. But after all, mathematical formulas are mere abstractions and do not help us in forming any definite idea of an objective reality, as it has been well explained by both Heisenburg and Schrodinger that radiation waves are 'mere mathematical waves, and possess no physical reality'. Bertrand Russell has truly said that 'we must not think of a light-wave as a "thing", but as a connected group of rhythmical events. The mathematical characteristic of such a group can be inferred by physics, within limits; but the intrinsic character of the component

events cannot be inferred. The events constituting light-waves are only known through this effect upon our eyes, optic nerves, and brains, and these effects are not themselves light-waves, as is obvious from the fact that nerves and brains are not transparent.' (*Outline of Philosophy*). So ultimately it comes to this that electrons, protons and photons, the ultimate constituents of matter and energy, 'are mere logical constructions of our own mind', as Russell has said elsewhere (*Analysis of Matter*), and have no objective correspondence in the outside world. With the evaporation of the materiality of the objective world, there vanishes also the corporality of our own physical being. We become like ghosts stalking through a ghostly world of 'events'! There is another small fact of modern physics which draws our attention. When the physicist goes to calculate the nature of the atomic world and put it in mathematical figures, a fictitious figure crops up at every step; it is the notorious $\sqrt{-1}$. The whole of the atomic physics is pervaded with this fictitious figure! I call this $\sqrt{-1}$ as the *Mâyâ* in the fundamental physics. Does any one require any further proof of Maya? It dogs us at every step as we walk in the light of modern physics.

From physics and chemistry, when we go to astronomy, another department of modern science, we find the same presence of Maya even there. Both Dr. Eddington and Sir James Jeans, the foremost of modern English astronomers, tell us in no uncertain terms that our galactic system, like other nebular universes, had its origin in time. It might be that they were born some millions upon millions of years ago, still it is certain that they came out of the womb of the primeval chaos or nothingness. What was the exact nature of that primeval chaos, it

is impossible to conjecture now with our present limitation of knowledge. In the bosom of that primal chaos a stir was produced, a motion was created, and by the force of what is technically called 'angular momentum', condensation of energy started, and electrons and protons were produced, and assuredly, photons also. The very first stage of the condensation can be marked out as the nebulae, of which 200 have been discovered so far. A nebula consists of an immense mass of luminous vapour of electrons and protons. With the increase of the momentum a further condensation took place, and stars shot out in discrete forms. From one of such stars, our sun which is a portion of its flaming vapour, was pulled out by the force of attraction, called 'tidal pull', of some passing star, even as tidal swells now form in our oceans due to the attraction of the moon. Further on, this mass of burning vapour got broken into smaller bits, which cooled down through the lapse of a long period of time into the form of the eleven planets which our sun holds around it still. Our astronomers tell us further that as things are going on at present, each of the flaming bodies we call stars is losing millions of tons of substance per second in the form of radiation. Our own sun is losing about fifty million tons of its substance every second! Such huge losses cannot be sustained through eternity. It means, then, that our whole universe is heading to a final crash, a complete dissolution through radiation. This is what Sir James Jeans calls, 'the running down of the universe'. The birth of our galactic system might have taken place some four hundred million, million, million of years ago, and it may take more billion upon billion of years to get it dissolved through radiation into final

nothingness; but that final doom is certain to befall this entire universe. So it comes to this, that this visible material universe of ours has originated from primal nothingness, and it is destined to end into final nothingness. The Shunya-vâdin Buddhists tell us with a cogent logic, that if the origin of an object is from Shunya, i.e., nothing, and if its final end again be in Shunya, then the middle visible existence of the object must necessarily be taken as an illusion of the same Shunya, and can never be truly real. If one's father is a Negro and his son is also a Negro, he himself cannot but be a Negro. If we apply this dictum of the Shunya-vâdin to this universe of the modern astronomers it becomes only a delusive aspect of nothingness! Here, too, we are faced with the same Maya in modern astronomy!

Moreover, as the late Sir Oliver Lodge has pointed out in his last work, *My Philosophy*, the present-day astronomy can never tell us the reason why the first whirl was started in the calm passivity of the primeval chaos. It is a fundamental law of motion, the Law of Inertia, which says that when a body is at rest, it will continue to be in that state until some other force acts upon it and produces a change; similarly when a body is in motion its tendency should be perpetually to be in motion, unless some other force acts upon it and changes its state. So according to this Newtonian Law of Inertia, there must be some other power quite distinct from the cosmic energy which acts and stirs up motion in the latter. Of course, Sir Oliver, like a good theist, sees here the hand of God as the efficient cause of the universe. But a Vedantin who is not a theist of the Christian type, may see again the play of Maya even here. The whole picture of the origin, the middle, and the end

of the universe that our astronomers and physicists draw for us, fits very well with the Maya doctrine of Shankaracharya.

There are a few other branches of modern science like biology, psychology, and ethics, which we find equally infested with Maya. But the limitation of space forbids us to enter into them. Only I would give a few instances from our practical life, which would make it plain to our readers how Maya fills our whole life. Suppose A steals a watch from B's table, and B catches him red-handed and charges A for stealing his watch. Then A like a good student of modern physics and psychology may tell the judge, 'Sir, I can't be held responsible for my hand's taking B's watch from the table and putting it into my pocket. What actually happened was this: the light-waves coming from the watch struck my retina, and the disturbances of the retinal fibres were carried through the optic nerves to the optic centre in the brain; then the agitation of the optic centre was transferred through the mysterious synapses to the motor centre that controls the hand; and this transference took place perfectly according to the Law of Conditioned Reflex which forms the path of low resistance. Then the stimulation of the motor centre discharged itself through the motor nerve into the muscles of the hand, and as its natural consequence, the hand took up the watch and put it into the pocket. The whole thing took place perfectly according to the psychophysiological law. But I am blamed for the act. Where is the place of "I" in this whole series of activity? "I" is nothing but an epiphenomenon of the neural activities of the brain; nay, we may also call it the exhibition of language-habit according to the psychology of the Watsonian school. So

where am I, who am I, and how am I to be held responsible for this mere mechanical act of the hand which you call stealing? Or, if you please, according to the modern physics, only my shadowy hand has taken away the equally shadowy watch of a shadowy B and put it into the shadowy pocket of my shadowy coat. Where is then the crime of stealing? It is all a play of mere shadows! Further, there is no such thing as a single act, which you may designate as "stealing", the reality is that there is a series of events occurring in time-space-continuum; it has neither any agent, nor any patient.' If the judge be a true student of the behaviouristic school of psychology or modern physics, he should, in full conscience, give his verdict of 'not guilty' to A. But our judges are likely to say on such an occasion, 'Well, no matter, I send you to an equally shadowy jail.' The idea militates against our ethical notions. Here we see how there is a radical contradiction between truths of physics or psychology and those of ethics. Should we call it an instance of Maya in ethics?

Another instance. Hari gives a slap on the face of Rama, Rama remonstrates. Hari as a good student of physics may well reply, 'Fellow, you don't know science. Do you know that not a single molecule of my hand can actually touch any of the molecules of the skin of your face? The pain that you feel on your face is not actually due to the fact that my hand touched it, but due to the repercussion of the molecules of your own face. Do we not get hurt by kicking against a stone? It is also like that. Further, even if

you insist that my hand has actually beaten against your face, it is equally true that the skin of your face has beaten against my hand. So I too, can charge you for beating me.' Indeed it would be a strange life, if it be regulated strictly according to the ultimate truths of modern science. We notice contradictions everywhere between our practical life and the theoretical knowledge we call science. This is indeed Maya!

Shankaracharya in his introduction of the Sutra Bhâshya, identifies Maya with Avidyâ (nescience); and Adhyâsa (superimposition), he tells us, is the consequence of Avidya. When in the dark, a rope is mistaken for a snake, we perceive the substance (Visheshya) of the rope which becomes the subject of our false judgement that 'it is a snake'. But our ignorance of the right predicate (Visheshana) of the rope is responsible for the creation of a new predicate 'snake' in its stead and the tagging of it to the substance of the rope. So the superimposition (Adhyasa) of the snake-vision upon the substance (Adhishthâna) of rope is due to the ignorance or incapacity of knowing the real nature of rope. And this Adhyasa he describes as *Atasmin tad-buddhi*, i.e., taking a thing for something else which it is really not. And the Adhyasa being the effect of Avidya or Maya, is always inseparably associated with it.

Now we have seen how modern science proves it at every step that things are not what they seem. And so Shankara's Maya theory is amply verified by all the principal branches of modern positive science.

THE YOGA OF KUNDALINI*

BY PROF. MAHENDRA NATH SIRCAR, M.A., PH.D.

The Tantras place a great emphasis upon the Yoga of Kundalini. It is their unique discovery.

Kundalini is the spiritual power that is hidden in man. It is so called because of its coiled form or nature. (The word Kundalini means 'coiling' as the coiling up of a serpent—*Ahisadri-shakrit*). It is supposed to be stored up at the end of the spinal chord. Kundalini is always described as a force, usually inactive. It is the reserve force. The phrase 'coiled up' has that implication. This force is psychic and spiritual. It has its effect upon the vital force, even upon our psychical being. This force is available to man alone. It is potential everywhere, only in man it can be effective. Generally it is felt as a subtle current of energy which is luminous and which flows through a subtle passage in our system. But the current is not necessarily confined to this passage; it penetrates into the finer ethereal expansion far above our physical being. It is the *spirit-energy*. 'It is', the *Saradatilaka* says, 'like a flash of lightning—*Vidyutlatâkârâ*'. The power is potential in every man; it is really the higher urge for a better evolution in wider being and consciousness. When Kundalini remains inactive, man acts with his normal strength and knowledge; but with the awakening of Kundalini he acquires superhuman strength and power. Kundalini generates a force which unearths our whole being in order that it can really implant a new consciousness

and infuse a new life. It is nothing miraculous, but the use of a great gift that is already in man in order that man may supersede his present stature of being and knowledge and can acquire new knowledge and power and put them into active service for divine purpose. It acquaints us with the still unborn self, the self which is our real nature and essence. Spiritual life is essentially the seeking of this unborn self, for the evolutionary ascent has not been completed with man. The evolutionary urge is still for higher manifestation, where man will be relieved of his limitations of knowledge and power. With the stir of Kundalini the true spiritual evolution starts. Many undreamt of possibilities unfold. It will be possibly a mistake to suppose that the Yoga of Kundalini constitutes by itself a new art or discipline. The Yoga of Kundalini is the art of recovering the sleeping spiritual potentiality in man; but in every form of spiritual discipline Kundalini can be active. In fact whenever there is poise in our being either through love or knowledge, Kundalini stirs, though at times not to our knowledge. A super-conscious realization is the direct effect of this force. It is the released force of spirit, waving new feelings, opening new vistas, starting freshness, yielding serene joys, unfolding our divine nature.

The Tantras, more than other forms of Indian mysticism, have made effort to consciously awaken Kundalini and regulate it in order that the highest fruit may be reaped.

* A chapter from Prof. M. N. Sircar's forthcoming book *Hindu Mysticism*, Vol. II.

LIFE PROCESS AND KUNDALINI

Kundalini is active more or less everywhere in life. It is the essence of life and is, therefore, present everywhere. It is the psychic and spiritual energy that is in all creation, high or low. Kundalini is in all the grades of existence. Its finest functioning can be seen in a spiritual genius, where its flow, radiation, and saturation are matters of direct perception. They can be directly felt. With the entrance and initiation into spiritual life its finest stirring can be consciously felt, and spiritual life becomes so attractive because of the new vital and conscious force it releases. Life-process is quickened by Kundalini, but Kundalini is not life-force. And naturally it may so fashion and guide our life-force that it may appear more gentle, intense, lovely, and joyous. It gathers up great force and makes its finest exhibition in spiritual formation and creativeness. It removes the barrier of normal consciousness and invests it with a rare luminosity and power. In fact, the life-process is so much quickened up that it takes many forms of expressions in knowledge, emotion, and spirituality. It fills our whole being and modulates all the chords. If Kundalini invests us with new life, it also endows us with new knowledge. To say that Kundalini develops our intuition is not to say enough. It makes our intuition swift; but what is more, it associates the new knowledge with the new life; it quickens our intuitions in all its phases, for its purpose is to lay bare all the higher potentialities in vitalism, in psychism, and spiritualism. Naturally, with the functioning of Kundalini a new spirit-force, along with the new intuitions in the highest consciousness, becomes active in us. Its whole movement is cosmic. Even in its sproutings

it gives an inkling of the cosmic ways of life. This is its promise and attraction. It invests the actual existence with a new meaning and interest as it enables us to see it directly in the cosmic setting, not only in its totality but in its integral unity with the universal life and consciousness. It actually saturates us with the universal life-force and serene consciousness.

Naturally, with its awakening a new subtle order of knowledge starts which is not possible to envisage, far less to understand with the functioning of normal faculties. When Kundalini becomes active a new organ of knowledge becomes operative. We are thrown into a universe in which we enjoy a finer being, a wider knowledge, unfettered by the consciousness of three dimensions.

Kundalini is the stream of vital-spiritual current, which reveals the inner architecture of our psychic being together with its cosmic correspondence. It opens the avenues of subtler perceptions through the sense, subtle mentalism and imagining of subtler vital harmonies, subtler beauties, and transcendental essence. It makes a new orientation of our being. The kind of intuition it generates is psychic, spiritual, supra-mental, and transcendental. It makes our vital and mental being transparent. A fresh vitality with a luminous psychism is the inevitable experience that follows the working of Kundalini in us. It is not the chastened animal spirit that attracts us here. It is not merely the vital rejuvenation that awakens us. It gives us a still deeper insight into our being and endows us with a wonderful psychic intuition that puts us into connection with the subtler nature-spirit, natural agencies, denizens of heaven, and what is more, with the cosmic emanations. It reveals wondrous powers that are active to shape the

nature of events; and its inestimable gift acquaints us with the occult government of the world.

In whichever part of our being Kundalini becomes active, it reflects the forces that function there. It endows us with the secret knowledge of their formation. Our systems possess fixed sensitive parts—they are focal centres which control and regulate certain forces in us. The powers of Kundalini release these forces and make them active in us, endowing us with direct vision, subtle powers. All the centres do not give us the same kind of knowledge. Some give us the knowledge of the vital universe, some the knowledge of the subtle mental universe, some of the still finer universes. When it reaches the highest centre it attains a dynamic equilibrium and perfect poise and peace beyond all understanding. It is the focal point in transcendental consciousness. The intermediate planes show all the possibilities of evolutions in spirit and subtle wisdom and mysteries of the different levels of our consciousness. The highest plane manifests consciousness beyond all formations. It is the calm, the final reach of our being, and Kundalini, when it reaches this zone gets widely diffused and attains perfect equilibrium. A unique experience in wideness and freedom persists.

Our being has sensitive psychic centres. They do not serve any physical function, and generally they are inactive in us. These centres generate and diffuse currents of forces and become operative when the force of Kundalini acts upon them. They are all located in the psychic body and Kundalini makes the psychic self active in us.

The rise and the functioning of the Kundalini indicate the gradual psychication of our being. Evolution in knowl-

edge and power proceeds even with imperfect psychication; when the psychication becomes complete, the divine wisdom and power are assimilated. The types of supermen are differentiated. The perfect psychication with complete spiritualization will put the superman in touch with the spring of divine life, and he will be invested with cosmic consciousness and will. Such supermen become directly conscious of the divine force functioning in them and get identified with it. The awakening of the Kundalini invests us with the psychic life and cosmic forces.

The immanent consciousness has not the same expression in all the parts of our being. The unconscious has its different layers of subtle existence illumined. All the principles working in us become revealed when the spiritual force functions through all the centres. The adept soon attains the height of divinization. The promise is there, but life-force works with accustomed habits; and naturally it takes long before the cosmic powers can be directly active. In fact, no physiological or psychological analysis can invest us with such knowledge. The details of our being are placed before us, and its physiological, vital, mental, psychic, supra-mental operations become clear to us, especially in their subtler and hidden aspects. These are but side-lights. The main objective is to endow us with the privilege of the cosmic consciousness and freedom from the limitations of the senses, the mind, the vital impellings, and the cabined experiences. As the force starts, immediately the sense of expansiveness together with a freshness and vivacity fills us. This cosmic feeling is the invariable experience though it becomes clear and apparent when the experience has been somewhat durable. All centres do not give the same experience besides consciousness which is the

basic principle everywhere. Different centres have their distinctive psychic individuality inasmuch as their functioning produces different kinds of vital feelings and psychic repose. Generally our system is divided into three parts, from the navel to the base, from the throat to the navel, from the brain to the throat. Vital experiences are quick and evident in the lowest part, vital-mental in the middle portion, and the higher mental are located in the upper portion. This is at best a rough division following the lead of usual experience; but in the case of adepts the lower centres move in unison with the higher, and gradually the lower centres lose their individuality by the process of transformation. Spirituality and occultism discover the spirit immanent in our nature; and when, therefore, the insurgence of the vital life comes down, the immanence of spirit everywhere, even in the vital life, is clearly felt. This is indeed a great advance; the crudeness of nature is eliminated before this advance is achieved. The latent forces of nature make their appearance. They show their strength and power; but all the powers of our being are linked up with the central spirit. A better organization takes place in us. The ideal is to mould our being in such a way that there can be no contradiction in its different parts. Each part submits to the influence of the higher spirit; and the physical, the vital, the mental centres part with their inertia, restriction, and formed habits, and move in the wake of spirit and in its strings. The apparent divisions that are noticed in our nature disappear, for really throughout the whole being the creative spirit moves;—their differences indicate the finer or the crude functioning of the creative force. Spiritual life aims at mastery in order that crude nature may not restrict our conscious-

ness and its activity within its fold. For this, it is necessary to be acquainted with the finer side of nature, which is to be shaped for the higher expression. Before the final release is attained there should be the emergence of the spirit in every part of our being,—the physical, the vital, the mental,—which refines our nature and enables us to react successfully to the cosmic functioning of spirit. This emergence removes the narrow compass of our being and activity and endows us with the released cosmic force and power. This fact, evident in spirit, is established as a truth in experience. The same force of superhuman knowledge reaches the refined secrets of nature and uses them for further evolution as preliminary to the transcendent realization. This emergence in spiritual knowledge and spiritual power reaffirms the superiority of the spirit to matter and its ultimate control over it. The least advance is associated with freedom and ease. Each advance has its fruit in the attainment through the same force of magnified power and being called *Bibhuti*. The Tantras along with Patanjali speak of varied powers which are far beyond the conception of the scientific intellect, for they follow the functioning of the subtlest forces. Veils after veils are withdrawn, and wondrous forces under the control of the released spirit are revealed, ultimately endowing it with a form of superhuman omniscience. To the spirit's gaze is revealed all the strata of existence, its inner and outer forces. This revelation endows it with powers. The emanation in powers is possible only in the domain of *Prakriti*, for there the struggle between spirit and matter is possible; but beyond it there is no struggle in the supra-material world where the emanations are all spiritual. There is no extraordinariness in the exhibition

of superhuman knowledge and power for it is strictly determined by a law; and the law is that the more the spirit reasserts itself over matter, the more it drives out the grosser elements for its super-expression. With the functioning of Kundalini the obstruction of inert matter is withdrawn from our senses. This is the privilege that is associated with the rise of Kundalini.

THE NEGATIVE AND THE POSITIVE POLES OF EXISTENCE

There are two scales of our existence, the negative and the positive. Creation is the bifurcation of the original unity of existence into a polarity. The polarity extends to knowledge, life, and psychic processes. Here we speak of psychic and spiritual polarity—the division of the original force into negative and positive forms. This division really indicates the eccentric projection of the original force. This takes place in creation. In creation the projection gets a form of individuality and functions as such. It cannot immediately restore its original unity. Polarization gives the stamp of concrete individuality by balancing the two forces, positive and negative. In some the positive force predominates, in others the negative force dominates. These give the stamp on our personality. In the extroverted types of modern psychology the positive force is active, in the introverted types the negative force is active. Their nature and character are distinguished by these elements. There are also mixed types. The negative type is more intuitive and emotional and more responsive to the finer currents of the soul and is more submissive. It is more subjectively conscious. The positive is the creative, the negative is the receptive force; but the negative is not necessarily the inferior, for in the economy of life it has its own purpose

to serve. The negative has an indrawing force: it attracts the positive which in turn fecundates it. Thus arises the cycle of creation with two forms of psychicism, negative and positive. Every created object has in it the two aspects of the force functioning. They determine its character.

This bifurcation of force, though a natural process, is followed by another process, viz, depolarization of forces. This is also natural in our life-process; for in depolarization the original unity is restored, and the forces enjoy the equilibrium before the process of creativity can once again start. This alternate polarization and depolarization are evident in nature's functioning: in this way nature manifests her creativity and economy. Activity and its suspension are at the root of all life-processes.

Spiritual life begins with the freedom from the life of restriction implied in creative polarization. It is, seriously speaking, not merely a life of transvaluation and conservation of values or a finer sense of aestheticism or a dignified holiness. These are indeed all sublime expressions of life and consciousness. These find their place in our personal life and its spiritual setting in the order of values; but they cannot forgo the very basis of personal existence; they cannot rise higher than the sense of values associated with personal life. The sense of personal life is so much intimately associated with religious consciousness that it is very difficult to think of spiritual life without a personal reference and personal feeling. But personality moves in a limited sphere; even at its height of expression it cannot rise above the limited reference to its centre. In other words, religion is the more dignified and expanded presentation of reality always in relation to a personal reference. It is the focusing, as it were, of the whole existence

into a particular centre. Religion loses its charm if it misses this reference to experienced being and intensive feeling. This is, no doubt, a truism. But this is not the finality in our spiritual aspiration. The Tantras indulge in a form of spirituality which does not imply a passing into the wider and higher reaches of consciousness but a loss of the centre through which the spiritual experience appears to possess its correct meaning and proper value. This is the impersonal spiritual consciousness where spirituality essentially is a process of depolarization and is, therefore, an experience quite unique and different from the exalted sense of values and expanded being. This is a kind of supra-personal consciousness which is even beyond the cosmical feelings associated with the perception of the cosmical existence.

The Yoga of Kundalini moves the fibres of our existence so powerfully that our knowledge moves from the personal to the cosmical, and finally to the supra-cosmical. It acquaints us with these stretches of being and invests us with altogether a new form of knowledge whence vanishes the sense of relativity which characterizes our normal consciousness. Kundalini gives us this freedom. And, naturally, spiritual life is associated with life free from humanism or even superhumanism and the values associated with it and is instrumental in investing us with the feeling of identity with cosmic and supra-cosmic reality. In fact at a certain stage in the evolution of spirituality the personal sense is overcome, and the cosmic and supra-cosmic sense opens, wherefrom it is possible to descend to the personal to elevate the collective consciousness to the cosmic and the supra-cosmic. This becomes possible when the sleeping force becomes active and rises upwards. The negative

becomes united with the positive and complete equilibrium is reached. The inevitable experience is the widening of consciousness with fresh and quickened vitality. This is only the initial sign of the inception. A kind of fluid force is discharged which spreads out over the whole system. As the force rises up, it invests every centre of existence with light and power. They become active cosmically.

THE MUSIC AND THE COLOUR OF KUNDALINI

As Kundalini vibrates, wonderful symphonies are experienced. A soft music and engrossing colours fill us. These are immediately experienced with its inception. It vibrates the universal life-force in us, bringing in its train the procession of music and colours. A perfect harmony with delicate ripples in form and sound is our immediate experience. The music and the colours and the fire of Kundalini make us know 'what life is'. The mist of ignorance disappears; a new power of seeing into the heart of things and hearing the delightful flood of music is acquired. The senses become gently modulated, receiving finer vibrations. All seems clothed with colour and drenched with sound. In perfect stillness the voiceless voice is heard. There is a voice of stillness. There is a light in darkness; Kundalini speaks through the voice of stillness, Kundalini emerges through the light of darkness. In the perfect clarity of silence the inaudible voice becomes audible, the invisible colour becomes visible. The one fills us with its delightful cadence, the other with soft impression. In a word, Kundalini introduces us into a new life-force with its new rhythm and joy. It develops intensive powers of seeing and hearing, feeling and intuition. This is the

greatest gift of Kundalini. In fact, it endows us with a new faculty which over-rides the spatial and temporal limitations.

The Tantras lend support to the emergence of a new sense, a wide dimension of consciousness. Nothing new in existence emerges. It is no new evolution. It makes one thing definitely clear that there is no absolute distinction between the natural and the supernatural, for the Tantras do not accept any principle but creative spirit. Nature is the cruder expression of the spirit in its descent and process of condensation. In its ascent, the limitations of nature are removed and the creative spirit is revealed in supernatural expression, where a subtler spiritual order makes its appearance, and psychic currents and events are directly felt and experienced. This is the occult order, and the fascination of Kundalini-yoga lies in directly acquainting us also with it.

SPIRITUALISM AND TRANSCENDENCE

Though the ascent of Kundalini endows us with a fine psychic being with all its powers and possibilities, acquainting us with the direct impress of spirit and starting a unique life in the divine beatitude and harmony, yet the Tantras have assessed the highest value of spirituality in transcendence where the creative dynamism of spirit is replaced by the spirit in its non-creative transcendence. The Tantras characterize this state as beyond the realization of Godhead. Sometimes it is described as passing into the cloud of the unknowing, because it is something which cannot be exactly described in terms of our experience either intellectual or emotional—it defies all description. The Tantras conceive such exaltation in the highest intensity of mystical consciousness. The Tantras give indications of infinite shades of feeling which have spiritual values at different stages of experience.

(To be concluded)

NOTES AND COMMENTS

TO OUR READERS

In the *Teachings of Sri Ramakrishna* we find him in the midst of devotees on one of his birth-day celebrations. . . . The Editor studies the position of *Saints vis-a-vis Castes*. . . . To the Hon'ble Mr. Justice N. G. A. Edgley of the Calcutta High Court we are indebted for his learned article on *The Cultural Importance of Taxila in Ancient India*. . . . Dr. S. C. Chatterjee throws a flood of light on *The Problem of Perception*. . . . Swami Pavitrnananda concludes his article on *Swami Adbhutananda*. . . . Mr. Kalica Prasad Datta has succeeded

in compressing an illuminating account of the *Dress and Ornaments of Ancient Times* within a short space of two pages. . . . Swami Sharvananda concludes his *Mâyâ in Modern Science*. . . . Prof. Mahendra Nath Sircar's *Yoga of Kundalini* is not only scholarly but fascinating and illuminating.

POLITICIANS TALK POLITICS

Politicians too often declare that the present war is being fought for saving the Christian civilization against un-Christian Italy and Germany. And yet the allies count among them Russia, China, and India! 'The best that can

be said,' writes *The New Review* of December 1942, 'about this kind of declaration is that it is most inadequate and confusing. Religion, culture, civilization are not identical. A religion can be defined as a life-system of the relations between men and the Powers above; and Christianity is first of all a religion. Culture, on the other hand, refers to the refinement of mind, sentiment, taste, and manners; it is taken as the intellectual side of civilization. Civilization by itself suggests what makes out the townsman from the villager; it includes all the externals which differentiate a citizen from a barbarian; under the secularist influence of the last decades, it often covers only customs and conventions emptied of any spiritual contents, and the material aids to human activities: . . .' When such distinctions are kept in mind 'one can hardly speak of any nation as being a Christian nation; the number of nominal Christians is larger than many suppose; for instance, if we trust the *London Tablet*, there would be as many as seventy million people in the U.S.A. that are unbaptized. Then there arises the question as to how much these nations take their inspiration from Christian principles in their public and private life, . . . After having read the stern denunciations of successive Popes against the social and economic conditions obtaining in the West and the East one should rather feel reluctant of speaking of any actual civilization as being Christian, . . . On the other hand, it might be incorrect to suggest that such public speakers just want to soothe their warring hearts with some sort of a religious shampoo; most probably those politicians have a political motive, and want to reach a political audience. . . It would have been simpler for all to assume that politicians talk politics.'

THE NEW TESTAMENT AND GROUP CONVERSION

In an article under the above caption by Dr. D. A. McGavran, B.D., Ph.D., in *The National Christian Council Review* of December 1942 we read: 'We have a series of statements which seem to indicate that discipleship to our Lord is a strictly personal, individual affair, usually taken in the face of the disapproval of the relatives and friends. . . . The basic Christian belief in the worth of the individual also weighs heavily on the side of the statement that real conversion must always be something which the soul determines in the secret session with itself.' The writer might have added that conversion is not only an individual affair but it should also be a result of inner conviction. But he is not concerned much with this phase of the question. His immediate concern is a justification of group conversion. His conclusion is: 'The New Testament allows for group conversion in its teaching, and demonstrates group conversion in its practice.' But what do the Gospels preach? The writer does not touch that question. Then, again, is group conversion justifiable on spiritual, ethical, social, economic, political, and other grounds? Dr. McGavran is swayed mostly by scriptural authority. For to him, it would seem, Christianity is so supremely above other 'pagan' creeds that conversion itself is a blessing to the converted. This consideration wafts his attention from the real defect of mass conversion even when he unwittingly lays his finger on it. Writes he: 'Group action, though having its source in individual action, achieves a certain authority over the individual and results in demands by the group on the individual.' But may not the so-called 'individual action' be a matter of imitation, social allurements,

or even coercion? Further on in the same article we read: 'It is true that group conversion is probably open to a greater degree of danger of uncritical acceptance, because in most groups there are fine, strong characters concerning whose dedication there is no doubt, and there are weak, shallow characters who would not be taken alone, but who are taken in the hope that the strong will carry the weak forward into radiant faith, and in the knowledge that the strong will not come without the weak.' This line of argument, in our opinion, exposes the hollowness of group conversion instead of justifying it. The two terms 'weak' and 'strong' are relative. A man strong in Hinduism may be weak in Christianity; and it has not been proved that either religion is intrinsically better than the other.

MAYA IN ECONOMICS

In this issue is concluded Swami Sharvananda's article on *Mâyâ in Modern Science*. We have come across this Maya in another field, viz, economics, in the pages of *The Philosophical Quarterly* of October 1942. Writes Mr. M. M. Sharif: 'For early economists things are useful or useless and there is no third alternative. If they are desired, they are useful and thus have value; if not desired, they are without value and are in value neutral. Nothing has negative value.' Yet men of common sense will argue that they do certainly want to get rid of harmful things. Jevons, therefore, held that 'as positive value stands related to the utility of commodities, so negative value stands related to the disutility of discommodities. As there are many things which we want more, so there are almost as many things of which we want less.' The writer then examines this theory with reference to commodities like weeds, sewage, cinders, night-soil, etc.,

and labour, and he finds that from an absolute standpoint these cannot be discommodities. For sewage etc., are often sold by municipalities. As for labour, Mr. Sharif holds with Cannan and others that a man 'wants it in spite of its drawbacks and as, we are told, want is the only criterion of utility, we cannot but conclude that even such (tiresome and hired) work is a positive commodity.' The poor labourer may stand agape at this theory. But Mr. Sharif goes on: 'We conclude that to take labour as such to be unpleasant and relaxation as such as pleasant is a mistake based on incomplete analysis. All exertion to the liking of a man, like all relaxation after exertion, which indeed is only preparation for further exertion, is pleasant and so, in the utilitarian analysis, useful. Labour properly so called is, therefore, a commodity, not a discommodity. . . . In an industrial system, in which, to use Bertrand Russell's words, those who work are made to work for long hours and the rest are left to starve as unemployed, work and effort to get work are both bound to be unpleasant; but there is nothing unpleasant in the essence of work itself. 'What is the source of pain is indeed the *economic system* which Jevons and Marshall advocate.' But why did people seek leisure even in the pre-industrial age? We have no answer. We are left battling against an abstract idea 'system'. But are there not systems and systems? And did not men complain even about those systems? The answer will, perhaps, be, 'Even under those systems labour was not a discommodity.' What about the opinion of the man in the street? Well, an economist simply ignores him. It is the theory that matters. Theories are thus bound to be faced with a *reductio ad absurdum* when they seek for absolute truths in this relative world.

TOWARDS A NEW WORLD ORDER

'The world, as we see it at this juncture,' writes Shri Shankaracharya (Dr. Kurtkoti) in *The Modern Review* of December 1942, 'looks complex and contradictory. . . . But a careful study would reveal that the world suffers from one and only one major ailment and not a myriad diseases. In the *Cliche* of the present day it may be dubbed the Problem of Poverty—stark naked poverty of every kind on every plane of life—scarcity of food, lack of work, want of understanding, absence of faith, starvation of the intellect, need of comradeship, dearth of companion—and what not? And if satisfaction is rare contentment is unknown.' The common-sense view is that this poverty should be counteracted by abundance. But that is no real solution. 'For poverty is only the result of plenty. . . . In terms of relative Time and Space where we have our being, abundance is

nothing else than garnering at one and depleting at another.' This is in evidence in every walk of life. The result is a clash of interests for which the West is responsible, for she has made herself the mistress of the earth enslaving the natives and suppressing their cultures. The remedy of the world malady lies in bringing about an equitable state of affairs or Samatva in the language of the Gita, which book being a by-product of war is eminently fitted for this task. 'Samatva is a Sanskrit word not easily translated. It means equality—not envisaged as an ideal but asseverated as an ideology and as the correct ideology of creation as well as of human endeavour. Samatva connotes the subtlest abstract as well as the most concrete quality of equability, equanimity, equilibrium. Samatva is the explanation of creation as it were : it is also the process of evolution, the basis of the universe : the *summum bonum* of Existence.'

REVIEWS AND NOTICES

THE MAHARAJA RANJIT SINGH CENTENARY VOLUME. CENTENARY CELEBRATIONS COMMITTEE, CAWNPORE. To be had of The City Book House, Meston Road, Cawnpore. Pp. xx+188. Price Rs. 2.

The Maharaja Ranjit Singh Centenary Celebrations Committee, Cawnpore, deserves congratulations from all nationalists of India for reminding them of a neglect of duty by bringing into prominence through the celebrations as well as the publication of this, though very small, volume commemorating the death of one who was great not only as a soldier and a general but a statesman and a diplomat of no mean order, whom the Pathans, the Marhattas, and the British had to count, consult, and recognize.

Thanks to Lokamanya Tilak, the Marhattas have done and are still doing enough for holding before us ever afresh the ideal of Ramdasji and Shivaji. But Rajwara, as torn to pieces as ever, has not

done anything worthy of mention to commemorate her numerous heroes and statesmen ; nor has the Punjab come forward, as zealously as the Maharashtra with her great ones, though the political ideas and activities of Man Singh and Jeswant Singh, Durgadas and Zalim, the Tenth Guru and Ranjit Singh are in no way less illuminating and inspiring. True, their particular qualifications as a general, statesman, or administrator are of little use to us and the posterity, the political and economic world has moved so fast and the military art and science, as well as the spirit, have been so thoroughly revolutionized! Still, the spirit that actuated them to the tremendous sacrifice that was theirs, the traits of individual and group characters giving rise off and on to peculiar circumstances they successfully handled, the effects of various political and military measures they adopted on the minds of different peoples, are factors which have abiding values and which no

nationalist can afford to ignore or minimize. Viewed from this angle of vision, the life of Ranjit Singh presents us a unique example.

Shivaji had only to call and the Marhattas rallied round the ochre flag—the nation was born, so to say, prior to the leader. No Rajput hero, however great and crafty, could unite a quarter of Rajputana, could even succeed in curbing the disruptive tendencies in the character of his own followers. Whereas Ranjit welded the warring Sikh *Misles* into a nation, convinced his people of the utility in modern warfare of the infantry and the artillery, thus converting their antipathy into a zeal for enlisting themselves in these branches of arms, made the turbulent Pathans peaceful and law-abiding not by force alone but by good administration in keeping with their tradition and temper and by appointing their talents to high and responsible posts calling forth great faithfulness. All these are achievements indeed!

Did Ranjit think in terms of all India? Documents are not wanting to show that he did. But almost every week events were piling on events which drove his idea of a free and united India to a dark and painful corner of his heart; and he had to make the best use of the worst possible situation. More facts and greater details of Ranjit's policy and achievements must be brought out—their bearing on the future frontier problems is indeed very great. Would, we could celebrate his *birth anniversary* instead of his *death centenary*—the Indo-Aryans commemorate not the death of a guiding spirit but the glad tidings of its advent.

The volume before us is, of course, not quite worthy of the great Sikh whose centenary it seeks to commemorate; and it would have been, no doubt, much more informative and attractive had not the unfortunate communal riots broken out on the eve of the celebration, bringing in their trail the deplorable schism in the centenary committee itself. Still, it has served its purpose, and one should say admirably, having brought out the peculiar greatness of this constructive genius. It contains some well-written articles from the pens of noted Indian scholars and writers. Sir Shafaat's presidential address is by far the most informative and instructive. His remarks on the various topics he has dealt with are the products of a true, unbiased scholarship and deep thinking, quite worthy of the University

chair he occupies. The introduction from the facile pen of St. Nihal Singh beautifully reveals the many facets of Ranjit's character and the circumstances, sometimes too prohibitive, that have moulded it and heightened its beauty. Prof. Hari Ram Gupta's article has lent a fitting background to the full play of Ranjit's genius. Anyone, who wants to get a correct understanding of the state of things in the Punjab previous to Ranjit's political career, and thereby indirectly of the immense importance of the province in the politics of the country, cannot do better than read this article. Profs. Gurumukh Singh, Govind Ram, and Tripathi's papers are quite interesting and intriguing. But one fails to understand the propriety and necessity of incorporating here the articles by Dr. L. Ramakrishna, Dr. Dines Chandra Sircar, and Prof. V. R. R. Dikshitar. One glaring defect, which no one can fail to note with regret, is that the book does not contain any picture of our hero, though it does contain a group photo of the President and the Committee. On the whole, however, the volume is worth reading and is sure to enhance one's knowledge of and sympathy and admiration for the people and the province.

SRI AUROBINDO MANDIR ANNUAL, JAYANTI NUMBER. Published by Sri Aurobindo Pathamandir, 15, College Square, Calcutta. Pp. 232. Price Rs. 3-8.

Noble souls with genuine spiritual gifts generally keep away from this world and its evanescent values, but a few of them take pity on self-deluded humanity, and come to live and have their being in the midst of erring mankind in order to win them over to the side of Divinity. Sri Aurobindo belongs to this small class of people working for the salvation of man, and it is but fitting that the Pathamandir at Calcutta should bring out, on the occasion of the seventieth birthday of the great spiritual genius, a volume of studies which will serve to keep his ideals in the focus of the ever-shifting attention of the men of this world. This ideal is 'to divinize the human, immortalize the mortal, spiritualize the material'. Like the Veerashaivas, the Ashramites at Pondichery and other centres dedicated to Sri Aurobindo have as their ideal the spiritualization of the gross body. But, 'is this ideal possible? Is it practicable?' The first and the most important study in the volume is devoted to the task

of dispelling doubt and of establishing the reality and feasibility of the ideal.

A volume like the one under review should necessarily deal with the relation between Sri Aurobindo's ideal and other living philosophies of the day. So, fine chapters covering about half the book are devoted to a comparative study of Sri Aurobindo, and Shankara, the Gita, the Tantras, Bergson and the Vedas. These chapters constitute a valuable study of Sri Aurobindo's major works—*The Life Divine* being given, quite naturally, the place of supreme importance. The chapters on Mâyāvāda and Gita deal, among other topics, with the main points of difference between Sri Aurobindo and Shankara. The phenomenal and the real are, according to the latter, so completely different that the passage from the one to the other must be through sudden and complete transmutation; Sri Aurobindo, on the other hand, believes in a spiral ascent from this world to the realm of the Absolute. This spiral 'maintains a continuity with the initial starting point without losing itself in it'. This is the refrain of all the steps of the argument, and it is maintained with great vigour.

The arguments advanced against the barren type of absolutism upheld by absolute idealists in the East as well as the West have a certain degree of validity. It is true that a thinker like Shankara, Spinoza, or Bradley, who excludes from the Absolute altogether the positive element which the relations of the finite supply, must find himself confronted with an unknowable Absolute—an Absolute which, because it leaves the finite unexplained, is philosophically useless. The Absolute really becomes a phantom. It becomes the empty idea of being, which idea is indistinguishable from the idea of empty being, that is of nothingness. And over against this nonentity of an Absolute stands concrete existence, which though

condemned as Maya or appearance, yet demands to have its appearance accounted for. There is no real way of escape unless the conception of the Absolute is either abandoned or completely revised.

This is the line of argument adopted by those who oppose absolute idealism, and on purely metaphysical grounds, they appear to be convincing. But (and it is a very big But) those who argue against Shankara in this way forget that the Bhagavān had an unique experience of the Absolute on a supermundane, and supersensuous plane, and that all his teaching flows out of this spring of experience. Criticism which does not belong to that plane is, perforce, irrelevant.

The excellent study of Bergson's creative evolution in relation to Sri Aurobindo's conception of evolution is doubly welcome at the present moment. 'Creative Evolution' is a sealed gospel to the men of this world. The two concepts 'creation' and 'evolution' are drawn from two different universes of discourse, and the synthesis of the two in one grand theory is difficult to grasp. This theory finds a place for everything, from the lowliest clod of earth to the most perfect Godhead—in its scheme of cosmic evolution; and above all it accords a dignified status to fine art and the artistic impulse. And this brings us to the question of the Supermind which flowers out in the course of 'Creative Evolution'. This question together with that of the relationship between the Supermind, the Overmind, and mind and matter is clearly discussed in the chapter on *The Supermind in Sri Aurobindo's Philosophy*.

There are in the volume other studies relating to 'Divine Evolutionism', 'A New World', etc. A few striking poems and certain anecdotes and personal reminiscences complete a most worthy memento of the seventieth birthday of Sri Aurobindo.

P. S. Naidu, M.A.

'You get what you seek. He who seeks God gets Him; he who seeks for wealth or power gets that. Verily, I say unto you that he who wants Him finds Him. Go and verify it in your own life; try for three days and thou art sure to succeed.'

—SRI RAMAKRISHNA

NEWS AND REPORTS

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK

The Ramakrishna Mission has been carrying on cyclone relief work since the last week of October, against enormous difficulties of supply and transport. The area taken covers 228 villages, in the Khejuri, Nandigram and Mayna Thanas of the Midnapur District, the Saugor Thana of 24-Parganas, and the Bhograi Thana of the Balasore District. In the week ending on the 10th January, 1943, our 10 centres distributed 321 mds. 20 srs. of rice, 3,201 mds. 25 srs. of paddy, 80 mds. 22 srs. of dal, 3,922 pieces of new cloth, 28 chaddars, numerous used clothes, 762 blankets, 20 shirts and frocks, 5 mats, among 50,112 recipients as well as 28 srs. of powdered milk and 7 srs. of barley for children.

Our total receipts up to the 21st January, 1943, are Rs. 2,71,318/-, and our total expenditure about Rs. 2,10,524/-. We have also received articles worth approximately Rs. 88,000/-. Our weekly expenditure is roughly Rs. 25,000/-.

The unprecedented nature of the disaster and the incalculable damage done to life and property are already well known to the public. In view of the total loss of crops and complete destruction of dwelling houses, the work of gratuitous relief should be continued at least up to the end of February. The limited funds at our disposal, however, will not permit us to continue our work after the first week of February.

The following are the principal donations received from the 16th December 1942 to the 21st January, 1943:

Swami Sambuddhananda, Ramakrishna Mission Ashram, Bombay, Rs. 15,000/-; Delhi Women's League, Delhi, Rs. 10,000/-; Through Mrs. K. Lahiri, Amarda, Rs. 9,259/8/-; The Bengal Cyclone Relief Committee, Burnpur, through the Secretary, Governor's Cyclone Relief Fund, Calcutta, Rs. 3,500/-; The Secretary, Cyclone Relief Committee, Jamshedpur; A Friend, through Mr. N. K. Biswas, Calcutta; The Provident Relief Fund, Calcutta:—Rs. 3,000/- each. Through Ramakrishna Mission Ashram,

Patna, Rs. 2,250/-; Sm. Parijat Devi, through Mr. Prafulla Chandra Mukherjee, Calcutta, Rs. 2,000/-; Through the President, Ramakrishna Math, Madras; His Highness the Maharaja Saheb of Bansda, Bansda State:—Rs. 1,500/- each. The Ananda Bazar Patrika and Hindusthan Standard Bengal Cyclone Relief Fund, Calcutta; The Secretary, Cyclone Relief Fund, Monghyr; The Secretary, Midnapore Flood and Cyclone Relief Fund, Kurseong; The Secretary, Midnapore Cyclone Relief Fund, Dibrugarh; The Indian Insurance Institute, Calcutta; A Friend, Calcutta: Rs. 1,000/- each. The Officers and Employees, E.I.Ry., Asansol, Rs. 982/10/-; Through the Divisional Cashier, E.I.Ry. Pay Office, Lucknow, Rs. 800/-; Through the Naval Officer-in-charge, Vizagapatam, Rs. 760/-; The Bilaspur Cyclone Relief Fund, Bilaspur, Rs. 750/-; The Secretary, Delhi Banga Mahila Samity, Delhi, Rs. 700/-; Mr. Mancha Ram Motee, Poona, Rs. 650/-; The News Papers' Cyclone Relief Fund, Calcutta; S. K. Gupta, Esq., I.C.S., Krishnagore; The Midnapore Cyclone Relief Fund, Kulti; The Staff of Howrah Division, E.I.Ry., Howrah; Midnapore Cyclone Relief Fund Society, Dacca:—Rs. 500/- each. The Serampur Cyclone Relief Fund, Serampur, Rs. 496/-; The Staff and Students, Indian Girls' High School, Allahabad, Rs. 446/-; Contractors, Howrah Division, Howrah, Rs. 408/-.

We convey our grateful thanks to the generous donors whose active sympathy has enabled us to carry on our work so far, and earnestly appeal to the benevolent public to make further sacrifices for helping thousands of our helpless sisters and brothers, who are still suffering much for want of food and water, clothes, and shelter, and are falling a prey to epidemic diseases. Contributions will be thankfully received and acknowledged at the following address: The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA,

Secretary, Ramakrishna Mission.

21-1-43.

PRABUDDHA BHARATA

VOL. XLVIII

MARCH, 1943

No. 3



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Chanting of God's name: when efficacious—Dogmatism condemned—Why people quarrel—God with and without form—Master's love for simple, young hearts—Monks and householders.

March 11, 1883. (*Continued*).

After his meal Sri Ramakrishna rested a little on the small cot. Inside and outside his room crowded the devotees, among them Kedar, Suresh, Ram, Manomohan, Girindra, Rakhal, Bhavanath, and M. The father of Rakhal, his beloved disciple, was also present.

A Vaishnava Goswami was seated in the room. The Master said, ‘Well, what do you say? What is the way?’

Goswami: ‘Sir, the chanting of God's name is enough. The scriptures emphasize the glory of God's name for this Kaliyuga.’

Master: ‘Yes, it is true that the name of God is extremely efficacious. But can a mere name achieve anything, without the yearning love of the devotee behind it? One should feel great restlessness of soul for the vision of God. Suppose a man repeats the name of God

mechanically, while his mind is absorbed in lust and greed. Can he achieve anything? Mere muttering of magic words doesn't cure one of the pain of a spider or scorpion sting. One must also apply the smoke of burning cowdung.’

Goswami: ‘But what about Ajāmila then? He was a great sinner, there was no sin he had not indulged in. But at the time of death he uttered the name of Nārāyana, calling his son who also had that name, and thus he achieved his liberation.’

Master: ‘Perhaps Ajāmila had performed many spiritual acts in his past incarnations. Besides, it is said that he had once practised austerity; and also, those were the last moments of his life. What is the use of giving an elephant a bath? It will cover itself

¹ A primitive medicine used by villagers for scorpion bite.

with dirt and dust again and become its former self. But the elephant remains clean if someone removes the dust from its body and gives it a bath before it enters the stable.

‘Suppose a man becomes pure by chanting the holy name of God, but immediately afterwards commits many sins. He has no strength of mind. He doesn’t take a vow not to repeat his sins. A bath in the Ganges undoubtedly absolves one of all sins; but what does that avail? They say that the sins perch on the trees along the bank of the Ganges. No sooner does the man come back from the holy waters than the old sins jump on his shoulders from the trees. (All laugh). The same old sins take possession of him again. Hardly has he come out of the water when they fall upon him.

‘Therefore, I say, chant the name of God, and with it pray to Him that you may have love for Him. Pray to God that your attachment to such transitory things as wealth, name, and creature comforts may grow less and less every day.

(To the Goswami) ‘With sincerity and earnestness one can realize God through all religions. The Vaishnavas will realize God and so will the Shâktas, the Vedantists, and the Brâhmos. The Mussulmans and Christians will also realize Him. All will certainly realize God if they are earnest and sincere.

‘Some people indulge in quarrels, saying, “One cannot attain anything unless one worships our Krishna,” or “Nothing can be gained without the worship of Kâli, our Divine Mother,” or “One cannot be saved without accepting the Christian religion.” This is pure dogmatism. The dogmatist says, “My religion alone is true, and the religions of others are false.” This is a bad attitude. God can be reached by different paths.

‘Further, some say that God has form and is not formless. Thus they start quarrelling. A Vaishnava quarrels with a Vedantist.

‘One can rightly speak of God only after one has seen Him. He who has seen God knows really and truly that God has form and that He is formless as well. He has many other aspects which cannot be described.

‘Once some blind men chanced to come near an animal which someone told them was an elephant. They were asked what the elephant was like. The blind men began to feel the body of the animal. One of them said the elephant was like a pillar; he had touched only its leg. Another said it was like a winnowing fan; he had touched only its ear. In this way the others, having touched the tail or the belly of the animal, gave their different versions of the elephant. Just so, a man who has seen only one aspect of God limits God to that alone. It is his conviction that God cannot be anything else.

‘Once a man went into the wood. Returning from it he said to his friends, “I have seen a beautiful red chameleon under a tree in the wood.” One of the friends said, “I have been to that tree before you. Why do you say the animal is red? It is green. I have seen it with my own eyes.” A second friend said, “I know all about it. I was there before either of you, and I saw the chameleon too. It is neither green nor red. I saw with my own eyes that it was blue.” Two other friends affirmed that it was yellow and brown. Thus different persons ascribed different colours to the chameleon. At last they fell into a quarrel. Each one of them was convinced that his description of the animal was the only right one. A man passing by asked why they were quarrelling. On hearing their statements, he said, “Why, I live under that

very tree and know what the animal is like. What each one of you says about it is true. That chameleon is sometimes green and at other times blue; it assumes different colours. Sometimes I have noticed that it has no colour at all."

(To the Goswami) 'How can you say that the only nature of God is that He has form? It is undoubtedly true that God comes down to earth in a human form, as in the case of Krishna. And it is true as well that God reveals Himself to His devotees in various forms. But it is also true that God is formless: He is the Indivisible Existence-Knowledge-Bliss. He has been described in the Vedas both as with and as without form. He is also described there both as attributeless and as endowed with attributes.

'Do you know what it is like? Sachchidānanda is like an infinite ocean. Cold freezes water into ice, which floats on the ocean. Blocks of ice of various forms float in water. Likewise, through the cooling effect of Bhakti, one sees forms of God in the ocean of the Absolute. These forms are meant for the Bhaktas, the lovers of God. But when the sun of Knowledge rises, the ice melts; it becomes the same water it was before. Water above and water below, everywhere nothing but water. Therefore a prayer in the *Bhāgavata* says, "O Lord, Thou hast form, and Thou art also formless. Thou walkest before us, O Lord, in the shape of a man; again Thou hast been described in the Vedas as beyond words and thought."

'But you may say that for certain devotees God assumes eternal forms. There are places in the ocean where ice doesn't melt at all. It looks like crystal.'

Kedar: 'It is said in the *Bhagavata* that Vyāsa asked God's forgiveness for his three transgressions. He said, "O

Lord, Thou art beyond mind and speech; but I have described Thy Līlā and spoken of Thy forms. Please forgive my transgression."'

Master: 'Yes, God has form and He is formless. Again, He is beyond both. No one can limit Him.'

Rakhal's father was seated in the room. At that time Rakhal was staying with the Master. After his mother's death his father had married a second time. Now and then he came to Dakshineswar because Rakhal was there. He did not raise much objection to his son's living with the Master. Being a wealthy man of the world, he was always involved in litigations. There were many lawyers and Deputy Magistrates among Sri Ramakrishna's visitors. Rakhal's father found it profitable to cultivate their acquaintance, since he expected to be benefited by their counsels in worldly matters. Now and then the Master cast a glance at Rakhal's father. It was his cherished desire that Rakhal might live with him at Dakshineswar.

Master (to Rakhal's father and the devotees): 'Ah, what a nice character Rakhal has developed nowadays! Look at his face, and every now and then you will notice the movement of his lips. Inwardly he repeats the names of God, and so his lips move.

'Youngsters like him belong to the class of the ever-perfect. They are born with God-consciousness. No sooner do they grow a little older than they realize the danger of coming in contact with the world. There is the parable of the *Homā* bird in the scriptures. It lives high up in the sky and never descends to earth. It lays its egg in the sky, and the egg begins to fall. But the bird lives in such a high region that the egg is hatched while falling. The fledgling comes out and continues to fall. But it is still so high that

while falling it grows wings and develops eyes. Then the young bird perceives that it is dashing down towards the earth and will be killed instantly. The moment it sees the ground, it turns and shoots upward to reach its mother in the sky. Then its one goal is to reach its mother.

'Youngsters like Rakhal are like that bird. From their very childhood they are afraid of the world, and their one thought is how to reach the Mother, how to realize God.

'You may ask, "How is it possible for these boys, born of worldly parents and living among the worldly-minded, to develop such knowledge and devotion?" It can be explained thus. If a pea falls into a heap of dung, it germinates into a pea plant none the less. The peas that grow on that plant serve many useful purposes. Because it was sown in dung, will it produce another kind of plant?

'Ah, what a sweet nature Rakhal has developed nowadays! And why shouldn't it be so? If the yam is a good one, its shoots also become good. (All laugh). Like father like son.'

M. (aside to Girindra): 'How well he has explained God with and without form! Do the Vaishnavas believe in God with form alone?'

Girindra: 'Perhaps so. They are one-sided.'

M.: 'Did you understand what he meant by the "eternal form" of God? That "crystal"? I couldn't grasp it well.'

Master (to M.): 'Well, what are you talking about?'

M. and Girindra smiled and remained silent.

Later in the afternoon the devotees were singing in the Panchavati, where the Master joined them. They sang together in praise of the Divine Mother.

High in the heaven of the Mother's
feet
My mind was soaring like a kite,
When came a gust of sin's rough wind
That drove it swiftly towards the
earth.

* * *

The singing continued. Sri Ramakrishna danced with the devotees. They sang:

The black bee of my mind is drawn
in sheer delight
To the blue lotus flower of Mother
Shyâmâ's feet,
The blue flower of the feet of Kali,
Shiva's consort.

* * *

The Kirtan went on:

O Mother, what a machine is this
that Thou hast made!

Master: 'Well, well. That's good.'

It was about six o'clock in the evening. The Master was seated with the devotees on the south-east verandah of his room.

Master: 'A holy man who has renounced the world will, of course, chant the name of God. That is only natural. He has no other duties to perform. If he meditates on God that shouldn't surprise anybody. On the other hand, if he fails to think of God or chant His holy name, then people will think ill of him.

'But it is a great deal to his credit if a worldly man takes the name of the Lord. Think of King Janaka. What courage he had, indeed! He fenced with two swords, the one of knowledge and the other of work. He possessed the perfect knowledge of Brahman, and also was devoted to the duties of the world. An unchaste woman attends to the minutest duties of the world, but her mind always dwells on her sweetheart.'

'The constant company of holy men is necessary. The holy man introduces one to God.'

Kedar : 'Yes, sir, a great soul is born in the world for the redemption of humanity. He leads others to God as a locomotive engine takes along with it a long train of carriages. Or again, he is like a river or a lake that quenches the thirst of many people.'

The devotees were ready to return

home. One by one they saluted the Master. At the sight of Bhavanath Sri Ramakrishna said, 'Don't go away to-day. The very sight of you inspires me.' Bhavanath had not yet entered into worldly life. A youth of twenty, he had a fair complexion and handsome features. He shed tears of joy on hearing the name of God. The Master looked on him as the embodiment of Narayana.

THE AETIOLOGY OF COMMUNAL WRANGLES

By THE EDITOR

Steeped in ignorance in manifold ways, fools consider their life's purpose already fulfilled.—*Mundakopanishad*, I. ii. 9.

And why call ye me Lord Lord and do not the thing which I say?—*Bible*.

They desire to put out the light of God with their mouths ; but God will perfect His light, averse though the faithless people be.—*Koran*.

I

Communal bickerings seem to have reached their highest pitch. And yet through these differences is taking shape a newer and more lasting unity. It could not be otherwise on the Indian soil, hallowed as it is by the dust of the feet of a thousand saints and prophets who devoted their lives to the promotion of human brotherhood. We do not know where religious intolerance had its birth. Perhaps it cannot be localized anywhere unless it be in the hearts of the perverted and the perfidious. They speak of Semitic exclusiveness. The Jews, for instance, believed that they were the chosen people of God. There are others who believe that the founders of their religions have uttered the final word. It is needless to have any dispute on that score. For though the essential truths, in a sense, have been finally revealed centuries ago, our hearts still walk in darkness, and we have to make fresh discoveries, each for himself. The possession of a rich treasure does

not matter much, so long as the key is not in our hands. The battle royal that is raging round the question of the superiority of any religion, is thus reduced to a nonsensical verbal warfare.

Indian leaders of thought took careful note of this fact and never wearied of finding out ways and means for bringing the various sects together. Even in recent years such movements have been initiated by the Brâhmo Samâj, the Theosophical Society, the Ahmadiya Sect, and other noble organizations with various degrees of success.

These religious movements have often been reinforced by the Governmental efforts in the form of impartial legislation and administration. The Indian Government has tried to appease the communal minorities by opening all public institutions to all the citizens irrespective of caste and creed, and by granting weightage in public services, local bodies, and legislatures. Legislation has been passed penalizing the criticism of the prophets of various

religions. World opinion, too, is greatly helpful to an equitable communal adjustment. The nations of the West now clamour for universalism in all walks of life. A vast literature has grown up recognizing the essential worth of the various religions. There is a stir for studying all the big systems of religious thought; nay, even the animists are having their share of sympathetic attention.

II

Despite these efforts, however, the communal troubles still persist. For those who rely on Governmental measures for liquidating religious clashes, it may be pointed out that in the absence of the correct mental attitude Governmental measures are only temporary palliatives. At best they skim the surface. In the long run they only exacerbate feelings, outrage all rational outlooks, and drive the canker underground by their mechanical uniformity, blind, unchecked progress, and dead weight. As evidence of such a conclusion we may look at the growing estrangement of the different communities in the face of a growing number of legislative and administrative measures.

Other attempts at communal understanding have failed since they relied too much on the intellect rather than intuition. There have been eclecticism, universalism, occultism, and all such isms that have failed to move the inner being of man. By their superficiality they have drawn the attention of the masses for a while and then, after a meteoric career, have soon died a premature death. True understanding must spring from the very depth of our being; and if this is to be so, we must think of religion not as a system of thought or a mode of social expression but as a direct realization of the true

relationship of the individual with the Ultimate Truth. Short of this, religion can have no *raison d'être* for its existence as a distinct human pursuit, and may, therefore, as well be engulfed in other social avocations.

The failure to achieve spiritual harmony, we emphatically hold, is due to an inordinate and unintelligent emphasis on the unessentials at the cost of the essentials and a failure to demarcate the various fields of activity suited to the genius of people diversely trained and equipped. Religious leaders unnecessarily step in where the points at issue are political, economical, or cultural. For the present deplorable condition and confusion of thought the religious leaders cannot, therefore, avoid their share of responsibility. When a struggle is going on in the name of religion, it behoves the leaders to define their attitude unequivocally, and firmly to take their stand on first principles which must not be allowed to be exploited for mere secular purposes. If instead of this they either join the *melee* or make confusion worse confounded by formulating false theories of religious values and encroaching in season and out of season on fields that are, strictly speaking, outside their domain, society has a just grievance against them. By bringing leadership into disrepute, these fanatics only serve to make religion itself a sickening thing to the man of common sense, who in his despair argues that religion itself should be buried lock, stock, and barrel. Paradoxically, therefore, it appears that the interference of religious leaders in communal matters is not quite a welcome thing either from the standpoint of true religion or of society. It does not help the solution of the problem; on the contrary, it hampers the clarification of the issues at stake.

III

Truly did Swami Vivekananda define religion as realization, and he held fast to the theory that religion begins where philosophy ends. But in this the Swamiji was only emphasizing a well-established Hindu norm as a result of which the Hindus came to distinguish between the different levels of spiritual consciousness and adjusted religious life accordingly. Moksha-dharma, the way of salvation, was not confused by them with Laukika-dharma, the way of social modes and customs.

The same exhortation for demarcating the spheres of life and treating them according to their own proper methods is evident in the *Bible*. For Christ said, 'Give to Caesar the things that are Caesar's and to God the things that are God's.'

But if religion must not on the one hand expand itself unreasonably to fields strictly beyond its scope, it should not on the other hand narrow itself down only to traditional modes of thought. Islam, for instance, set its face definitely against a too narrow application of religious tenets to the problems of life, as the following passage will show: "By what rule", said Prophet Mohammed, "would you be guided, O Mu'az, in your administration of Yemen?" "By the law of the Koran." "But if you find no direction in the Koran?" "Then I will act according to the example of the Messenger of God." "But if that faileth?" "Then I will exercise my own reason and judgement." There must be vigour and adaptability and open-mindedness for newer phases of Truth. We repeat that though ancient scriptures have revealed all the truths about eternal verities, not all of them have the same appeal for us in the concrete situations of life, since times have altered and the emphasis in our lives has shifted

to fields other than those known to our forefathers. Truths that were easily recognizable to the ancients in their old garbs, fail to receive due honour in our new age under those unfamiliar costumes. Moreover, the fields of material knowledge have vastly multiplied. Under the circumstances, there is every scope for interpretation and shifting of emphasis, for presenting the old light from fresher angles of vision, so that it may the more easily catch our eyes and fire our imagination. It betrays a sheer mental torpidity to argue that there can be nothing in the world which has not been already foreshadowed in the scriptures. We cannot too emphatically assert that the unchangeable verities of the scriptures can very well exist side by side with an ever-changing mental and material world. Religion should in no case identify its inner core with the changing modes of human thought and behaviour, nor should it oppose such social and mental adjustments as are necessitated by newer world developments simply because the scriptures have no knowledge of them. Religion should rest contented so long as the essentially spiritual values remain intact and are understood as such by the generality of religious people.

IV

A fertile source of communal wrangles is an unquestioning faith in the literal interpretation of the scriptures and abandonment of intellect. If we plead for realization as the true essence of religion, we should not be understood to mean that reason should be discarded and faith in the scriptures be installed in its stead.

That an unquestioning faith in the scriptures should not be developed at the cost of the intellect, is almost universally accepted as the basic principle of a religious life. Due to man's mental

pre-occupation and natural tendencies, the same truth appears to various observers in different ways. And unless they exercise their judgement and compare notes, the true significance of a situation or the meaning of a scriptural text may escape many. It is, therefore, that the Upanishads advise us not only to hear of Brahman but to think about and meditate on It. The need of intellectual development is clearly recognized by Shankara: 'Means of perception and inference and the various scriptures should be thoroughly mastered by those who want their religion to be unadulterated.'

The *Koran* makes no secret of its solicitousness for knowledge and reason: 'Go in quest of knowledge even unto China.' 'Seek knowledge from the cradle to the grave.' 'God hath not created anything better than reason or anything more perfect or more beautiful than reason; the benefits which God giveth are in its account, and understanding is by it, and God's wrath is caused by it, and by it are rewards and punishment.'

But this exercise of reasoning should not be confused with barren ratiocination. For religious thinking has for its aim the uplift of the aspirant. Mental activity should thus be a handmaid of higher realization. The test of true knowledge in religion is whether it leads to a higher integration of life and a better synthesis of conflicting ideas so that through mental equipoise the soul may come face to face with Truth in all Its intrinsic glory. It is because of this that Buddha's instruction runs thus: 'Do not go by reasoning, nor by inferring, nor by argument as to method, nor from reflection on and approval of an opinion, nor out of respect, thinking a recluse must be deferred to. But when you know of yourselves: "These teachings are not good: they are blame-

worthy: they are condemned by the wise: these teachings when followed out and put in practice, conduce to loss and suffering"—then reject them.' The relation among the scriptures, reason, and realization stands thus: the scriptures cannot supplant reason, but must be supplemented by it; and above all these must stand personal realization.

With the shifting of the emphasis from forms, ratiocination, and scriptures to realization, religion puts the individual in the foreground. It is for his benefit that systems of thought have come into existence. In the teachings of saints and prophets, therefore, there is a constant recurrence to the personal point of view. Whatever may be true in other walks of life, religious people cannot be treated *en masse*. Much of our trouble arises from losing sight of this palpable truth. The scriptures draw our attention constantly inside. In proportion as we concentrate our attention on personal perfection, society becomes a better place to live in. True, in some forms of religion individual salvation is discarded in favour of universal salvation. But even there universal perfection can be worked out only when each unit makes the utmost effort to transcend all unspiritual limitations.

That in religion progress depends on individual initiative is brought out in the following saying of Guru Nanak: 'If thou desire to play at love with me, come my way, with thy head in the palm of thy hand. Put thy feet on this road; give thy head regardless of the world's opinion.' And Mohammed said, 'Learn to know thyself, Ali . . . know the self and be free from all bondage.' Christ, too, did not believe in mere formalism, which he strongly condemned: 'For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and

Pharisees, ye shall in no case enter into the kingdom of heaven.' And Guru Nanak preached : 'Perish the ritual by which I forgot my beloved !'

But in practice, religious people are too engrossed with forms, in the preservation of which they find their life's mission fulfilled. The Hindus have failed so far to show as much dynamism in dealing with social problems as the occasion demands. Rather have they stereotyped certain age-long customs which they call religion and which not only impede the movement of life but stand in the way of fraternizing with sister communities. Nor is it much better with Christianity. In its early days it succeeded in freeing itself from Jewish cultural traits and showed great vitality, inasmuch as it freely borrowed from the Greek and Roman cultures and still later from the European culture in general. But the distinction between Christianity as such and its cultural appendage has been forgotten, with the result that when one talks of Christianity one has generally in mind some adventitious forms and rituals rather than the teachings of Christ. Mohammedanism has not fared much better.

In ordinary parlance, by the term Islam we understand only a way of life. And this formal religion, we must remember, is largely a historical development. The Prophet's teachings are not what we generally have in mind when we quarrel, but rather the dogmas and social customs that have grown round them as they came in contact with the culture of Persia, India, Egypt, and other places where Mohammedanism spread.

The communal troubles of the present day, when thus considered, will be reduced to a conflict of not the inner cores of the different religions, but the

excrescences that are the simulacra of the original tenets. It is too often the case that we hug the carcase lovingly to our bosom long after the spirit within has taken flight. True, the spirit requires a habitation. But the habitation is for the spirit and not the spirit for the habitation. The one is the essence, the other the outer garb. The two cannot be identical. But like little children we are enamoured of the gaudy and the tangible, the supersensuous and the intangible escaping our puerile notice all the while. Had we examined the matter more closely and had we been as sincere as we claim to be, we should have been ashamed of making our spirituality the handmaid of such vulgar social and cultural appendages and addressed ourselves rather to finding out ways and means for removing the ignorance, the poverty, and a thousand other drawbacks from which all the communities suffer equally and which shut out the light of Truth from them. What about the women's social disabilities, the *purdah*, early marriage, child mortality, illiteracy, poverty, disease, caste disabilities, and a thousand other ailments which are eating into the hearts of our people irrespective of the religion they swear by? Have not Hindus, Mussulmans, Christians, Sikhs, and all others been found equally missing from these nation-building duties? And yet they talk of saving their co-religionists! We are not even equipped for the much easier task of leading our society, and still we pose as spiritual guides. We have to remember that spirituality cannot flourish in an atmosphere of social bankruptcy. We neglect social welfare and fight about ideas which we hardly understand and which we still less care for. But such self-deception cannot escape the Divine notice. Truly did the Lord say in the *Bhāgavata* : 'He that ignores me as an Immanent Reality in

all beings and worships my images only, pours sacrificial oblations on dead embers.' Put the word, 'ideologies' in place of 'my images' and the true significance of the Lord's saying becomes transparently clear.

VI

Thus far we have shown where our religious leadership fails. As for the religious followers, their condition can be easily understood when the leadership itself is so faulty. Add to this their ignorance and a thousand other disabilities, which are easily exploited by designing politicians for ulterior selfish motives. Moreover, those forms of religion whose strength lies mostly in organization, social privilege, and democratic appeal, are under a double difficulty. Leadership in such religions, in order to make itself effective and secure in the estimation of the masses, has to bring itself down to the level of the average man who counts the most in all mass movements. The average man's intellectual and spiritual attainments are not far removed from the instinctive impulses or the 'Id' of the group. The ignorant peasants, labourers, and women, who are the raw materials for such movements, do not require a high spirituality to make an idea dynamic. But ultimately it is found that under such circumstances, even a comparatively lower spiritual idea, instead of raising the masses higher, becomes itself hopelessly diffused and unrecognizable.

Religion is primarily an individual affair to be followed intensively. A mere extensiveness is no guarantee of the success of a religious movement. We cannot, therefore, advocate the treating of religious people collectively on all occasions, as this is a constant source of fanatical conflicts. There may be need for congregational prayers now

and then. There may be necessity for public celebrations as well. We concede, too, that outer garbs and uniforms may be helpful at times. But these and other forms of group expressions should not be confused with real spiritual advance. It is the inner growth of the individual that is of the most vital importance. When this is not ensured, all outer successes and fanfaronade are sure to be found wanting.

Needless to say that if the spiritual integrity of the individual is to be guaranteed and if social aggrandizement in the name of religion is to be avoided, mass conversion, and, in fact, any form of conversion that is not the result of inner conviction, must be eschewed. It is the clanish mentality and not a solicitousness for spiritual betterment that is at work here. In barbarous days people decided the worth of their gods by an appeal to arms. The party that was more numerous and had greater brutal strength had *ipso facto* the higher god with it! But with this phase of the question we shall deal in a subsequent article. For the present let us see how far in actual practice the main religions of India recognize the spiritual dignity of man in all their vociferous propaganda, clash of ideas, and breaking of heads.

Both Mohammedanism and Christianity were ushered into India under the aegis of secular Powers whose main purpose was economic and political aggrandizement. In many cases the natives were made to bend down before the sword, the bayonet, political pressure, and economic allurements. But fanatics claimed that it was because of the spiritual inferiority of the Hindus that they had to yield ground. True, there were quite a good number of Mohammedan and Christian saints who through their piety won the hearts of the Hindus. But on the whole the

mass conversions that followed were not always the result of inner conviction. Inner conflicts were not resolved despite these changes of faith; and these have been gathering momentum for centuries in the unconscious of the different sects. Our fights are not really for removing spiritual obstacles or improving the spiritual standards of others. It is the ignorant mass mind in all its horridness, the product of centuries, that is at large.

We do not mean that the Hindus are wholly free from their share of responsibility. A continuous process of social inroads has put them on the defensive and engendered in them a hopeless inferiority complex. The least encroachment from others sets the mass mind working for self-protection. They have neither the time nor the tendency to question the propriety of any social or economic form for which the light ensues. 'It is a Hindu custom, and the opponents are non-Hindus'—that is enough to call them to action.

The fact is that all the parties in such conflicts are on an equal footing in so far as their estimations of true religious values go—their difference lying only in the degrees of their aggressiveness. He who can raise the first hue and cry and can brandish the heavy stick is supposed by all to be the aggrieved party. There is an utter lack of clear thinking here. But this much should be apparent to all that the real issues involved in such conflicts are not religious, but social or political: the question of questions with the communalists is, which community can sooner monopolize the national power. It becomes also equally clear that once religion disclaims responsibility for such clashes, the problems can be studied against their proper natural backgrounds. But evidently no community will dare take such a step alone. The leaders of all communi-

ties must take concerted action. But, unfortunately, our heads are muddy.

VII

To sum up, then, in all the essentials, and even more, we agree. And yet the pity of it is that we prefer to fight for the unessentials, because we do not care for the bases of our religions, but rather for the idols and ideologies that have taken possession of our hearts and social institutions. We care for things that can be best taken care of by specialists in other fields, and ruin our religions by confusing them with passing phases of life and society. We have to remember that the essentials of religion can be saved only by agreement among the different people to guard them zealously against all pollution. Religions stand or fall together. It is the fundamentals that have been attacked by science and materialism, and it is a bold stand on fundamentals that can consolidate our ranks and scatter away our adversaries.

Thus studied from the standpoint of spiritual verities and tactical foresight we stand to gain by making a thorough search for the essentials in each religion. Nor is the task very difficult. The materials are already at hand, and it is only the mental attitude that is lacking. Mysticism furnishes a common meeting ground. The science of comparative religion has analysed the different spiritual elements for us and sifted the permanent from the transitory. Marxism has sternly warned us against identifying ourselves with established social and political orders. Science has knocked the bottom out of our perverse philosophies. Dictatorships threaten to exploit our easy-going self-complacence. Driven thus literally from pillar to post we are left only with our God. Shall we still be found wanting in faith and fighting for worldly chimeras?

THE CULTURAL IMPORTANCE OF TAXILA IN ANCIENT INDIA

BY THE HON'BLE MR. JUSTICE N. G. A. EDGLEY, M.A.

(Concluded)

The position which Taxila holds with reference to the history of Indian sculpture is hardly less important than the role which she has played in the development of temple worship.

The excavations have brought to light not only many excellent specimens of early Gandhara work but also some extremely interesting examples of plastic relief of the same school, which form an important link between Graeco-Buddhist art and that of the Gupta period. Most of the earlier sculptures were found near the Dharmarajika Stupa while the most noteworthy of the later reliefs were discovered during the course of the excavations at Mohra Moradu and Jaulian.

Many writers have spoken rather contemptuously of Gandhara sculpture as being un-Indian in feeling, decadent as art, and hybrid in its execution. To my mind such criticisms are misleading as they overlook not only the purpose and meaning of these sculptures but also their importance with reference to the development and expansion of Indian culture. It cannot of course be denied that, as pure specimens of Indian art, they cannot be compared with the magnificent work on the gateways of the main Stupa at Sanchi; but they are entirely Indian in their inspiration as regards the story which they have to tell, and they relate that story with such vividness and skill that they were carried by Buddhist pilgrims into the remotest parts of Central Asia, doubtless in order

to assist them in explaining the sacred texts to scholars of China and Turkistan.

The discoveries at Mohen-jo-Daro and Harappa show that, even in pre-Aryan times, Indian craftsmen were receptive in their ideas and skilful in their technique as regards the production of pottery, jewellery, and seals. At present there is a wide unbridged gap between the art of Mohen-jo-Daro and that of the Early Indian School, but there is no reason to suppose that the spade of the excavator will fail in due course to link up the ancient Indus civilization with that of the India which produced the Bharhut and Sanchi sculptures.

The craftsmen of the Maurya, Sunga, and Andhra periods had obviously centuries of experience behind them, and the fact that the surviving examples of the primitive artists are so few, must be mainly due to the impermanence of the materials in which they worked until about the second century B.C. Before this they must have expressed themselves through the medium of such materials as wood, ivory, and pottery.

In this connection, we know from inscriptions that some of the panels on the Sanchi gateways were the gift of the ivory workers of Vidisa. Further, the marvels of wood carving now to be found in the Nepalese cities of Khatmandu, Patan, and Bhatgaon show in full measure the degree of artistic expression that may be achieved by oriental craftsmen who for generations have worked according to ancient Indian traditions.

It must not be imagined that Indian artists are unduly conservative in their notions. On the contrary, they do not hesitate to adopt a foreign motif likely to improve the effectiveness of their own design. Some of the motifs at Bharhut and Sanchi have Persian and Assyrian affinities and may have been adopted as far back as the time of Darius I (552 B.C.—486 B.C.) who formed part of India into a Persian satrapy. These motifs were, however, absorbed and Indianized by the craftsmen who adopted them in such a way that they do not detract from but rather enhance the essentially Indian character of their work.

We may take it to be established beyond all doubt that in the early days when Buddhism began to spread over India as the chief religion of the State, there were already in the country guilds or schools of artists whose skill and experience might be utilized for the purpose of interpreting the new faith and glorifying its founder.

At the same time, the idea of telling a story in stone was a new one as far as India was concerned. The people of the West had, however, made full use of instructional and narrative sculpture for many centuries. India was brought into contact with these peoples through the Greeks and it was probably this contact which was responsible for the adoption by Indian craftsmen of a method of artistic expression in which they were shortly to attain to a remarkable degree of excellence.

The three best examples of instructional and narrative sculpture of the Early Indian School are represented by the work at Bharhut (100 B.C.—75 B.C.), Bodh Gaya (c. 60 B.C.), and Sanchi (c. 50 B.C.). I do not propose at this stage to refer to these in detail beyond saying that at Sanchi in such reliefs as those which present the Chhad-

danta and Vessantara Jatakas, the Great Departure, the Buddha's Temptation by Mara, and the War of the Relics, Indian sculpture achieved a standard of vitality in expression and perfection in technique, which entitles these reliefs to rank among the masterpieces of the ancient world.

The primary purpose for which sculptors were employed by the Buddhist Community was to provide or beautify centres of worship in such a way that the work of the artist might not only testify to the merit of the donor but also furnish a means for the instruction of the faithful, which all could understand.

In Central India sculptors were available for this purpose who had been trained in the ancient Indian tradition; but, with the foundation of the Kushan Empire and the conversion of its rulers to Buddhism, the political and the religious centre of gravity passed from Magadha and Avanti to the Gandhara country. There followed a remarkable outburst of religious activity in the North-West, which manifested itself in the establishment of numerous Buddhist monasteries in this region and the consequent demand for artists for their embellishment.

The many years that had witnessed the Greek, Scythian, and Parthian invasions of the north-western provinces of India could not have been favourable to the prosecution of the arts of peace; and the best Indian craftsmen had probably removed themselves to the courts of rulers in other parts of the country where they could live and work in more sheltered surroundings. This being the case, it was but natural that the foreign Kushans, who had already come under the influence of Hellenism in Bactria, should turn to the West rather than to the East in their search for exponents of the new hieratic art which the circumstances demanded.

When the Greeks came to India they were probably accompanied by craftsmen of their own race. The excavations at Taxila indicate that it was largely a Greek standard of civilization, which was adopted by subsequent invaders. As a natural corollary it would follow that local schools of Greek sculpture must have come into existence, at any rate, with effect from the second century B.C. There can, therefore, be little doubt with regard to the source from which the Gandhara sculptors derived their tradition and their technique.

It was inevitable that the quality of the work produced by craftsmen following the Greek tradition at so great a distance from the main centres of Hellenism should gradually become provincialized. Nevertheless, the strength of the influence of the Greek prototypes is surprising in the early work of the Gandhara School. Among the best examples of its work are the Bimaran Reliquary in the British Museum, the statuette of Harporates and the bust of Dionysius in the Taxila Museum, the sitting statue of the Buddha from Takht-i-Bahi (now at Berlin), and some remarkable statues and friezes from Sahri-Bahlol.

The evidence afforded by the Bimaran casket and by coins from the time of Azes I shows that, already by the middle of the first century B.C., the Buddha image had been adopted by the Gandhara craftsmen, and there is no doubt that, even before the beginning of the Kushan regime, this method of representation had been generally accepted in preference to the orthodox practice observed at Bharhut and Sanchi, where the Buddha's presence had been indicated in bas-relief by the use of a symbol. The adoption of the Buddha image had revolutionary and far-reaching effects not the least of

which was to facilitate the narration in stone of numerous biographical and legendary scenes from the Buddha's life which hitherto had been concealed for all practical purposes except to scholars having access to the sacred texts.

Most of the surviving examples of the narrative and instructional sculptures of Gandhara relate with clarity and precision the story of the Buddha's previous existences, his miraculous nativity, and life at Kapilavastu, followed by his renunciation and enlightenment, together with the many other events which lead up to the final scene at Kusinagara.

The best and most characteristic of the legendary scenes executed by the Gandhara sculptors may be attributed to a period from about the beginning of the second century A.D. until the collapse of Kushan power in India at the end of the first quarter of the third century. The medium used was a grey schist which was probably quarried in the neighbourhood of Peshawar. In these sculptures no attempt is made to travel beyond the earlier oral and written tradition relating to the last life and the previous existences of the Buddha himself. Apparently, it was not until stone had ceased to be the medium of expression for Graeco-Buddhist art that the influence of Mahayana doctrines introduced the complications arising from the belief in an elaborate pantheon of superior deities. The story as told is faithfully interpreted according to the then prevailing Indian tradition. The customs and mode of life depicted and even a good deal of the symbolism which was employed, belonged to the artists' country of adoption and not to that of their origin.

At the same time, there is no doubt that, as regards technique and execution, these sculptures are essentially

Hellenistic. The artists place an Indian story in a classical setting in much the same way as the Italian painters of the Renaissance adopt the palaces and gardens of Florence or Venice as a background for the biblical incidents which they wish to portray. The classical influence clearly manifests itself in the decorative and architectural motifs, the arrangement and pose of the figures, and the drapery of the costumes.

Whatever may be said of these sculptures as works of art they certainly served the purpose for which they were executed. With the masses they must have been even more influential than the written canon itself in fixing the biographical traditions of the Buddha's life. It was the tradition as defined in these sculptures which in later years was not only adopted in other parts of India but was even carried as far as Turkistan and China. On this point no more convincing proof can be furnished than the account given by Sir Aurel Stein of his remarkable discoveries at such remote places as Miran and Tung-huan and his tribute to the influence of the Graeco-Buddhist School of Gandhara in the days of Hiuen Tsang and the other pious pilgrims from China, who visited India in the early medieval period.

Among the most interesting of the discoveries at Taxila are the numerous stucco reliefs which illustrate the manner in which plastic art developed in the North-West after stone sculpture had been discontinued. Further, they form a link of considerable significance with the stucco figures discovered by Sir Aurel Stein in the ancient Buddhist shrines of Turkistan and with some of the statues of the Buddha erected during the Gupta period at Sarnath and other places in Central India.

The earliest of these stucco reliefs appear to be those which were found

attached to the main Stupa on the Dharmarajika site. They are attributed by Sir John Marshall to the second century A.D. and, therefore, overlapped the period when stone was still the most popular medium for artistic expression. However, the experiment was evidently regarded as successful with the result that, from the third century onwards, numerous decorative reliefs in stucco were executed for the adornment of the monasteries of the Gandhara country. Good examples of work of this kind have been found not only at the Taxilian sites of Mohra Moradu and Jaulian but also at Ali Masjid, Sahri-Bahlol, and Takht-i-Bahi.

The use of lime and plaster had not only the merit of being cheaper than work in stone but these materials also afforded the local craftsmen greater scope and facility in giving plastic expression to the complicated Mahayanist doctrines which had begun to make considerable headway in this part of India. The popularity of the Mahayana system showed itself in plastic art in a tendency to discard narrative compositions in favour of elaborate iconographic groups of Buddhas, Bodhisattvas, Devas, and Yakshas, which only sculptors of the greatest technical skill would have found it possible to execute in stone.

The most successful of the Taxilian iconographic groups are those which decorate the main Stupa at Mohra Moradu. To use the words of Sir John Marshall, 'What strikes one most, perhaps, about the figures and particularly about those in the bays on the south side of the plinth, is their life and movement combined with their dignified composure. This life and movement is specially evident in some of the attendant Bodhisattvas, the swish of whose robes, with the limbs delicately contoured beneath them, is wonderfully

true and convincing.' The Jaulian reliefs are in the same style but are not quite so pleasing as those at Mohra Moradu. They seem to have been executed at a slightly later period, possibly immediately before Taxila was destroyed by the White Huns.

It is difficult to allocate to these remarkable reliefs their proper position in the history of the plastic art of India. On the one hand, especially as regards the treatment of the drapery, it would appear that the artists are endeavouring to reproduce the delicate folds and lines which are so characteristic of the work of their predecessors of the first century B.C. On the other hand, they show the influence for a distinct process of Indianization as regards pose and expression. Monsieur Foucher rightly draws attention to the inner Indian feeling underlying the outward classical form of these works of art and observes: 'When the destructive frenzy of Mihirakula uprooted the old Graeco-Buddhist school, some of its boughs had already withered but some were still in bloom, and its offshoots in Madyadesa were ready to take up its succession and perpetuate its traditions albeit under new forms and in a new spirit.' (M.A.S. No. 7).

The only other discovery at Taxila to

which I propose to refer is that of a palace of the Scytho-Parthian period on the Sirkap site. It is not large; but Sir John Marshall has demonstrated how it is in miniature an almost exact counterpart of some of the Assyrian palaces of Mesopotamia. As regards the internal arrangements of the zenana quarters, the diwan-i-am, the diwan-i-khas, and the interior courtyards, it is remarkable how this type of plan for a royal residence persisted in India even until the period of the Moghuls.

To us the main interest of Taxila must lie in the extent to which it illustrates the influence of Hellenism on Indian culture and life. There can be no doubt that the Greeks brought certain ideas to India, which she adopted and developed in her own way. Possibly the exchange of ideas with the West, which took place as a result of the Greek invasions, may have influenced Indian literature and philosophy; but this is a vast subject upon which I do not propose to enter. One of the immediate effects, however, of contact with the Macedonian dynasty seems to have been the political realization by India of the principle that with unity lies strength. The consolidation of the Mauryan Empire so soon after Alexander's departure can hardly have been a mere coincidence.

MANU AND HIS EDUCATIONAL PHILOSOPHY

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A. (Calif.), ED.D. (Calif.).

Manu, the Moses of the East, was responsible for a system of social legislation, which still forms the backbone of Hindu culture and civilization. He was also a theorist in the field of education, and we propose to discuss him here in the role of an educational reformer.

According to Manu, a typical king should rule over a State divided into a series of graded administrative units comprising (a) one village, (b) ten villages, (c) twenty villages, (d) a hundred villages, or (e) a thousand villages, each under a head appointed

by the king.¹ The king should be assisted in the administration of the State by a group of seven or eight hereditary ministers all belonging to noble Kshatriya families and versed in the scriptures, the military science, and politics. The other officers of State should have suitable training.² But the king should be the ultimate authority in all affairs of State.

A few words must be noted down regarding the population of the State. According to Manu the population of a State is divided into four distinct castes, viz, brahmin, Kshatriya, Vaishya, and Sudra, each with a hereditary profession or occupation. In course of time in consequence of the fusion of the above four castes various sub-castes sprang up. Manu assigns a vocation to each of these. His aim was to preserve the existing social and political structure of his day through his ideal scheme of education. Heredity or caste system determined the educational programme of the students. Manu's ideal scheme of education concerned the education of the upper three castes in society; for the Sudra and other members of the lower order in society he prescribed no formal education. But he incidentally refers to technical arts to be learnt by the Sudras so that they might serve the upper three castes according to their means.

Manu prescribes a philosophically deep and predominantly theoretical course of study for the brahmins and less deep but more practical courses for the Kshatriyas and the Vaishyas. The chief aim of education of the twice-born castes was to fit them for the offices of the ideal State in times of peace and war. Manu would not sacrifice the individual for the State. On the other

hand he aimed at preserving both the individual and the State. In his opinion both are interdependent; that is, through his ideal scheme Manu tried to ensure the simultaneous progress of both the State and the individual.

We do not have any explicit and definite information regarding the machinery for the control of the educational institutions in India during Manu's time. He, however, makes a passing reference to the Parishad or Assembly of scholars, the minimum and the maximum number of scholars on the Board, their academic qualifications and functions. This Board or Assembly has academic as well as religious functions. According to Manu 'whatever an Assembly, consisting either of at least ten or of at least three persons *who follow their prescribed occupations*, declares to be the law, the legal (force of) that one must not be disputed'.³ We learn that 'among the several occupations the most commendable is the teaching of the Vedas for a brahmin'.⁴ Thus the clause 'who follow their prescribed occupations' is very significant for us. It proves that the Assembly of scholars or the Parishad referred to in Manu's code is an association of scholars devoted to regular teaching and to giving their verdict on religious affairs. The members of the Parishad are brahmins versed in the different branches of study which are described by Manu as follows: 'Three persons each of whom knows one of the three principal Vedas, a logician, a Mimāmsaka, one who knows the Nirukta, one who recites (the institutes of) the sacred law, and three men belonging to the first three orders should constitute a legal Assembly, consisting of at least ten members.'⁵ 'One who knows the Rigveda, one who knows

¹ *The Laws of Manu*, tr. by G. Buhler, p. 224, verse 115.

² *Ibid.* p. 224, verse 54.

³ *Ibid.* p. 510, verse 110.

⁴ *Ibid.* p. 421, verse 81.

⁵ *Ibid.* p. 510, verse 111.

the Yajurveda, and one who knows the Samaveda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.⁶ Specific academic qualifications required of the members of the Assembly are eloquent of the purposes for which the institution was meant. Manu throws no light upon its relationship with the State. It may function as a State department of education or it may be an autonomous body engaged in educational activities; but it must be responsible for conducting the examinations of all brahminic instructions of Manu's time.

Rajashekhara, a later-day authority, describes in his *Kāvya-mimāṃsa* the existence of such brahminic Boards of Examiners in Ujjain and Pataliputra, which used to conduct academic activities with all the steadiness, methodical precision, and exactitude of a modern body. The system of examinations in vogue was very much as it is to-day. The world-famed Kalidasa appeared in the role of an examinee at the centre at Ujjain, while Harichandra and Chandragupta appeared at the same centre as examinees in Kāvya. The centre at Pataliputra had the honour of examining the great grammarians and philologists Panini, Pingala, Patanjali, and Varuruchi in the scriptures.⁷

The jurisdiction of the Parishad or Assembly of scholars of Manu is extended even to small towns and villages where the number of its members is reduced to the minimum. There is every likelihood of the existence of State-supervision over the activities of the Assembly though Manu is not explicit on this vital point. We learn from him that a Shrotriya in a king's dominion is entitled to receive protection and security against privation

and it is incumbent on the king to make an inquiry into the learning of the Shrotriya before such paternal protection is extended to him. Moreover, a learned brahmin scholar is exempted from taxation: 'Though dying (with want), a king must not levy a tax on Shrotriyas, and no Shrotriya, residing in his kingdom, must perish from hunger. . . . Having ascertained his learning in the Vedas and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father (protects) his lawful son.'⁸

We feel here a distinct modern atmosphere. The State must have taken special care to appoint an officer to inquire into the actual financial position of candidates for help, though Manu is not explicit on this point. But he recommends the appointment of a city superintendent to look after all the affairs in the city; and education, undoubtedly, is an important affair to claim his special attention.⁹

Thus our brief discussion reveals that during the time of Manu there existed an Assembly of scholars or Parishad consisting of various faculties or departments of instruction, each under a renowned specialist, offering instruction in different branches of study enjoying autonomous status. In subsequent periods such Assemblies or, as Rajashekhara calls them, 'Brāhmana Sabhās' existed carrying out the educational activities.

As we have noticed before, the Parishad had three to ten faculties, each under a scholar versed in Vedic learning and sciences. From the *Grihya-sutra*¹⁰

⁶ *The Laws of Manu*, p. 287, verses 133, 135.

⁷ *Ibid.* p. 235, verse 121.

⁸ Part I. tr. by Hermann Oldenberg, p. 407, verse 6.

⁹ *Ibid.*

¹⁰ Rajashekhara, *Kavya-mimamsa*, p. 55.

we learn that the ambitious twice-born students during the convocation bath used to take their seats in an assembly hall. This undoubtedly proves the academic character of the Assembly of scholars or the Parishad with its own *campus*, school buildings, lecture-halls, and assembly-halls.

Not only were the teachers organized under an assembly but also students had their association similar to the modern American and European *alumni* associations. 'He approaches the teacher together with the assembly (of his pupils) and looks at the assembly of his teachers' pupils with (the words), "like an eyeball may I be dear to you".¹¹ Unfortunately our knowledge of the activities of the *alumni* association in ancient time is very meagre and inadequate.

The Parishad had a hierarchy of teachers: (1) the Acharya, (2) the Upādhyāya, (3) the Hotri, (4) the Adhvaryu, and (5) the Udgātri. The Acharya, the learned doctor, teaches the brahmin students the Vedas, the Vedāngas, and the allied sciences not for monetary gain and is ten times more respected than the Upadhyaya—the sub-teacher who teaches a portion of the Veda and the Angas for financial gain.¹² Manu though referring to the three Vedic priests, Hotri, Adhvaryu, and Udgatri, is silent about their teaching functions. The teaching functions of these three priests in connection with the three principal Vedas is explicitly mentioned in the *Tantravārtika* by Kumarila Bhatta: 'Thus, then, we find that there cannot be many Udgatri priests, either by actual appointment as such, or by the connection of "sing-ing"; and hence the plurality of the Udgatri must be taken as based upon

the connection with the Veda (the Samaveda); because as a matter of fact, we find that the teaching of the Samaveda is spoken of as Audgātra; and thence also the action inhering in that teaching (comes to be spoken of as Audgatra); and from this it is an easy matter to infer that, through their connection with these two (the teaching and the action) in the capacity of the teachers and the performers respectively, it is the men (thus connected) that are spoken of as Udgatri, in accordance with the reasonings pertaining to the Andhameghi.¹³

Thus the Vedic teachers may conveniently be classified into five grades as mentioned above. To this list of teachers is added the instructor in science.¹⁴ We also learn from Kumarila Bhatta that the tutor and the head-pupil were engaged in teaching pursuits in the brahminic schools. Manu must have in his mind either of these two when he enjoins upon the students to pay their respects to the teacher's son while he is taking class to relieve his father.¹⁵

According to Manu, prospective scholars with high native ability or intelligence, born of high-caste, respectable families and highly connected either through matrimony or friendship, intending to take up the teaching profession, shall be admitted into brahminic schools or institutions of learning. Besides, they must be honest, serious, and of good morals. Manu favours the admission of candidates into the brahminic school possessing the following ten qualifications: 'According to the sacred law the (following) ten (persons, viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on

¹¹ *Ibid.* Vol. II. p. 84, verse 28.

¹² *The Laws of Manu*, p. 56, verses 140-141.

¹³ *Tantravartika*, Vol. II. p. 1465.

¹⁴ *The Laws of Manu*, p. 67, verse 206.

¹⁵ *Ibid.* p. 68, verse 208.

fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda).¹⁶

Though Vedic education was confined to the members of the upper three castes, it must not be assumed that the Sudras were allowed to grow in ignorance. Manu prescribes for them the mechanical pursuits and practical arts as a preparation to serve the twice-born, and we learn from other sources that there are altogether seventy-two arts in the arts or secular school.¹⁷ The seventy-two arts in the arts school may roughly be reduced to the following groups, viz, (1) the three R's, (2) literature, (3) fine arts, (4) physical education, and (5) the military sciences. Kumarila Bhatta is much more explicit on the education of the Sudras than Manu himself: 'The Veda is taught to the three higher castes only, while ordinary language is common to all the four castes.'¹⁸ It is erroneous to think that the rigid orthodoxy of Manu left no room for cultural opportunities for the lower classes: he did not mean the Sudras to be merely hewers of wood and drawers of water. Our text does not support any such fantastic idea. In his comprehensive scheme of education extensive provision was made for mechanical and practical education for people belonging to the lower order of society who were naturally unfit for adopting the higher curriculum of studies. It seems that the status of a man was determined not so much by the mere accident of birth but by ability. By dint of his worth a Sudra could elevate himself to the status of a

brahmin and a brahmin might fall to the ignoble status of a Sudra: 'Thus a Sudra attains the rank of a brahmin, and (in a similar manner) a brahmin sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaishya.'¹⁹

Not only can the Sudras rise to the status of a brahmin through culture but they can even maintain schools attended by brahmin scholars desiring to get education in the arts: 'He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest;²⁰ and again, 'It is prescribed that in times of distress (a student) may learn (the Veda) from one who is not a brahmin; and that he shall walk behind him and serve (such) a teacher as long as the instruction lasts.'²¹

It is quite optional for the Vedic scholars to decide as to their future career, religious or secular. It is incumbent upon them all to pursue Vedic courses before they make their final choice. Vedic courses are compulsory, in which at least a certain period of their residence must be spent by young scholars with their teacher before they go for secular learning: 'A twice-born man who, not having studied the Veda, applies himself to other (and worldly) studies, soon falls, even while living, to the condition of a Sudra and his descendants after him.'²²

Manu was fully conscious of the influence of climate on the mental and physical activities of scholars as a thing of paramount importance. Hence he organized his academic sessions in such a way as to avoid the excessiveness of heat in the tropical summer. The begin-

¹⁶ *Ibid.* p. 50, verse 109.

¹⁷ Rajashekhara Suri, *Prabandhakosha*, Vol. I. p. 28.

¹⁸ *Tantravartika*, Vol. I. p. 325, verse 5.

¹⁹ *The Laws of Manu*, p. 416, verse 64. p. 417, verse 65.

²⁰ *Ibid.* p. 73, verse 238.

²¹ *Ibid.* verse 241.

²² *Ibid.* p. 61, verse 168.

ning and the close of the Vedic studies are marked by the performances of Upâkarma and Utsarga ceremonies. The former takes place on the full-moon day either in Shrâvana or Bhâdra (July-August) when the tropical climate is cooled by the outbreak of monsoon rains. The latter ceremony is performed on the Pushya-day of Pausha or on the first day of the bright half of Mâgha outside the village or town according to Shâstric injunctions. The modern climatologist tells us that the period between the Upakarman and the Utsarga ceremonies is most propitious for scholars to be engaged in mental activities when the retarding influence of the full vigour of the tropical summer on the mental and physical energies of human beings is absent. Manu and other Shâstra-makers were fully conscious of the ideal climate of the period which urged them to sanction the study of the sacred texts during this period. The following quotations from Manu will support our contention: 'Having performed the Upakarman according to the prescribed rule on the full-moon day of the month of Shravana or on that of Praushthapada (Bhâdrapada), a brahmin shall diligently study the Vedas during the four months and a half.' 'When the Pushya-day (of the month of Pausha), or the first day of the bright half of Magha has come, a brahmin shall perform in the forenoon the Utsargana of the Vedas.'²¹

Vishnu, another authority on Dharma-shâstra, upholds the performances of the above two academic ceremonies of Manu and restricts the study period to four months and a half. Manu, though prescribing the same period for the Vedic study, extends the intervening period between the Upakarman and the Utsarga ceremonies to seven months from either

July to January or August to February as we can learn from the extracts quoted above. But Vishnu is not definite as to the length of the intervening period between the two ceremonies save and except his commitment that the study period should last four months and a half: 'After having performed the Upakarman ceremony on the full-moon day of the month of Shravana, or of the month of Bhadra, the student must (pass over the two next days without studying, and then) study for four months and a half.'²² He prescribes the study of Vedangas during this period: 'During the period (subsequent to the ceremony of Upakarman and) intermediate between it and the ceremony of Utsarga, the student must read the Vedangas.'²³ But Manu, on the other hand, sanctions the study of the Vedas for four months and a half immediately after the Upakarman ceremony. After the termination of the Utsarga ceremony, seven months later, the students should observe holidays on the day the ceremony was performed and the night following, when they will recite assiduously the Vedas on the bright half of the month and study the Vedangas during the dark fortnight: 'Afterwards he shall diligently recite the Vedas during the bright (halves of the month), and duly study all the Angas of the Vedas during the dark fortnights.'²⁴

We are left in the dark regarding the schedule of study for the remaining two months and a half following the completion of the Vedic study. It is quite likely that the whole calendar year was divided into two equal halves—the Upakarman ceremony marking the fall and the Utsarga ceremony marking the

²¹ *The Institutes of Vishnu*, tr. by Julius Jolly, p. 128, verse 1.

²² *Ibid.* verse 3.

²³ *The Laws of Manu*, p. 144, verse 98.

²⁴ *Ibid.* pp. 143-144, verses 95-96.

end of the Vedic study and the beginning of the spring term when according to Manu the recitation of the Vedas is done in the bright fortnight and the systematic study of the Angas in the dark fortnight. The springtime is most propitious for the study of the Angas, especially astrology and astronomy,

when the fine weather and the bracing climate offer a favourable atmosphere. These two ceremonies very conveniently resemble the fall and the spring terms of the modern American Universities when the mental vigour and efficiency reach their climax owing to favourable climatic conditions.

THE PROBLEM OF PERCEPTION

BY DR. SATISH CHANDRA CHATTERJEE, M.A., PH.D.

(Concluded)

Dr. G. E. Moore holds a view with regard to the perception of objects which is very similar to that of Mr. Russell as explained before. According to him, the physical object lies beyond or behind the sense-data from which we know it. The visual sense-data or, as he calls them, sensibles that I may get when I look at two coins, situated obliquely to my line of sight and at different distances from me, do not correspond with their real shape and size. The visual sensibles are elliptical, whereas the coins are circular. The coin farther away from me may be larger than the one nearer my sight. But its visual sensible is visibly smaller than that of the latter. So it cannot be said that the sensibles are identical with the objects or any part of them. Still, I know the physical object *by description* as 'the thing which has some particular kind of causal relation to my experience of the sensibles', the relation being expressed by saying that it is their 'source'. This source, however, is not itself a sensible nor does it consist simply of sensibles. It exists as a physical reality in the natural sense and has really a natural shape and size of its own. Although the sensibles are not

identical with, and do not occupy the same place as, the physical object, yet those of them which relate to the object's primary qualities, and those only, *resemble* the physical object which is their source in respect of its shape. If it be asked: How can I ever come to know that these sensibles have a 'source' at all, and that the 'source' has this or that shape? Dr. Moore would say in reply, 'It would seem that, if I do know these things at all, I must know *immediately*, in the case of *some* sensibles, both that they have a source and what the shape of this source is.'¹

Dr. Moore's position, if we have stated it correctly, seems to be rather ambiguous. He undertakes a critical analysis of perception obviously because both common sense and naive realism fail to solve the problems which naturally arise out of the distinction between sense-data and physical reality or object. We know the physical object through some sense-data. But while sense-data are immediately known in sensation, the physical object is not and cannot be so known. Dr. Moore seems

¹ Cf. G. E. Moore: *Philosophical Studies*, ch. v, esp. pp. 185-196.

to recognize this truth throughout his long-drawn logical analysis of perception. But in the face of the perplexing difficulties that are bound to arise here, he finds it expedient to revert to common sense and say that in the case of *some* sensibles at least we know *immediately* both the physical object and its primary qualities. But if this be true, we should go further with the man of common sense and give up the distinction between sensible and object, and say that what we sense is the object and its real qualities, be they primary or secondary. Further, if an immediate knowledge of the physical object is possible in some cases, we do not see any reason why it should not be so in other cases as well. And if that be possible and actual in all cases, there would be no necessity for us to know the object by description or by inference as the source or cause of sensibles. And with this there would be no occasion for error in perception like illusion and hallucination. At least Dr. Moore should have explained the conditions under which we know immediately the existence of both the physical object and its qualities. If these could be stated, we would arrive at a satisfactory solution of the problem of perception. So long as this cannot be done, the problem of perception would remain a problem for us. To solve this problem, or at least to tackle it with any hope of success, we should consider briefly the relation of sense-data to one another and their relation to the object of perception. This will help us to understand also the nature and reality of objects of perception.

THE RELATION OF SENSE-DATA AMONG THEMSELVES AND WITH THEIR OBJECTS

Let us consider first the relation of sense-data to one another. There are,

broadly speaking, five kinds of sense-data. These are called visual, tactual, auditory, gustatory, and olfactory, after the corresponding external senses. On this view, kinaesthetic and other organic sensations are either included within the tactual or reduced to feelings produced by bodily movements. How that is done we need not discuss here.* All that we need say here is that the so-called kinaesthetic and organic sensations do not *acquaint* us with any sense-data like visual and tactual ones, and that they are not as distinct from the other kinds of sensations as these are from one another. The other kinds of sensations, viz, those of colour, touch, sound, taste, and smell, are quite different and distinct from one another, so much so that we cannot reduce any of them to any other.

Just as the sensations given by the different senses are different and distinct from one another, so too are the corresponding sense-data. While different colours form a class by themselves, sounds form quite a different class, and so also the other kinds of sense-data. These form different and distinct classes and there seems to be no passage from the one to the other. This fact goes directly against 'the class theory' of sense-data which holds 'that all the sense-data which belong to one thing have to each other the relation of *resemblance* and that the group which they form is just a class'. Far from this being true, what we actually find is that the colour, sound, and smell which may belong to the same thing do not resemble but differ very much from one another. The fact that they all belong to the same thing does not make them similar in any way, but may make them mutually unfamiliar sense-data. The colour of a

* For this the reader may be referred to the writer's *The Nyāya Theory of Knowledge*, pp. 145-51.

thing may be usually associated with a certain sound and smell, and may also give us an idea of what these may be like, at the time when we are not actually sensing them. But none the less, they remain different and dissimilar from one another.

While in respect of their nature sense-data do not resemble one another, in respect of their existence they are found to be associated, one with the others. But while in the case of ordinary objects or things, all of them are found to go together, in themselves some may be without the others, while some cannot be without being related to certain others. Thus smell as a sense-datum is naturally related to taste, colour, touch, and sound as possible sense-data. This means that if an object has some smell, it must have some taste, colour, etc. Taste as a sense-datum is naturally connected with some colour, touch, and sound, but not so connected with smell. So there may be taste without smell, but not without colour, touch, and sound, as when we taste pure water. Colour is a sense-datum which is naturally related to touch and sound as possible data, but is not always related to taste and smell, as when we see a fire burning close by. The sense-datum of touch is naturally related to sound as a possible datum but not so related to colour, taste, and smell. There may be touch without colour, etc., as when we breathe pure air.

Another kind of relation which we find to subsist among sense-data is factual co-existence as distinguished from natural relation. Colour is not by its nature related to taste and smell, but may in fact co-exist with certain tastes and smells. Similarly, certain touch-qualities co-exist with certain visual data and certain tastes and smells, although a tactual datum need not be related to

any colour, taste, or smell. Sound generally co-exists with certain tactual and visual qualities, although it may be without them. Sense-data which are thus related in fact or by Nature, in the sense explained above, are members of a system or group. All the members of the group are not and cannot be simultaneously experienced. But if when one is actually a datum, i.e., is experienced, the others are found to be possible data which may be actualized, we take all of them as co-existent parts of the whole system or group. When, however, any sense-datum fails to lead one to the other members of the group, it is rejected as illusory. Sometimes an illusory sense-datum seems to exist as a member of the group. But when we follow it up we find that the other members of the group do not co-exist with it. The taste, smell, colour, sound, and touch qualities of an orange form a system or group in this sense. On the other hand, the colour of a toy-orange does not, although it may seem to, form a system or group, because the colour sensum does not in fact co-exist with the other kinds of data.

We have now to consider the question how sense-data are related to the objects of perception. By 'object' we here mean such things as tables, chairs, trees, etc., which are generally included among the objects of perception. These are also called material things or material objects. Ordinarily, we also call them 'physical objects'. Some philosophers make a distinction between 'perceived object' or 'material object' on the one hand, and 'physical object' on the other. But from our point of view, a 'physical object' is indistinguishable from a perceived or material object. This will become clear in the course of the present discussion.

The doctrine of phenomenalism reduces the object or material thing to

a collection of sense-data only. It holds that an object like the table is just a group of sense-data, such as colour, shape, size, hardness, etc., only one of which may be actual but all obtainable at a time. Ordinarily we say that the colour 'belongs to' the table, or is 'of' the table. But what is really meant is that the colour is a member of the group of sense-data constituting the table. A modern realist like Mr. Russell subscribes to this view in his later works where he says that 'an object is the sum total of the appearances presented by it at all places at a given moment', or 'that a thing is the whole class of its appearances'.

But a closer view of the matter shows that phenomenalism is false. If an object be but the totality of all actual and possible sense-data, we cannot form an idea of any object until we have got all the possible sense-data in relation to it. Or, if some of the data can be taken as the object, there is no reason why any one of them cannot be so taken. In truth, however, an object like the table is neither a sense-datum nor a collection of sense-data. Further, a collection of sense-data cannot execute the functions assigned to it by the phenomenalist or those which are found in an object like the table. How can sense-data be causally efficient and present themselves to the percipient? How again can they support and resist other things in the way in which we find a table to do so? Hence we must admit that over and above mere sense-data there is something or some reality which has these casual functions and presents such and such data to the percipient mind.

Some realists think that the real object is neither the actual nor the possible sense-data, nor again the sum total of all actual and possible sense-data. It is the 'physical object'

which occupies physical space and is the *source* of the sense-data. This is known as the causal theory. Mr. Russell in his earliest work seems to hold this view. He makes a distinction between the real table which is not immediately known to us at all, and the sense-data which we immediately know, but which are merely 'appearances' of the table and not the table itself nor directly properties of the table. Dr. Moore holds substantially the same view with regard to relation of sensibles to physical objects. According to him, physical objects like a half crown and a florin are not composed of sensibles either actual or possible, although some sensibles *resemble* the physical objects which are their source, in respect of their primary qualities.

This view also of the relation of sense-data to the object is indefensible. It commits us to the supposition of a duplicate for every object of perception. If when I perceive a table, I have no direct experience of the table as a physical object and still have no doubt that I do perceive a table, then I am to say that the perceived table is an appearance of the real table. But on the view of the physical object, as explained before, we cannot attribute the sense-data of colour, sound, touch, etc., to the physical object. If this be so, we do not find any sense in calling it a table or even a physical object. A table and, for the matter of that, a physical object cannot be regarded as physical unless it possesses some physical properties like colour, shape, etc. Of course, it may be said that the physical object *resembles* some sense-data in respect of their primary qualities like shape. But if the physical object is not directly known, we cannot possibly compare it with sense-data and say wherein the two agree and wherein they differ. We cannot even know that there is a

physical object at all. Hence either we must say that the physical object is just the perceived object, i.e., something which is qualified by sense-data, or we should not speak of the physical object at all.

Mr. H. H. Price in his notable book *Perception* makes a thorough examination of the relation between sense-data and matter or a material thing. By a material thing he means just what we have called the object and cited tables and chairs as instances of. To quote his own words, 'A material thing is such an entity as a tree, a rock, a table, a cat'. According to him, a material thing is neither a group of sense-data, or as he calls it, a family of sense-data alone, nor the physical object alone, but something which consists of both. It is a group or family of sense-data *together with* the physical object which is coincident with it. This complex object is the material thing. Phenomenalism identifies it with the group of sense-data alone, while the causal theory identifies it with the physical object only. To guard against the errors of both Mr. Price proposes to call the complex object 'the complete thing' or 'the total object'.

The complete thing then, is the physical object together with a family of sense-data. The physical object is the 'physical occupant' with causal characteristics. Mere sense-data cannot take the place of a material thing. A group or family of sense-data may have all the spatial characteristics of a material thing, like shape, size, position, etc. Like the latter, it may endure through time and include different kinds of sense-data of the different senses. It further resembles a material thing in being common to many observers and independent of them all. There is one point, however, on which a group of sense-data cannot resemble a material

thing. Like the latter it cannot *physically occupy* a place or region, although it may *sensibly occupy* it. A place is physically occupied when it does not allow anything to pass through it or resists the attempt of anything to pass through it. Now this means that the place has certain causal powers or characteristics like resistance or impenetrability. But if a place has causal characteristics, it is a substance, and not merely a place; and since the causal characteristics are physical, it is a *physical substance*. It cannot be a group of sense-data because such a group has no causal characteristics. Hence a physically occupied place must be a physical occupant with causal characteristics; and this is the physical object. With regard to the physical object we do not know anything more than that it is a causally-characterized something. We can also say that it has such and such a size, shape, and position. But these are only relational characters which do not constitute the intrinsic nature of that which has those characters. That the physical object has some intrinsic qualities is no doubt true, but we have no means of knowing them. Science cannot tell us anything about them, for it is concerned only with the causal characteristics of complex objects.

The other constituent of a material thing is called a family of sense-data. A family may be simply described as a system of actual and obtainable sense-data. It is primarily visual and tactual, but sense-data of other kinds are also included in it. A certain small group of visual sense-data within this collection or group fit together to form a *single solid*, i.e., taken together they form a closed three-dimensional surface, totally enclosing a certain region. This single solid is called the *nuclear solid*, by reference to which we may order and

arrange other sense-data. The nuclear solid, when properly rectified, serves to unite the whole collection of sense-data. As such, it may be called the *standard solid* of the whole system, and its shape may be called the *standard figure*—‘standard’ because it is what all other series of sense-data deviate from in different degrees and different manners. A collection of sense-data so unified, consisting of a standard solid together with an indefinite number of deviating series, is called a family of sense-data.

Now let us see how, according to Mr. Price, a sense-datum belongs to a material thing, and how a family of sense-data is related to the material thing which is not identical with a physical occupant or physical object. A pure physical object is something so shadowy that we can scarcely conceive of it at all. In order to form any definite idea of it we have to conceive it to be related to certain families, with whose members we are actually acquainted in sense. That a particular sense-datum belongs to a certain material thing means (1) that it is a member of a family of sense-data, (2) that the family is coincident with a physical occupant, and (3) that the material thing consists of the family and the physical occupant in conjunction.

Mr. Price calls this theory the *Collective Delimitation Theory*. ‘This name’, he says, ‘lays stress upon two most important points: that the primary relation is one between an entire family and a material thing, the relation between individual sense-datum and the thing being derivative; and that the family is related to the material by delimiting or coinciding with the physical portion of the thing, i.e., the physical occupant’.

Mr. Price’s theory of the relation between sense-data and the object or the ‘material thing’, as he calls it, seems

to be better than any other we have considered so far. He accepts neither the causal theory which reduces the material thing to the physical object, nor the phenomenistic view which identifies it with a group of sense-data. He considers both the views to be erroneous and would rather prefer the second, if he has to choose between the two. He makes an attempt to avoid both and gives us a somewhat new theory. But on a careful examination this theory is found to have certain difficulties and seems to require some modification. On this theory, a material thing is the conjunction of a family of sense-data and a physical object with which the family is coincident. But it is difficult to understand how the family of sense-data can coincide with the physical object which is so shadowy that we can hardly conceive of it at all. We are told that the physical object is a physical occupant with causal characteristics. We have to accept the physical object because we find that a certain place or region is physically occupied, and it cannot be physically occupied unless certain causal characteristics are manifested in it, especially, unless it be impenetrable. But to have causal characteristics or to be impenetrable is not necessarily to be physical. We may very well understand how some power or force may resist other things in a certain region and yet be not a physical object. A physical object must somehow be a visuo-tactual solid, i.e., it must have some shape and size. But as Mr. Price himself admits, there may be a physically occupied region having in it no visuo-tactual solid accessible to human senses, e.g., the region occupied by an electron. Further, the spatial characteristics like shape, size, etc., without which an object cannot be said to be physical, are not, Mr. Price tells us, the *intrinsic*

qualities of physical objects; they are only relational. So if it be true that we do not definitely know anything more about physical objects than that they are entities with causal characteristics, then it is better not to call them physical at all. Of course, Mr. Price admits that if we know more about the things which have these causal characteristics, then a description of them as physical might appear very inadequate, though not false. But it seems to us that the description would be false. For if the physical characteristics of shape, etc., are not the intrinsic qualities of certain things, or if we find other characteristics in them, there is, perhaps, no justification for calling them physical objects.

Now let us see if there can be any coincidence between such a physical object and a family of sense-data. For all we know, the two cannot coincide. The one is a merely causally-characterized something having no spatial characteristics intrinsic to it. The other is a unified group of sense-data not only having spatial characteristics but also including other kinds of sense-data like tastes, sounds, and smells. How two such different things, one with a structure and the other without it, can coincide we do not understand. Further, the material thing does not appear to be a conjunction of the two. When I perceive a table it does not seem that I know a particular family of sense-data as only conjoined to or coincident with a physical occupant. If it were so, a perception of objects like tables and trees would be very difficult for plain people who do not know anything about their coincidence. The actual facts of the matter rather seem to be as follows. When we perceive a table we know certain sense-data or sense-qualities as *characterizing* something, and not as

coinciding with the physical part of that thing.

This leads us to another view of the relation between sense-data and the object or the material thing. Sense-data are psycho-physiological entities in the sense that they depend on our mind-body or the organism. They appear and are experienced because our organism reacts to the influences of some reality outside in certain specific ways and manifests it as having certain sense-qualities like colour, sound, touch, etc. The object of perception is this reality or this something apprehended by us in sensation as coloured, sounding, hard, or soft, etc. We have no object unless and until sense-data are taken to characterize or qualify something. What this something is in itself we do not know by means of our senses. For the senses, it is an object or a material thing such as a table, a tree, and the like. So we may say that the object or the material thing is this something apprehended in sensation as coloured, shaped, and so on. We, perhaps, know of no other object than this. Even the physical occupant, as conceived by some philosophers, is, or at least, should be regarded as, an object of this *kind*, if not exactly like them. For what physical space or physical occupancy means cannot be understood except in terms of sense-data and their relations. Hence we may say that all objects, including a physical occupant, are constituted by sense-data with reference to something or some reality. Of course, all sense-data cannot be said to constitute material things or objects. It is only a group or family of sense-data, or simply some standard sense-data that are the constituents or ingredients of certain things. Thus an object like a table is constituted by a group of standard colour, shape, taste, etc., which are taken to characterize some-

thing and are regarded as its qualities. What Mr. Price says with regard to the nature of sense-data also seems to suggest a somewhat similar view. 'Sense-data', he says, 'are those vital processes in which, on the reception of physical stimuli, the animate organism displays external objects to itself; and that a visual sense-datum is the animate organism displaying material objects to itself colouredly and expandedly; and that a smell is myself (i.e., my own nervous system) making objects manifest to myself in an odorous form.' But here it should be pointed out that we have, properly speaking, neither what are simply objects nor material objects unless colours, shapes, smells, etc., are manifested by the animate organism. So instead of saying that objects are manifested by the organism as coloured and smelling, we should say that they are constituted by colours and smells as manifested in something by the animate organism and referred to it as its qualities.

CONCLUSION

We may now explain briefly the perception of objects. Perception is the immediate or direct knowledge of an object. But this immediacy of perceptual knowledge does not seem to extend beyond a minute part of the object perceived. We see some colour, but perceive a whole tree. It is only the colour that is sensed or intuited; but the whole tree is not actually sensed. The tree is something which has many parts, other than that of which we see the colour; and it has many other qualities than green colour. If, therefore, we perceive, i.e., immediately know a tree, it would seem that there is an intuitive knowledge of what has not been actually intuited. Mr. Price calls this the *pseudo-intuitive* character of perception and takes great pains to explain

it. But he rather leaves it unexplained when he suggests that because we fail to distinguish the intuited sense-datum from the remainder of the thing, the whole thing is *as if* it were intuited. We have, so thinks Mr. Price, the power of accepting the whole thing just when a sense-datum is sensed by us. We have also the power of conceiving the concept of 'thinghood' or 'material thinghood' along with that of perceptual acceptance. This is an ultimate element in human nature. But what is thus perceptually accepted may be, and generally is, confirmed by further specification processes which reveal the same object that we first accepted. From our standpoint, however, the perception of the whole object may thus be explained. As we have seen elsewhere⁷, the ultimate datum of all knowledge including perception is being or existence. When we sense a sense-datum we are in immediate touch, so to say, with an existent of a particular nature. That it has a particular nature may be doubted, although ordinarily it is not. But that there is some existence cannot be doubted. So we may say that existence is the pure datum of sensation. Now the specification of this datum as a particular existent like colour, smell, etc., and the further specification of it as something coloured, smelling, etc., are due to our mind-body or the animate organism. It is body with the sense-organs that manifests colours, sounds, smells, etc., when it specifically responds to the influences of a reality existing outside. And it is our mind, or more especially our understanding that presents these colours, sounds, etc., as the qualities of individual objects like a chair, a table, a tree. Thus it comes

⁷ Cf. the writer's article *The Nature and Status of Sense-data in The Review of Philosophy and Religion* (awaiting publication).

about that we have the perception of objects when we receive certain influences from an envionring existence or being as such. How we come by such and such sense organs and such a mental constitution is a question into which we need not enter here. Nor can we here examine in detail the proccesss involved in the presentation of the objects of perception.^a We may just say that there is a synthesis of sense-data like colours etc., by our understanding and

that the object is what it is because our mind or understanding synthesizes sense-data into the form of objects. Therefore, objects are, in a sense, constructed by our mind-body. But since the synthesis of sense-data is not a matter of choice for us, but is due to the constitution of our mind-body, and also because there is in us neither an effort of will nor any consciousness in relation to it, the synthesis is, for all practical purposes, a standing fact, a sort of standing awareness of objects. And this standing awareness is the perception of objects.

^a For this the reader may be referred to the writer's article *Objects of Knowledge as Constructions*, *Philosophical Quarterly*, April, 1941.

THE PHILOSOPHICAL BACKGROUND OF INDIAN CULTURE

BY PRINCIPAL D. G. LONDHEY, M.A., PH.D. (LEIPZIG)

The culture of a nation is what is distinctive about a particular group of people bound together by the common ties of tradition, language, literature, history, philosophy, art, and other departments of thought and spheres of action. Culture is something comprehensive and distinctive about a people's outlook on world and life. Culture is nothing if it is not individual expression of the soul of a people. The culture of a nation is as individual and natural an expression as a plant is a native and indigenous growth in the soil in which it thrives. Ostwald Spengler has conceived culture on the analogy of a biological organism which is subject to definite laws of growth. It is thus that we are to understand Egyptian culture, Babylonian culture, Cretean culture, Greek culture, Indian culture, Chinese culture, and modern European culture. Thus we find that there are cultures rather than a culture. A culture which is common to all nations remains only

an ideal which awaits realization. A common and comprehensive culture of humanity will probably always remain an ideal which will recede farther and farther the nearer and nearer we seem to approach it.

The ancient cultures were regional, being confined to particular countries and to particular epochs in their history. The modern European culture for the first time in the annals of mankind eliminates distances by its inventions of aeroplane and radio, and extends over the whole of the earthly globe. And because it is being implemented on a planetary scale, it promises to be more lasting than the earlier regional cultures. But this hope is about to be rudely shattered to pieces by the present world war. We are to-day witnessing a pathetic phenomenon of a war of a most deadly variety being waged on a planetary scale, when men were dreaming of an earthly paradise of construction and co-operation in education, science, and art.

An attempt towards a subtle and sincere, honest and ruthless heart-searching is reflected in Mr. H. G. Wells's *Fate of Homo Sapiens* which was published immediately before the outbreak of the present world war. He finds humanity standing at the edge of a precipice from which it might topple down any moment, and nothing but a miracle is likely to save it from such a disaster. Mr. H. G. Wells has drawn the picture of the impending catastrophe in the following words: 'When we come to look at them coolly and dispassionately all the main religious, patriotic, moral, and customary systems in which human beings are sheltering to-day appear to be in a state of jostling and mutually destructive movement like the houses and palaces and other buildings of some vast sprawling city overtaken by a landslide. To the very last moment, in spite of falling rafters and bulging walls, men and women cling to the houses in which they were born and to the ways to which they have grown accustomed. At the most they scuttle into the house opposite or the house next door. They accuse each other of straining the partitions and overtaxing the material; they attack the people over the way for the secret mining operations. They cannot believe such stresses can continue. The city is still sound enough, they say, if it is not too severely tried. At any pause in the wreckage they say, "What did I tell you? It's all over. Now we can feel safe again." And when at last they realize the inevitability and universality of disaster, most of them have become too frantic to entertain the bare possibility of one supreme engineering effort that might yet intercept those seething waters that have released the whole mountain side to destruction.' (Pp. 191-92).

Analysing the present crisis in the

history of mankind, Mr. Wells discovers that the main root of the trouble is to be traced to the magnitude of superfluous energy released by the unemployment of the youths in all the countries. Science and invention, technology and industrialism have completely changed the basic structure of society. The religious beliefs and ethical codes have been revolutionized. To crown all these calamities, millions find themselves victims of unemployment. It is this disgruntled youthful element that is causing trouble everywhere under different names. The idle youths readily take up the programme of the fascists and subversive political groups. The remedy for this state of affairs that Mr. Wells suggests consists in the grand scheme of evolving a 'World-brain'. The United States with all the vast economic resources and the wide-spread network of institutions with their Foundations and Trusts is considered to be the fit ground for taking the first step in this enterprise of the international intellectual co-operation. This utopian scheme has suffered a rude shock at the outbreak of the present world conflict.

In spite of the intellectual honesty and the sincerity of purpose, we are afraid, the analysis by Mr. Wells has not revealed the true cause of the catastrophe. We submit that the real reason of the bankruptcy of the modern civilization lies in the mistaken beliefs apparently supported by Western science. Darwin's doctrine of evolution has led to the installation of strife at the centre of the universe. 'Life is struggle.' Biology, sociology, physiology, psychology, politics, and other sciences seem to conspire to enthrone struggle as the hub of the cosmic wheel. The glorification or even the deification of the demon of discord has brought in its wake a whole host of evils. Once strife is elevated to the dignified position

of the presiding deity of human affairs, we cannot complain against the boons and blessings bestowed by this deity upon its devotees. It is our firm conviction that the present predicament of the Western civilization is but a logical and an inevitable end of the philosophy and religion of struggle. European civilization can be saved only by the correction of the original mistake in the basic thought-structure. Such doctrines as 'the war is a biological necessity', are only symptoms of a deep-rooted disease in the organism of humanity. Fighting becomes a befitting ritual in the cult of the demi-god of discord.

Western science delineates man as confronted by an environment which is essentially unfriendly, foreign, and positively inimical to man. The forces of Nature are conceived as continually trying to destroy him or any other animal for the matter of that. The organism is eternally engaged in a struggle for existence. Man is perpetually adjusting himself to his environment. From the observation that there is struggle in the individual man, between individual and individual, between different groups, parties and States, it is concluded that strife is a natural, necessary, and organic phenomenon in the world of man, and between man and Nature. Granting for the sake of argument that the observation is correct and valid, a question still remains whether the inference, viz, from the premise that there is strife, to the conclusion that there *ought* to be strife, is sound and legitimate. The existence of the 'is' does not prove the necessity or the inevitability of the 'ought'.

In the present article it is proposed to show that there is the heart of harmony in the different departments of Indian culture. The philosophy of harmony supplies the basis and the background to the science and art of life.

It is in the Upanishads that we meet with the clearest and the noblest expression of the fundamental thesis of harmony. 'Tat twam asi—that thou art.' Here for the first time this greatest of all truths is pronounced for mankind in the most authoritative and unambiguous manner. That the ultimate principle in man and the ultimate principle in Nature is one and the same, is a sort of spiritual insight. It is a vision, an intuition. It is a direct perception of truth and not a conclusion reached from premises by a ratiocinative process. Philosophy, according to the ancient Indian conception, is a Darshana, a 'seeing' of Truth.

It is a characteristic feature of Indian philosophy that it is more akin to wisdom than to scientific knowledge. Greek philosophy originated in the spirit of science and took the form of a physical inquiry into the primal substance out of which the world with all its manifold contents has gradually evolved. In India philosophy was always conceived in the spirit of religion, in the sense that philosophy was a much more earnest undertaking than a merely detached intellectual pastime. The difference between the Indian and the Western attitudes in philosophy may be clearer if we try to understand it in the light of the distinction between theoretical curiosity (Jijnâsâ) and an intense longing for the fulfilment of life (Mumukshâ). Even when a man studies all the sciences and acquires all the arts there may still lurk in his soul a sort of divine discontent, just as Alexander the Great after his world conquest is said to have been sorry as there was no more land to be conquered. Even so an intellectualist may remain discontented after knowing all the existing sciences. (Cf. dialogue between Nârada and Sanatkumara in the *Chhandogya Upanishad*). Such a phenomenon illustrates

a failure to harmonize the intellectual demand with the demand of the feeling side of our nature.

The highest and the most valuable truth of the metaphysical unity and harmony of man and Nature, mind and matter, world and Spirit, presupposes a process of thought which began with the prayers of the natural forces, such as the sun, the wind, the rain, and the dawn, etc. In the *Rigveda* we find reflections as to the state at the beginning of the world when there was no distinction between Being and non-Being, between day and night, between life and death, and all was enveloped in darkness and the One 'breathed breathless'. When every natural deity was praised in the highest and the most eulogistic terms, gradually the thought must have arisen that all these different deities are only the manifestations of one and the same Highest Reality. This passage from polytheism to monotheism is expressed in the oft-quoted statement, 'There is only one Reality which is variously named as Agni, Soma, Mâtariśwan, and so on.' From monotheism to monism is a short but a very important step. And this step was taken very early in Indian philosophy. The philosophic significance of the identification of Self and the Absolute is indeed very great. A constructive and comparative metaphysical investigation of this identification-philosophy has been attempted by the present writer elsewhere. (Cf. *Das Absolute : Ein Entwurf Zu Einer Metaphysik des Selbst*, Leipzig, 1934). In the present study the basic idea of the Man-Nature harmony is intended to be followed in the different departments of Indian culture such as logic, ethnics, psychology, religion, aesthetics, music, and medicine.

A few general reflections suggest themselves at the outset. When a man begins to think of the world as some-

thing different from himself, he draws a line of demarcation at the extremities of his body. A closer consideration of the matter, however, will reveal that this line of demarcation is only artificial and shifting. So far as the body is concerned it is only one material object in a system of other material objects. The body is only a part and parcel of the external Nature. On the other hand if the extremities of the body are taken to constitute the boundary line between the world of the Self and the external world, the latter will be found to be making encroachments on the world of the Self, through the physical and chemical contents, forces and functions. Biologists inform us that the blood stream is 'the internal sea', and constitutes an 'environment' to the cells in the body. The proportion of salt contents of the human blood shows a remarkable resemblance to that of the salt contents of sea water, a fact which makes it probable that the cells of the body must have originally evolved from the sea. Fifty-three out of the total of ninety-two elements are present in the body. We read in the literature on popular science that the chemical constituents of a human body weighing fourteen stones are somewhat like the following : ten gallons of water, fat for seven cakes of soap, lime for a bucketful of water, sulphur sufficient for a packet of sulphur tablets, carbon enough for making nine thousand lead pencils, phosphorus for two thousand and two hundred match heads, iron just sufficient to make a two-inch nail, and a spoonful of magnesium. A practical economist has calculated that the price of the chemical contents of a man's body is rupees two and annas twelve only ! We may purchase the chemical contents of a man's body at a chemist's shop, but we shall not be able to build up a man out of these chemical constituents. For

man is not simply a body but a mind and a soul as well.

When Nature is regarded as an enemy it is significant to speak in terms of a 'conquest of Nature'. This expression is understandable if it only signifies the achievements of man, but is inadmissible if it implies that man and Nature are opposed to each other as foes, and man vanquishes Nature. In this sense man can never conquer Nature. When man approaches Nature in an attitude of intellectual modesty Nature will reveal her secrets. But man can understand Nature only because man is the Reality in which Nature also partakes. In fact man and Nature are metaphysically one, and that is why man can understand Nature. But, then, that is also a reason why man should not talk of the 'conquest of Nature', as it suggests a misleading difference in essence and an incorrect attitude.

We take logic as a branch of knowledge and culture and seek to discover the heart of harmony in it. It should be noted at the outset that logic is viewed as a part in the whole of experience. Experience is the integral totality in which alone logic should be assigned its due place. Experience is primary and fundamental. Logic is only a retrospective analysis and systematization of experience. The ancient Indian term *Anvikshiki* for logic in particular and for philosophy in general brings out this significant function and stresses the right relation between logic and experience. Logic, in this sense, is only a grammar of experience. Man experiences, that is, lives through certain cognitions, judgements, beliefs, feelings, desires, wills, etc. Logic seeks to discover laws and principles that govern and determine the validity of thoughts and reasonings. Logic is our guide only in a particular sphere of our experience. When logic comes in

conflict with experience in its totality, experience, and not logic, should serve as the criterion of truth. Life is wider than logic, and experience is the court of appeal when conflicts between reason and intuition arise. Thus it is that we find that in Indian philosophy logic is assigned only a secondary place. We read in the Upanishads that this knowledge (of Atman) is not to be obtained by Tarka. Shankara says, following the Sutrakâra, that mere Tarka is baseless, i.e., without a foundation (*Tarkâ-pratishtânât*). When in Western philosophy inquiry is ready to go 'wherever logic leads', as Socrates used to say, this peculiar attitude to logic in Indian philosophy has been a source of great misunderstanding on the part of Western students of philosophy. But even in the West we meet with such thinkers as Bergson and Croce who have unequivocally expressed their profound conviction that our intellect or reason is incapable of leading us to the perception of Reality, and intuition alone can take us to Truth. Logic aims at removing contradiction in our thoughts and reasonings and thus seeks to achieve the goal of unity and harmony. But logic is able to achieve this unity and harmony only in the sphere of the logical. What lies outside the realm of the logical cannot be synthesized and harmonized by logic. This is the sphere of the feelings, sentiments, beliefs, instincts, and intuition. The conflicts between the rational and irrational, i.e., the non-rational parts of our nature have got to be resolved. Ideal logical consistency may still fall far short of the perfection of character.

Indian logic is one comprehensive system: deduction and induction are not sharply separated in India as in the West. If human knowledge is one, there must be only one comprehensive science of logic. In India logic began

as the methodology of scientific knowledge. It was originally induction as the moderns call it. There is reason to suppose that Indian logic with its scientific concepts and forms of reasoning originated in the scientific studies in medicine. It is only later that it developed the purely deductive doctrines of universal concomitance and syllogism. Western logic, on the other hand, began in the syllogistic, as with Aristotle, and later developed into induction, as with Bacon. At any rate Indian logic was never purely formal as the traditional Western logic is generally understood. The sharp separation of form and matter has been one of the great defects of the traditional logic. In Indian logic the form and matter of reasoning are always closely considered together.

The retention of the example as one of the members of the syllogism is an indication of the original inductive character of the Indian syllogism. The universal concomitance (Vyâpti) as a relation between abstract characteristics is only a later superimposition.

In modern German philosophical literature one comes across attempts to determine general patterns of thinking, —like the linear, the pyramidal, or the spherical. In general it is said that the type of Indian thinking is circular or spherical, while the Western, i.e., the European is the linear. A line has got two points or extremities which face two different directions. The two extremities are antithetical. In Hegel's logic the antithesis, the contradiction, is said to be the main driving force by which thought moves. The process of the movement of the idea is due to the inherent discord. It is interesting to reflect that the concept of struggle is so deep-rooted that discord is regarded as the hub of the wheel of the cosmic movement. To the mind of the Advaitist the notion of the Absolute in process

is a contradiction in terms. A process is necessarily in time, and to conceive Reality as changing and moving is but a travesty of truth. A process is conceivable with reference to something which is not itself in the process. A movement is intelligible with reference to some entity which in itself does not move. This is exactly the significance of the concept of Witness-consciousness (Sâkshi) which in itself is not in process but which makes process in the phenomenal world possible. Hence it is that the Reality is in contradistinction from the phenomenal world.

The two ends of the line only appear antithetical so long as we represent the affirmation and the negation by the two extremities pointing to opposite directions. If I hold out my hands in opposite directions they appear to be going away from each other, but if I join them in front of me they form a circle. A line with two ends may be bent and turned into a circle. A circle has not got any antithetical ends or extremities. In India Reality is symbolized by a sphere. Betty Heimann observes that India loves polaric expression. This inevitably results in a fundamental difference between Indian and Western logic. 'To us thesis and antithesis are separate principles; to the Indian mind they are not only not opposed to each other, but necessarily constitute two aspects of the same thing; and I have pointed out elsewhere that Indian antitheses are always co-related and are merely two aspects of one and the same situation. (*Eigen Art des Indischen Denkens*, pp. 193 ff). India, therefore, does not employ the Western logical category "either—or" (Autant) but "this as well as that" (Sive Siva).' (B. Heimann: *Indian and Western Philosophy*, p. 90). It is thus indicated that Indian thinking is polaric or spherical in its type. Such generalizations must

naturally be accepted with due caution and reservation. But it is no doubt true on the whole that the predominance of intuitive thinking leads to a distinctive thought-pattern in Indian philosophy. Upanishadic philosophy had developed its own dialectic which is very different from the Hegelian dialectic. In the dialectic of Atmanism the Self and not-Self do not correspond to the thesis and antithesis as in Hegelian dialectic, since the not-Self does not contradict the Self as both do not possess the same ontological status. The contradiction in the Self does not drive thought to the not-Self, for there is no contradiction in the Self. Contradiction there is only in the not-Self. But that does not lead us to a synthesis of Self and not-Self. In fact Self and not-Self cannot be synthesized, being ontologically heterogeneous. The contradiction of the not-Self rather forces us to the rejection of the not-Self as phenomenal, so that the transcendental Self is ultimately realized as the Real.

While Western logic only generally recognizes a positive content in negation, Indian logic has carried forward the analysis and implications of non-existence (Abhâva) to very fine nuances. Three kinds of non-existence are distinguished—prior non-existence, mutual non-existence, and final non-existence (destruction). 'Thus Indian logic elaborates its apparently abstruse and highly abstract theory of the empirical

reality of non-existence, the so-called positive proof of the negative, or non-existence—Abhava.' (*Ibid.* p. 88).

Indian logic, therefore, will be found to be following the ideal of harmony and not of discord or antithesis like Hegelian logic. Logic is conceived of as a means of attaining the highest fulfilment of life. In the opening Sutra of Nyâya Aphorisms it is stated that 'by understanding the essence of the norm and the object of knowledge, of doubt, syllogism, etc., . . . the highest religious aim of liberation is attained'. This is apparently a surprising statement of the aim of the study of logic. Yet a closer reflection will reveal that reason, the faculty of thought and reasoning, is the pride and glory of man. Logic as the morphology of knowledge deserves to be considered as an achievement of greater importance than astronomy, physics, chemistry, or biology. 'It is held a valuable achievement to have discovered sixty and odd species of parrot, a hundred and thirty-seven species of veronica, and so forth; it should surely be held a far more valuable achievement to discover the forms of reason. Is not the figure of a syllogism something infinitely higher than a species of parrot or veronica?' (Hegel : *Wissenschaft der Logik*, p. 189). If science can be accepted as a means of fulfilment of the purpose of man's life, there is no reason why logic as the science of sciences should not be accepted as a means of the fulfilment of life.

(To be continued)

'The national ideals of India are Renunciation and Service. Intensify her in those channels and the rest will take care of itself.'

—SWAMI VIVEKANANDA

THE YOGA OF KUNDALINI

BY PROF. MAHENDRA NATH SIRCAR, M.A., PH.D.

(*Concluded*)

KUNDALINI AND COSMIC HARMONIES

With the rise of Kundalini our being beats in rapturous harmonies. These are not all subjective. Some of them are objective. Sometimes they give us superhuman insight into the divine working of the world.

The Tantras lay special emphasis upon the acquaintance with these cosmic powers. The final spiritual objective is to be reached not by neglecting the dynamic possibilities, but by exhibiting them to their fullest extent and utilizing them to the enrichment of life. They are welcome not in the sense of spiritual pragmatism but in the sense of acquainting us with the truth of the dynamic spirituality.

The path of the Tantras is not the path of renunciation; it is the path of a fuller and completer life and existence, though it finally leads to transcendence. The cosmic powers are such as can grant us supra-mental wisdom and vision and finally transcendence. A divine poetry, a divine philosophy, a divine art are amongst the possible fruitions; in short the Tantras work out the hidden divine fecundities of life and give expression to its divine nature by fully working out its evolution with the help of the powers that lay hidden in it. This evolution is not otherwise possible. The Tantras, therefore, evoke the supra-natural powers and push the evolution to a superhumanity, by seizing on the cosmic harmonies and by instilling them into our being in order that the hidden psychic forces be active for the higher spiritual evolution.

Hindu Psychology conceives these forces as Anna (physical), Prâna (vital), Mana (mental), Vijnâna (higher mental), Ânanda (bliss) arranged in the order of hierarchy, and corresponding to them there are their (cosmic) counterparts. The forces are psycho-physical, for the psychical and the physical are not completely different as they are often supposed. The psychical is the finer expression of the physical, or the physical is the dim expression of the psychical. In fact, the physical has not been conceived in the sense of crude existence; both the physical and the psychical are the forces which emerge out in the process of individuation of the divine will. They differ only in the degrees of condensation.

This indeed is bare psychology, it becomes a complicated process when the emergence of the different forces are traced out of the original will in the order of evolution. The human evolution comes last and naturally in it all the forces exhibit themselves. The hidden psychology makes a searching analysis of our mental states with reference to these elemental forces and their psychic counterparts. It has been worked out fully in the Tantras. Every subtle movement in our make-up is traced to the original causes, either in the physical or the vital or in the higher forces. The Tantras, therefore, locate at psychic centres different feelings and cognitions. Our feelings, emotions, agitations are analysed into these mysterious forces; and by regulating them changes and even transforma-

tions are introduced into them. The correspondence of the physical and the psychical is wonderfully worked out throughout all the grades of our consciousness and the subtle line of connection is traced between them and the original creative forces. This connection between the different psychic centres and their modulations by the cosmic forces cannot be understood unless the Kundalini functions, for this is the source of the divine wisdom and exhibits the divine force at work. The occult psychology is revealed to us. In fact the animal and the human psychologies are replaced by a spiritual psychology. This psychology shows spirit-functioning throughout our whole being; the ordinary human ways and instincts are not rejected, but are better understood, and their spiritual sense or meaning is appreciated. All the movements of our being from whatever part they emerge are ultimately connected with the centre of inspiration; and it is only because this connection is not known to us, that the animal and the human ways are supposed to be sufficient explanations of our behaviour. In fact the Tantras anticipate physiological psychology in the explanation of diverse human behaviour. Human behaviour comprises a vast field, and all of them, especially the subtle spiritual movements emerging from a plane higher than the vital or the physical or even the mental, cannot possibly be explained in terms of ordinary human psychology, no matter whatever be the type. Even the Tantras affirm that the lower centres have connection with the higher spiritual centres. And when the occult insight opens the direct connection between them can be felt, the human system gets spiritualized in all its movements. Complete spirituality strikes this higher evolution where the physical, the vital, and the mental for-

sake their normal ways. The animal and the human are imperfect and concentrated expressions of the spiritual. They are directly connected with it. The animal and the human instincts change their nature and character under the pressure of a higher force. The Tāntrik discipline lies in moving the spiritual force and saturating every psychic centre with its influence. The rise of the Kundalini indicates the spiritual and the psychic force in function which penetrates into the darkest parts of our nature and transforms them. Indeed it is the bold assertion of the Tantras that the spiritual is immanent in the physical and the vital. Under the domination of spirit these forces exhibit finer expressions and change their character. When the spirit-force has established itself in all the parts of our being, the limitation of our being is removed; and a new meaning, a new order of spiritual values, a new life-current and expression, a radiant beauty become apparent. Such is the vast possibility that is inherent in us; and the applied Tantricism is an art to move the sleeping force in us in order that our spiritual evolution may be furthered not only to realize the transcendent calm, but also to usher in a new order of supra-human evolution and to create a race of supermen. The Tantras conceive occult hierarchies. They are actual existences. They attain this evolutionary height by spiritual discipline. Our existence is inextricably blended and the elders on the path send helpful light to us by emitting unconscious influence. (*Vide the Sidhougha and Divyougha Gurus*).

KUNDALINI AS DESCRIBED IN SATCHAKRANIRUPANA

Kundalini is described as a *luminous* (Lasanti) *thread* encased at the base of the spinal chord by subtle Nâdis (nerves)

and nerve centres called Sushumnâ, Chitrini, Brahmâ. These subtle threads are not ordinarily perceptible, for they are usually inactive. Their location and function are psychically perceptible. It is not a thread in the literal sense but a luminous and delightful current of ascending light, going straight up to the brain. It opens a new path of esoteric knowledge. Once it is started, it has a natural course upwards; and passing through the different centres it finally reaches the highest psychic centre where it enjoys an equilibrium and rest in the width of being and knowledge. It is the subtle spiritual urge of our being for the vaster knowledge and unfettered existence. It has natural attraction thereto. In fact it is the dynamic aspiration of being which is liberated in the form of an upward urge. Kundalini is the real urge for freedom. It acquaints us with joyous experience. As it passes through the different psychic centres everywhere it gives unique knowledge, esoteric powers, wider visions; but even in these it does not attain the supreme and infallible peace. It requires the over-mental ascent for that, where beyond the functioning of the vital, the mental, and psychic self it is diffused completely in the calm. When the Kundalini reaches the different levels of the existence, it is necessary to know that the ascent is associated with invisible light, inaudible sounds, formless forms. These are due to the psychic tremor of being.

THE CENTRES OF KUNDALINI

Generally it is held that the psychic force or, better, fire is rooted at the base of the spine. And it rises upward from that centre. But the more accurate description will be that it is everywhere: it may stir up anywhere. The particular centre where its first awakening will be felt depends upon

the special responsiveness of that centre. Our being in that part must be free from twistings and complexities. Kundalini introduces us into the unconscious. It withdraws the veil of the conscious and leaves open its vast vistas. The experiences of luminosity, ease, width, and clarity always follow the stirring of the Kundalini; and naturally it must introduce us to the part of the unconsciousness which certainly is not what Freud calls the 'Id'. The 'Id' of Freud 'contains the passions'. The 'Id' is connected with the desires and with the vital life. The unconscious which becomes active with Kundalini is free from the impetuosity of the vital life. It gives the feeling of a mental and vital plasticity, suppleness, and ease. This is the general feeling with all the parts of being. When the Kundalini functions, the sense of freedom from the ego-sense is evident. 'The Ego', says Freud, 'represents what we call reason and sanity.' Correctly enough the freedom from the ego-sense establishes the greater sanity which follows the cosmic insight into things. Kundalini really connects us with the super-ego which stands behind these layers of being and which draws inspirations from the heights of cosmical and super-cosmical existence. The 'unconscious' here is quite different from the unconscious of modern psychology. Better sense prevails with Freud when he says that 'not only what is lowest, but also what is highest in the ego can be unconscious'. (Page 38, *The Ego and the Id*).

This unconscious embraces the vital, the psychic, the spiritual planes of life not only in their individual but in cosmic import. But nowhere are the twistings and the complexities of the normal or abnormal, vital or psychical complexities to be found. This implies that Kundalini introduces us to the

supernormal consciousness, putting us into relation with the cosmic vital, the cosmic psychic, the cosmic spiritual. Not is that all. The experiences in these layers of our existences have a special rhythm in them, exhibiting their best form and style. Consciousness in such layers is free from the ego-reference and, therefore, enjoys a freedom from the persistent urges of attending to the demands of objective life. Such existences are also not subjective, inasmuch as they are indifferent to all personal satisfactions save and except the experience of a super-personal self. Kundalini naturally offers an experience of a new consciousness generated in the dropping of the subjective and the objective consciousness. This new consciousness can influence our conditions; it makes us more and more impersonal—our knowledge, our feeling and our actions all become super-personal. The self transcends the ego-centricity. It is displaced by cosmo-centricity.

THE SUPER-EGO

Kundalini establishes the sense of the super-ego in us. This super-ego is not the one that emerges out by repression of conscience and moral sense; it transcends the Freudian sense of the super-ego and emerges when the conscience is freed from its limitations. When the Kundalini functions, these natural limitations are removed; and our being stands out in its stature and height, and at times our personality looms large behind the reflected personality or the ego. This super-ego is not one that is dominated by the sense of values; for properly speaking, values are determined by a kind of tension between the higher and the lower impulses of our being, whereas the super-ego is beyond all tension. It appears when all the conflicts in the subconscious impulses and

self-conscious formulations die out. It implies the overcoming of the nature man with all his natural and divided bends, the release of a new force which puts aside the discords, the inequilibrium of the instincts, and the conflicts of the self-conscious life. It is a life of perfect rhythm and widening consciousness, which goes beyond all the earthly impulses. The force of Kundalini leads us beyond our animal and human limitations and makes us feel the expansive self, to which space and time are no bar. This does not give metaphysical insight. It gives active acquaintance with such a self which sooner or later becomes intimate with us.

THE DIFFERENT GRADES AND LAYERS OF CONSCIOUSNESS

The Tantras maintain that there are different layers of consciousness, the conscious and the unconscious. The conscious is again divided into sub-conscious and the super-conscious. The Tantras trace out the link between the sub-conscious and the super-conscious. This link is ordinarily missed. It is the way to wider consciousness. The psychiatrist is not interested in the study of the sub-conscious vital layer, the 'Id' of Freud. No doubt, it throws open the vital and psychic being, but his scope is especially limited to studying the movement of the vital in the light of the wider consciousness. The psychiatrist throws the light of the super-conscious upon the sub-conscious to find out the continuity of the conscious life throughout all its scales and grades. When the link is consciously established between the super-conscious and the sub-conscious (both belonging to the unconscious) the ego-centric reference of consciousness is disestablished, and its ego-centric activities are suspended. Direct contact is established with the cosmic conscious

ness, and in place of ego-centricity a cosmo-centricity is actually felt. This is the super-ego that has its points of reference everywhere. To get direct access to this universal centre of consciousness is the ultimate end of the Kundalini Yoga.

The Tantras trace out the definite centres wherefrom progressive contact can be established with the centre of cosmic consciousness. These centres are the points of generation and diffusion of psychic force. They have connection with the definite forces,—the vital, the mental, the physical. They exhibit a direct line of connection with the central force and consciousness; and naturally when they become psychically active (i.e., when the psychic force is generated in these centres) they become highly vibrative and delicately sensitive. The full light of consciousness becomes latent in them which focuses not only the definite forces but also reflects the cosmic life that pulsates there. In fact the active functioning of these centres immediately introduces us to an aspect of the cosmic life. It withdraws the obstacle that divides the finite consciousness and the cosmic consciousness. The movements of these centres enlarge our knowledge of a definite section of cosmic life and fill us with power and force. The rise of this force is, at times, dangerous; for the least retention of the old personality may lead the force into questionable channels. Only the reference to the cosmic life can be helpful to its proper guidance; when the force of Kundalini makes all the centres active and passes through them taking its ultimate rest in the super-conscious expanse, it gets equilibrium. Kundalini has its proper centre in the supreme consciousness. Its operation is stopped in creation, for it is the move of concentration, while Kundalini is the force of diffusion and expansion. The higher it goes up

in its ascent through the psychic centres the more it acquaints us with all the layers of consciousness. Finally it touches the universal focal point, invests us with the peace that passeth understanding.

COSMIC KUNDALINI

The six centres are located thus. The lowest centre, called the *Mulâdhâra*, is located at the bottom of the spinal cord. Between this and the navel is located the next centre, called the *Swâdhishthâna*. At the navel is located the *Manipura*. Behind the heart is located the *Anâhata*. In the throat is located the *Vishuddha*. Between the eyebrows is located the *Âjñâ Chakra*. In the brain is located the *Sahasrâra*. A subtle passage in the form of a luminous canal runs through the line of connection with the focal point; and a soothing, delightful current of energy saturates the whole being through these centres. Kundalini becomes active through the *Sushumnâ*, and the psychic centres which are represented as so many lotuses 'open' and function. They are not operative unless the current of the spiritual force emerges from the base of the spine. This is called the ascent of force. In its ascent or descent it becomes operative through the subtle canal and the psychic centres. The ascent comes with the higher aspirations, and the descent takes place when the force has established its equilibrium in the wide expanse of being. Generally, it is said that the descent follows the ascent. And it is true in a way, for when the force is not operative it seeks its old mooring. The better truth seems to be this. The force, once it is released, becomes diffused in the wide expanse; its nature is to avoid the concrete functioning and expression and to spread out in the widest stretch of being. It is possible

to concentrate and make use of it by the force of will, and move it through the different vehicles of our being. The Tantras have emphasized the descent of the force, but it becomes possible only in the select few who are elected for some cosmic purpose. There are no doubt an ascent and a descent in the period of discipline and training; it is necessary only to make the force active through the psychic centres. The most significant descent begins when the force concentrates after the completest diffusion for some purpose. By the descent the force fills us with a new formative power.

It is neither safe nor possible to make exact location of these centres, for they are more psychic than physical. The location is determined by the nerve centres engaged. When, for example, the Ajna Chakra functions, the distinct sensation and force are in fact in the mid-brain. When the Anahata is operative the centre round about the heart is agitated. When the Vishuddha is active pressure is felt in the oblongata. When the Sahasrara is active the brain, specially the cerebrum, is agitated.

The Hindu occultism traces out a correspondence between the five elements and the lower five centres. Prithvi, the element of earth, corresponds to the Muladhara. The element of water corresponds to Swadhisthana, fire to Manipura, Vâyu to Anahata, Âkâsha to Vishuddha. Beyond the reign of Vishuddha opens the subtler planes of Manas and Buddhi. Manas corresponds to Ajna, Buddhi to the centre between the Ajna and the Sahasrara. Sahasrara opens out in the over-mental and supra-mental planes. The Sahasrara is the most important centre inasmuch as the lower centres are connected with it, and the still higher ethereal over-mental take their start from it. In the Tantric texts the Sahasrara is supposed to be

the culminating point of the ascent when all the finest spiritual potencies are located and released. It is the point of the cessation of the functional activity of the finite spirit or consciousness (called Nirvânapada in the *Satchakranirupana*). But there is another possibility if the search is persistently followed and does not stop with quietus. The Sahasrara opens out vistas of over-mental perception and intuition. Mental ignorance is withdrawn, and with its withdrawal there is the momentary abeyance of the functional exercise of the divided consciousness. But when the over-mental consciousness becomes operative, the consciousness functions cosmically and passes into cosmic dimensions of being. Purnananda, the author of *Satchakranirupana* accepts the first course and thinks that the realization of integral awareness is the highest point in spirituality. This naturally is the fruition of the ascent through psychic centres, and in this there is not the demand of passing into the cosmic dimensions of being. When Kundalini reaches the highest point, there is a natural fall in the functional activity of our psychic being, and the adept passes into the calm. This is not in the least doubted by those who follow the other course. They want access into the cosmic consciousness, and naturally they avoid the entrance into the calm and establish contact with over-mental consciousness by following the subtle luminous path passing beyond the brain-centre and by energizing the Mahâkundalini in them. The brain has direct contact with the higher layers of being in their over-mental and cosmic functioning. Indeed it is the path of expanded being, larger consciousness, and greater powers. The calm that is reached is due to the cessation of mental ignorance. And since the adept is not anxious to pursue further, it gets its

highest enlightenment there. The other path goes through the subtler heavens and may pass into silence after it has got the cosmic and the super-cosmic experiences. The Shaivas (specially the Kashmir school) follows this path, for they point to the functioning of Mahâ-shakti and Parâ-shakti beyond Prakriti (creative force). Nirvâna to them is an experience where the creative Prakriti of the Sankhya becomes inactive and the higher reaches in the Para-shakti and Maha-shakti have not been attained. It should be remembered that beyond the Nirvanic level of consciousness the finite 'I' is dropped and the cosmic 'I' begins to function. We have seen the different stages of its functioning before. According to the Kashmir Shaivism naturally the adept becomes identified in his consciousness with the supra-cosmic reality. This consciousness of indentity so long as the thread of individuality is retained is intermittent and not continuous. The spiritual aspirations establish fuller life by over-stepping creative dynamism and by reading overmental possibilities. The full fruition of dynamic spirituality is beyond our imagination and at the end effort is made to enjoy the spiritual equilibrium by overstepping the cosmic and the supra-cosmic expression of spirit. It requires a long training to elevate consciousness to this plane, for it implies the freedom from the downward clinging to life. When all the obscurities of our being have been withdrawn, then this rare spiritual fruition, the supra-mental life and its creativity, can be realized. With the functioning of over-mental centres, the whole being takes a new formation because of the infusion of the cosmic life and harmony. The higher harmony descends into our divided being and remoulds it in order that the old self may not reassert itself. The over-mental and the supra-mental

dynamism guides our vision and regulates our life. Man does no longer suffer from the hesitancy and indecision of the ignorant and divided mind, nor is he guided by the intellectual understanding. The spirit becomes fully active and gives unerring guidance. This is practically the Nirvanic state in so far as our finite being and consciousness are concerned. But this is not the neutralization or depolarization of the cosmic positive and negative forces. Naturally when the individual adept passes into the silence in the Sahasrara, it does not affect the universal or cosmic consciousness. This is practically entering into the mysteries of the universal consciousness by overstepping the finite consciousness, or the adept enters into the *Cosmic Kundalini*, i.e., the central force of the universe.

The Cosmic Kundalini gives access to the cosmic powers and the identification with them. It opens out the path for higher evolution in being and powers. The finite sense drops, and the adept moves cosmically. Direct contacts with over-mental powers are established. Consciousness moves in integral synthesis. It is a rare consummation which can be operative in a few adepts who attain the omniscience and enjoy the harmony of the universal frame of existence. Arundale makes a distinction between the Caduceus Fire and the Kundalini Fire. From the experience of a student 'All he could see was a stream of fire, differently hued, flowing from the root of the spine up into the head, with subtle connections, maintaining ever open channels *between the macro-cosmic forces of which it is a current.*' (*Kundalini* by G. S. Arundale, pp. 53-54). It is very easy to confuse the Caduceus force with the force of Kundalini, for there is eternal alliance between them, and the beginners always tend to perceive sameness

before they notice difference. The student concerned had the distinct impression that while the fire of the Caduceus offered a way of release, the fire of Kundalini offered a way of fulfilment. It seemed as if Sushumna with its Idâ and Pingalâ aspects, the Caduceus, was a valve of release from confinement within the lower bodies, while the Fire of Kundalini is in the nature of a witness-guide to the identity of the longer with the smaller consciousness. The sensitive can feel the centres overhead; and if the consciousness can be retained there, the throbbing of the cosmic life can be distinctly felt.

Knowledge and power gradually settle themselves. The adept becomes identified with the divine life, moves to fulfil the divine purpose. The greatest achievement in this path lies in intimately realizing the cosmic will and its formation and purpose in the creation; and the adept in many cases invites this splendid possibility as more worthy, as it makes him a helpmate in giving a divine shape to the cosmic formations. The ascent through the Cosmic Kundalini naturally is the path of knowledge and power. In response to the cosmic purpose the adept moves on with the rhythm of cosmic history.

NOTES AND COMMENTS

TO OUR READERS

On his birthday at Dakshineswar in 1883, Sri Ramakrishna delivered his characteristic message of religious harmony coupled with intense realization. . . . The Editor takes up the theme and develops it in his own way. . . . If the Hon'ble Mr. Justice N. G. A. Edgley unearths for us *The Cultural Importance of Taxila in Ancient India*, Dr. D. C. Dasgupta does not fall far back in revealing from the pages of *Manu* a complete *Educational Philosophy*. . . . With Dr. S. C. Chatterjee's help *The Problem of Perception* does not seem, after all, so insoluble! . . . Principal Londhey supplies us with *The Philosophical Background of Indian Culture*, and Prof. Sircar draws our attention, we are tempted to say, to the mystic background, the *Kundalini*.

SCIENCE AND SOCIAL OBLIGATIONS

Mr. D. N. Wadia in the course of his presidential address at the thirteenth Indian Science Congress Session, held

in Calcutta on 2 January 1943, remarked: 'The awakening to the social obligations of science is of recent date, and even in Europe and America this aspect of the cultivation of science was for long not realized and left to sporadic individual efforts. With this awakening a twofold problem faces science all over the world to-day—to press the newest discoveries and inventions of applied science into the service of agriculture, manufactories, hospitals, homes, and schools, and alongside with it to so control the impact of these on his private life that his mechanized work-a-day life may not be totally divested of higher spiritual values.'

Needless to say that this twofold problem must be faced simultaneously; for in the absence of a proper co-ordination of the moral, social, and scientific aspects of life 'there will be anti-social applications of science such as have made a shambles of so many countries'. The unthinking application of science to Indian life has often been disastrous. 'The impact of science on the Indian

masses has come in the form of a rather rude intrusion of machines and mechanics into the essentially simple rural economy of the country, and it is not surprising that this meeting has not been a particularly happy one. It has disturbed the economic structure and created, if not some aversion, indifference to the cult of science in the popular 'mind.'

The scientists cannot reasonably claim exemption from moral and spiritual obligations, for science is meant to serve life, and life cannot be dove-coted according to the convenience of science. 'Our future life and its material well-being largely depend on a wholesome balance being maintained between these two—the impulse to harness science to increase physical comforts of life and a restraining desire to preserve the old-world spiritual calm and simplicity of living. Happily for India this balanc-

ing is somewhat of a *natural, hereditary trait and does not need much emphasis.*' (Italics ours).

These sentiments are quite welcome, coming as they do from an eminent scholar. But they fall short of the ideal. We have ever regretted in these pages that there is a strange tendency towards fatalism in the minds of modern thinkers. They believe that things are somehow shaping automatically for the best. The words italicized in the concluding portion of the previous paragraph is a glaring instance of this. The argument runs thus: 'It is *natural and hereditary, ergo* there is *no need for emphasis.*' Nothing could be more contrary to facts. For are not the influences of science largely anti-spiritual in modern India? It is only through careful watching and planning, not through platitudes, that the spiritual life of the nation can be saved.

REVIEWS AND NOTICES

THE GESTURE LANGUAGE OF THE HINDU DANCE. BY LA MERI. *Columbia University Press, New York. Price \$10.00.*

La Meri has brought out a book artistically got up, brief in its expressions and profusely illustrated, on the gesture language of the Hindu Dance. Ananda K. Kumaraswamy has given a Foreword and Henry R. Zimmer has written an illuminating Introduction to the book, tracing the history of dance and its important place in Indian civilization.

La Meri is a dancer, a versatile artist, who has carried her great zeal and enthusiasm to the learning of dances of different nations. Lately she attempted to learn one of the most graceful and ancient forms of dancing existing in South India, known as *Sadir*, or *Bharata Nātyam*, and her book deals with what she has learnt of the complicated gestures of the hand used for the *Abhinaya* part of the dance, as recorded in *Abhinaya Darpana* of Nandikeshwara, and as practised by the followers of different sub-schools to-day. Inclusion of short notes on different schools of dancing—of the

technique of dancing, of its legendary origin, religious and philosophical background, and the points of essential difference between the dances of the East and the West—throws a great deal of light on the conception of the author and has an added interest for the reader.

Dance in India has been a very ancient and fully developed art, connected very intimately with other arts and the human mind and body. When studied in this light it expresses life and something above and beyond mere biological exercise. *Nātya Shāstra* is an encyclopaedic work dealing with drama, elocution, ceremonies on the stage, language, music, rhythm, emotions, gestures, poses, ornaments, make-up, and what not, forming an indispensable manual for the artist and teacher. Nevertheless, the student had to learn from a Guru, personal experience, and a study of life and nature. Texts on dramaturgy and music describe the qualities of a dancer, actor or singer, the learning, culture, and background of the audience. Every phase of art has been fully developed. *Kāma Shāstra*

of Vātsāyana has codified the sixty-four traditional arts that should form a part of study for a fully educated and cultured person. India has viewed every human artistic activity in a unified form, and that is why the origin of all arts has been traced to a divine source, Brahmā, in whom merges every soul bearing the divine spark. That is why the purpose of art has been elevating, devotional, and so fundamentally deep-rooted in philosophical and religious aspects of life. Shorn of all this and treated as a mere graceful network of movements, colour, or design, Indian art loses its real value, charm, and purpose.

The Mudrās, or gestures of the hand, by themselves stand for an object or idea as denoted by a word and have to be woven together by appropriate and corresponding movements of the body and limbs, harmonized together with facial expressions to convey the sense desired. One should not make the usual mistake of taking these gestures for dance. These forms are well established through centuries of work, usage, inspiration, and experience and are meant to express in symbols the inner depths of our ideas, feelings, thoughts, and emotions. To copy these gestures and string them together to form a dance would be as static, meaningless, and removed from real dance as copying the Karanas from the inimitable carvings of Chidambaram or writing an essay by picking out words from a dictionary without knowing the grammar and the niceties of a language. But if La Meri succeeds in infusing sufficient interest in the aspiring artist to get the zeal to go and study properly from a real Guru the gesture language and its place in dance, after getting an idea of its wealth, depth, and potentiality of expression from a study of the book, the great pains and care taken by the author to bring out the present volume will be amply rewarded. From the point of view of the interest that the book can inevitably create and the wonderful record it has made of some of the Hasthas in clear and well-taken photographs, La Meri deserves to be complimented on the success she has achieved in fulfilling a very difficult task.

RAJENDRA SHANKAR

JOY OF ART. BY NICHOLAS ROERICH.
Published by the Art Society, Amritsar.
Pp. 18.

The *Joy of Art* is the first number of

a series called 'Art Miscellany'. Readers of this pamphlet by Mr. Nicholas Roerich will surely get what they are always prepared to expect from that well-known Russian artist who has now made his home in India. The idea that man does not live by bread alone receives a new illumination here from history, from the sayings of philosophers, artists, poets, mystics of many countries and from the writer's own personal experience. Art is that living fountain of spirited joy, and beauty that has sustained the hungry soul of man through the ages. It has now its greatest task for humanity to accomplish, to show the way of escape from the present imbroglia to a type of ordered existence in which harmony will prevail and blood-lust will be a thing of the past. To start with, two important ideas are emphasized; first, the collecting and safe-guarding of all treasures of art from ruthless vandalism—it is difficult to see how this can be a practical possibility everywhere now—and, secondly, a training for art, the introduction of beauty and art in our own homes, however humble these may be. It is high time for all idealists of the world to come together to save civilization from the crisis we are passing through. Mr. Roerich is an artist of power and vision. His ideas, as formulated here, will surely help in the process. This timely production is somewhat impaired by inaccuracies that could have been removed by careful proof-correction.

D. M.

CONSERVATIVE INDIA. By J. B. DURKAL, M.A. *Published by Vyomesh-chandra Bhadrāji, Dhru, Raipur, Ahmedabad.* Pp. xlviii+385. Price Rs. 3-8.

The book under review is a reprint of Prof. Durkal's says and essays—*embarras de choix, de richesse*—religion, politics, economics, industry, sociology, psychology, ethics, philosophy, education, everything forms a subject of the book and none of them has been treated adequately. From the title of the book one may expect an elaborate treatment of conservative India. But the book fulfils such an expectation only to a limited extent. The glory of past India has been eulogized by Sri Bharati Krishna Teertha Swamiji, an orthodox leader of Puri, in his learned introduction to the book. But the stray reflections of the author with regard to conservative India and his *obiter dicta* reveal his pessim-

ism about modern liberal movements. In his zeal to extol everything antiquarian, he has unfortunately misunderstood the liberals. The liberals are not blind to the good and great of their own motherland; what they strive for is to assimilate the good and great in foreign lands, since this is necessitated by the change of time, and they want to give up all that stands in the way of progress. The author has divorced elasticity from conservatism, which mistake has been the cause of all the miseries of the country. Conservative India has certainly preserved precious ideas and ideals which the liberals often overlook. The author has done well in drawing our pointed attention to these. But that is no reason why these should for ever be preserved in a sort of glass-house.

The references to Mahatma Gandhi and the Indian National Congress could have been more restrained. One excerpt is enough to reveal the wrong angle of vision: 'It never represented the national ideals, the national view of life, politics and religion. . . . It began with a democratic pose, it stopped with a virtual dictatorship. It started with espousing Indian aspirations, it ended with courting Western Communism.'

Apart from these faults of the writer there is, of course, something thought-provoking and pleasant in the book. His essays on *The Central Fact of Philosophy*, *The Spheres of Science and Philosophy*, *The Devotional Poets of Gujarat*, *Oriental Learning*, *Religious Nationalism*, *Communal Amity*, and *Religious Education*, deserve careful perusal.

BENGALI

DARIDRYA MOCHAN. BY BIMAN BIHARI MAZUMDAR, M.A., P.R.S., Ph.D., BHAGAVATARATNA. Published by Messrs Prabartak Publishing House, 61, Bowbazar St., Calcutta. Pp. 138. Price Re. 1.

It is a happy sign of the times that learned people in Bengal are demonstrating their keen interest in the welfare of the peasantry and the labouring classes by producing books in Bengali on the simple problems of rural economy, agriculture, and industrial labour. The present book, as its title indicates, studies the means of removing poverty under the following chapters: *Why Are We So Poor?* *Co-operative Credit Societies*, *Improvement of Cattle*, *Manure*, *Sugarcane*, *Potato*, *Tobacco*, *Forest*, *Coal*,

Our Countrymen. The book is written in a simple attractive style. The atmosphere is one of full identification with the masses, and hence the suggestions are very practical. Dr. Mazumdar is well known for his high literary achievements. But we never thought that he could be so successful in such an undertaking as well. We heartily wish that the present work may reach those for whom it is primarily written.

SANSKRIT—ENGLISH

CHANDRA-DUTA-KAVYA OF JAMBU KAVI. EDITED FOR THE FIRST TIME WITH AN INTRODUCTION IN ENGLISH AND APPENDICES BY PROF. JATINDRA BIMAL CHAUDHURY, Ph.D. (LONDON). SAMSKRITA-DUTA-KAVYA-SAMGRAHA, WORK NO. 3. Published by the author from 3, Federation Street, Calcutta. Price 8 As.

The number of verses in the *Chandra-duta-kavya* is small but the conclusions drawn by Dr. Chaudhury on the basis of the evidence of this work are far-reaching and numerous. He establishes that several anonymous *Chandra-dutas* preserved in various Jain Bhandaras or elsewhere are identical with Jambu Kavi's work of the same name. He further proves with an array of evidence that Jambu Kavi, author of the *Chandra-duta*, is identical with the author of the *Jina-shataka* and the *Munipati-charita* and must have flourished towards the end of the ninth century A.D. and continued his literary activities up to the middle of the tenth century A.D. Thus Dr. Chaudhury fills up a gap—an yawning gap really—by his valuable research in the history of the *Duta-kavyas*; it is now established that the earliest extant *Duta-kavya*, in imitation of the *Megha-duta*, is the *Chandra-duta* and not the *Pavana-duta* of Dhoyi of the court of Lakshmana Sena of Bengal who flourished in the twelfth century A.D.

Dr. Chaudhury fully demonstrates the importance of the *Chandra-duta* as a literary work. The accounts of the *Duta-kavya* of the same or synonymous name are illuminating, and of special importance as the MSS. of these works are either rare or fragmentary. Dr. Chaudhury's identification of Vinaya, author of the *Indu-duta*, with Vinayavijaya Ganin of the *Tapagaccha*, author of the *Loka-prakasha*, *Shripala-charita*, etc., is convincing and his assignation of the date of the book to the seventeenth century is also quite accurate. The evidence collected from various sources

in this connection is invaluable and truly represents the determined effort with which Dr. Chaudhury executes his works.

The text is prepared from a single MS. Besides, as the book represents the Yamaka, the efforts exerted for determining the right readings must have been very great. The emendations suggested are very happy. The

Appendices much enhance the worth of this valuable work.

Dr. Chaudhuri is a master artist in his own line and the world of oriental scholarship naturally expects from him many more specimens of similarly fine execution.

KOKILESWAR SASTRI, VIDYARATNA, M.A.

NEWS AND REPORTS

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK AND APPEAL

The Ramakrishna Mission has been carrying on cyclone relief work since the last week of October, against very great difficulties of supply and transport. The area taken covers 287 villages, in the Khejuri, Nandigram and Mayna Thanas of the Midnapur District, the Saugor Thana of 24-Parganas, and the Bhograi Thana of the Balasore District. In the week ending on the 7th February, our 10 centres distributed 1463 mds. 16½ srs. of rice, 1105 mds. 14 srs. of paddy, 55 pieces of new cloth and Rs. 1,027/- in cash among 48,832 recipients as well as 10 lbs. of powdered milk, 19 lbs. of barley for children and patients. The Srikantha centre of the Mayna Thana has since been closed, and a new centre opened at Contai, in which area the distress is more acute. The report of the first distribution from this new centre is being awaited.

From the 4th November, 1942 to the 7th February, 1943 we distributed altogether 14,624 mds. 36½ srs. of rice, 15,088 mds. 33½ srs. of paddy, 864 mds. 37 srs. of dal, 60 mds. 22 srs. of salt, 14,385 pieces of new cloth, 1,408 pieces of shirts and frocks, 1,052 new chadders, 7,534 blankets, 3,854 mats, 1,797 utensils, numerous used clothes and Rs. 6,905/12/- in cash, in addition to 159 lbs. of powdered milk, 1 md. 34 srs. of barley, 8½ srs. of sago and 24½ srs. of sugar candy for children and patients.

Our total receipts up to the 15th February are Rs. 8,14,728/-, and our total expenditure about Rs. 2,09,284/-, excluding outstanding bills for about Rs. 40,000/-. We have also received articles worth over Rs. 1,22,500/-. Our weekly expenditure is roughly Rs. 20,000/-.

The unprecedented nature of the disaster and the incalculable damage done to life and property are already well known to the public. On account of the total loss of crops and cattle and the complete destruction of dwelling houses, gratuitous relief, administered for the last three months and a half, cannot be said to have improved the condition of the sufferers. Rather they are in a worse plight. For the middle-class people, who hitherto refrained from asking for doles for the sake of prestige, are now compelled to seek them, since their meagre resources have been exhausted.

Apart from the urgent need of hut construction, which has not yet been touched, the supply of good drinking water is a problem that demands immediate attention. The worst thing about the situation is that large numbers of people, devitalised by continued starvation, are falling a prey to epidemic diseases, to combat which, although very imperfectly, we have started homoeopathic medical relief in four of our centres in the Khejuri, Nandigram and Saugor Thanas.

We convey our grateful thanks to the generous donors whose active sympathy has enabled us to carry on our work so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers, who have been suffering untold miseries and are doomed to death but for timely help. Contributions will be thankfully received and acknowledged at the following address:—The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
16-2-43.

BIRTHDAY OF SRI RAMAKRISHNA

The Birthday Anniversary of Sri Ramakrishna falls on March 8, 1943.

PRABUDDHA BHARATA

VOL. XLVIII

APRIL, 1943

No. 4



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Trailanga Swami and Bhaskarananda Swami—The worldly-minded and the fully-awakened—Proper use of money—Characteristics of divine love—God sees the mind—Ignorance and egotism—Knowledge possible for all.

Sunday, April 8, 1888. It was Sunday morning. The Master, looking like a boy, was seated in his room, and near him was another boy, his beloved disciple Rakhal. M. entered and saluted the Master. Ramlal also was in the room, and Kishori, Mani Mallick, and several other devotees gathered by and by. Manilal Mallick, a business man, had recently been to Benares, where he owned a bungalow.

Master : ‘Well, you have been to Benares. Did you see any holy men there?’

Manilal : ‘Yes, sir. I paid my respects to Trailanga Swami, Bhaskarananda, and others.’

Master : ‘How did you find them?’

Manilal : ‘Trailanga Swami lives in the same temple on the Manikarnika Ghat, near the Benimadhav minaret. People say that he had formerly a more

exalted spiritual state. He could perform many miracles. Now he has lost much of that power.’

Master : ‘That is the criticism of worldly people.’

Manilal : ‘Trailanga Swami is always silent. Unlike him, Bhaskarananda mixes with all.’

Master : ‘Did you have any conversation with Bhaskarananda?’

Manilal : ‘Yes, sir. We had a long talk together. Among other things he discussed the problem of good and evil. He advised me to give up evil ways and thoughts, and exhorted me to perform those duties alone that are virtuous.’

Master : ‘Yes, that is also a path, meant for worldly-minded people. But those who have their spiritual consciousness awakened and have realized God alone to be real and all else illusory, cherish a different ideal. They are

fully aware that God alone is the Doer and others are His instruments. Those who have the awakening of spiritual consciousness never make a false step. They do not calculate in order to give up sinful actions. Such is their intense love for God that whatever action they undertake is a good action. They are fully conscious that they are not the doers of the action, but mere servants of God. They always feel, "I am the machine and He is the Operator. I do as He does through me. I speak as He speaks through me. I move as He moves through me."

'Fully-awakened souls are beyond virtue and vice. They realize that it is God alone who does everything. There was a monastery in a certain place. The monks residing there went out daily to beg their food. One day a monk, while out for his alms, saw a landlord beating a man mercilessly. The compassionate monk intervened and asked the landlord to stop. But the man was filled with anger and directed his wrath against the innocent monk. He beat him and beat him till he fell down unconscious on the ground. Someone reported the matter to the monastery. The monks ran to the spot and found their brother lying there. Four or five of them carried him back and laid him on a bed. He was still unconscious, and the others sat around him with sad hearts. Some were fanning him. Finally someone suggested that he should be given a little milk to drink. When it was poured into his mouth the monk regained consciousness. He opened his eyes and looked around. One of the monks said, "Let me see if he is fully conscious and can recognize us." Shouting into his ear, he said, "Revered sir, who is feeding you milk?" "Brother," replied the holy man softly, "He who has beaten me is now feeding me milk."

'But one does not attain such a state

of mind without the realization of God.'

Manilal : 'Sir, the words you have just spoken may apply to a man of a very exalted spiritual state. I talked on such topics in a general way with Bhaskarananda.'

Master : 'Does he live in a house?'

Manilal : 'Yes, sir. He lives with a devotee.'

Master : 'How old is he now?'

Manilal : 'About fifty-five.'

Master : 'Did you talk of anything else?'

Manilal : 'I asked him how one could cultivate Bhakti. He said, "Chant the name of God. Repeat the name of Rāma."'

Master : 'That is very good.'

Soon the worship was over in the different temples, and the bells rang for the food-offering in the shrines. As it was a summer noon the sun was very hot. The flow-tide began in the Ganges, and a breeze came up from the south. Sri Ramakrishna was resting in his room after his meal.

The people of Basirhat, Rakhal's native place, were suffering a great deal from drought during the summer months.

Master (to *Manilal*) : 'Rakhal says that the people have been suffering greatly from a scarcity of water in his native village. Why don't you make a reservoir there? That will do the people good. (Smiling) You have so much money. What will you do with all this wealth? But they say that the Telis¹ are very calculating and miserly.' (All laugh).

Manilal was truly a miserly man. But in later years he created an endowment of twenty-five thousand rupees for the maintenance of poor students.

¹ The oil-man caste to which *Manilal* belonged.

Manilal kept silent at these words of the Master about his caste characteristics. Later on, in the course of the conversation, he remarked casually, 'Sir, you referred to a reservoir. You might as well have confined yourself to that suggestion. Why allude to the "oil-man caste", and all that?'

Some of the devotees laughed in their sleeves. The Master also laughed.

Presently a few elderly members of the Brâhmo Samâj arrived. The room was full of devotees. Sri Ramakrishna sat smiling on his bed, facing north. He talked to the Brahmo devotees in a joyous mood.

Master : 'You talk glibly about Prema. But is it such a commonplace thing? There are two characteristics of Prema. First, it makes one forget the world. So intense is one's love for God that one becomes unconscious of outer things. Chaitanya had this ecstatic love. He "took a wood for the sacred grove of Brindavan and the ocean for the dark waters of the Jamuna". Second, one has no feeling of "my-ness" towards this body, which is so dear to man. One is totally bereft of body-consciousness.

'There are certain characteristics of God-realization. The man in whom divine love manifests its glories is not far from the attainment of God. What are these glories of love? Discrimination, dispassion, compassion for living beings, service of holy men, love of their company, chanting the name and glories of God, truthfulness, and the like. When you see these characteristics of divine love in an aspirant, you can rightly say that for him the vision of God is not far to seek.

'The condition of the house of a servant will tell you definitely whether his master has decided to visit the place. First, the wood and jungle around the house are cleared up. Second, the soot

and dirt are removed from the rooms. Third, the courtyard, floors, and other places are swept. Then the master himself sends various things to the house, such as a carpet, a hubble-bubble for smoking, and the like. As one sees these things arriving, one concludes that the master will arrive very soon.'

A devotee : 'Sir, should one first practise self-control through discrimination?'

Master : 'Oh, yes, that is also a way. It is called the path of discrimination. The inner senses² are naturally brought under control through the path of devotion as well. It is done rather easily that way. Sense-pleasures have less and less fascination as one's love for God grows. Can carnal pleasure attract a man and woman the day their child has died?'

Devotee : 'How can I develop love for God?'

Master : 'Repeat His name, and sins will disappear. Thus you will destroy lust, anger, the desire for creature comforts, and the like.'

Devotee : 'How can I take delight in God's name?'

Master : 'Pray to God with a yearning heart that you may take delight in His name. He will certainly fulfil your heart's desire.'

With these words the Master sang a song in his angelic voice, pleading with the Divine Mother to show Her grace to suffering humanity.

O Mother, I have no one else to blame :
Alas! I sink in the well
These very hands have made.

* * *

Master : 'Distaste for the name of God is a dangerous thing, even as a typhoid patient has very little chance of recovery if he loses all relish for food. The life of the patient need not be des-

² Such as mind, intelligence, mind-stuff, and egoism.

paired of if he enjoys food even slightly. Hence one should cultivate a taste for God's name. Any name will do, that of Durgâ, of Krishna, or of Shiva. If, while chanting the holy name, attachment to God grows day by day, and joy fills the soul, then one has nothing to fear. The delirious condition will certainly disappear. The grace of God will certainly descend.

'A man's gain depends on his inner mood. Once two friends were going along the street, when they saw in a certain place people listening to the reading of the *Bhâgavata*. "Come, friend," said the one to the other, "let us listen to the recital of the sacred book." With these words he went in and sat down. The second man peeped in and left the place. He entered a house of ill fame. But very soon he felt disgusted with the place. "Shame on me!" he said to himself, "My friend has been listening to the sacred words, and here I am in this abominable place!" But the friend who had been listening to the *Bhagavata* also became disgusted. "What a fool I am!" he said, "I have been listening to the blah-blah of this fellow, and my friend is having a grand time!" In course of time they both died. The messenger of Death dragged to hell the soul of the one who had listened to the *Bhagavata*, whereas the messenger of God led to paradise the soul of the other who had been to the house of prostitution.

'Verily, the Lord looks into a man's heart and does not judge him by what he does or where he lives. The Lord values a man's inner feeling.

"The teacher of the Kartâbhajâ sect, while giving initiation, says to his disciples, "Now everything depends on your mind." According to this sect "he who has the right mind finds the right way and also achieves the right end". It was through the power of his

mind that Hanumân leapt over the waters of the ocean. "I am the servant of Rama; I have taken the holy name of Rama. Is there anything that is impossible for me?"—such was Hanuman's faith.

'Ignorance lasts as long as one has egotism. There can be no liberation so long as egotism remains. The cows make the sound, "Hâm-mâ! Ham-ma!" and the goats, "Mai! Mai!" And so there is no end to their suffering. They are slaughtered by the butcher, their hide is used for making shoes and covering drums, and the drums are beaten by drummers. What unending suffering! In Hindi both "Ham" and "Mai" denote the first person. The cows and the goats inflict all this suffering on themselves simply because they always say, "I", "I". At long last the carding-machine is made from their entrails. When it is used by the carder, it makes the sound, "Tuhu! Tuhu!" that is, "You! You!" Then alone do the animals get their salvation; they suffer no more.

"O God, Thou art the Doer and I am Thy instrument"—that is knowledge.

'By being lowly one can rise high. The Châtak bird makes its nest on low ground, but it soars very high in the sky. Cultivation is not possible on high land. Water accumulates in low land and makes cultivation possible.

'One must take the trouble to seek the company of holy persons. In his home a man hears only worldly talk, and the disease of worldliness has become chronic with him. The parrot sitting on the rod in its cage repeats, "Rama! Rama!" But let it fly to the wood and it will squawk and squawk in its usual way.

'Mere possession of money doesn't make one an aristocrat. One sign of the mansion of an aristocratic person is that all the rooms are lighted. The poor

cannot afford so much oil, and consequently cannot arrange for lights. This shrine of the body should not be left dark; one should illumine it with the lamp of wisdom.

Lighting the lamp of Knowledge in the
chamber of your heart,
Behold the face of the Mother,
Brahman's Embodiment.

'Knowledge is possible for everyone. There are two entities, Jivâtâmâ, the individual soul, and Paramâtâmâ, the Supreme Soul. Through prayer all individual souls can be united to the Supreme Soul. Every house has a connection for gas, which can be obtained

from the chief depot of the gas company. Apply to the company, and it will arrange for your supply of gas. Then your house will be lighted.

'In some people spiritual consciousness has already been awakened; but they have special characteristics. They don't enjoy either hearing or talking about anything except God. They are like the Chatak bird, praying for rain-water, though the seven oceans, the Ganges, the Jamuna, and other rivers near by are filled with water. It won't drink anything but rain-water, even though its throat is parched with thirst.'

THE ONENESS OF GOD

BY SAINT KABIR

How could you have, O brethren, two Gods?

Tell me who has misled you.

As in the different ornaments of gold, the same gold is there,

So also the differing names of God—Allah, Râma, Kareem, Keshava, Hari, and
Hazarat—refer to the same Being.

Nimaz and Pujâ are only seemingly two different things, but essentially identical.

You call upon the same God whether you have on your lips the name
of Mahâdeva or Mohammed, Brahma or Âtman.

Inhabitants of the same soil! wherefore divide yourselves by labelling yourselves
Hindus and Muslims?

—TRANSLATED BY PROF. S. N. L. SHRIVASTAVA, M.A.

LOVE GOD

BY SWAMI TURIYANANDA

By surrendering himself to God, man can be saved from all troubles and freed from all worries. All efforts have to be bent to this end. Man, thereafter, is blessed by receiving Divine mercy in the course of time. To wait patiently for His mercy like a beggar waiting at the gate is what is to be done. And if one succeeds in this, there is no doubt that a day will come when all the desires of his heart will be fulfilled. There is no need of any more spiritual practices if He can be loved with all the heart. 'Love is the supreme spiritual practice',—this is a great truth. If He can be loved, love for everything else comes of itself. What more remains if love fills the heart? So one should try to love God in all sincerity.

THE SPIRITUAL BASIS OF SOCIAL LIFE

BY THE EDITOR

Beyond me, O Conqueror of Wealth, there is no higher cause. All this universe is strung in Me as a row of jewels on a thread.—Gita, VII, 7.

I

Each man has some inkling of permanent values without which life would be a mere passing phantom. But these are not co-ordinated in life, individual or social. Instead, the task of integration is handed over to nations or economic groups. These social or political groups do not recognize all the values. They take account of only those which serve their purposes most and weave them into certain patterns, which individuals must accept unquestioningly and form their lives and tastes accordingly. In politics, international amity is sought to be established at the point of the bayonet. Moreover, though we speak of such things as societies, religions, etc., these have no existence apart from the national life. That is the order of the day! As such, our values are of the most chimerical kind, and allegiance to ideals is not deep-rooted: it occupies only our surface mind which is in contact with the outer world. The result is that though modern life feels elated because of its outer embellishments, when probed deeper it is found quite out of joint.

It is often asked, for instance, Should scientists indulge in discoveries that may mean a greater intensification of international wars and more human carnage? In other words, Should the scientists consciously acknowledge their larger human responsibility and act accordingly, or should they seek truth for the sake of truth irrespective of its consequences?

The only answer of the scientist is that, as the human brain has limited capacities and as all its parts cannot develop simultaneously, science must be left unmolested and allowed to monopolize certain brains so that it may grow in a way most natural and in an atmosphere most congenial to it. More simply put, it is an argument for specialization through which the social units can be utilized to their utmost. But who knows if this non-interference will not result in the undesirable growth of some social limbs at the expense of the others, or lead to unnatural competition for supremacy of certain interests at the cost of the larger social life! We read in the *Prashnopanishad* that the different human organs once fell out amongst themselves as to which was the most essential. The Vital Force tried to bring them to their senses; but failing in its endeavour, it took flight with disastrous result to all. Who knows if world tendencies are not leading us again to such a tragedy! Social forces are at variance, and in the meantime the Spirit starves!

The scientists claim immunity from social interference and make out a strong, unassailable case for freedom of action. But society points out that the result will be cataclysmic. The arguments on both sides are equally weighty, and no one dares pass judgement. Science argues that its discoveries are neither moral nor immoral. It is society which makes it either. The discovery of dynamite was a blessing in so far as it was used for bursting rocks and cut-

ting across mountain ranges. But when it was used for demolishing the cultural landmarks it was an intolerable nuisance. Ships, aeroplanes, and motor-cars are a blessing so long as they carry passengers and cargoes; but when guns are mounted on them, the innocent people feel that these had better not come into existence. It is society, then, which gives particular values to the discoveries of science and thus makes them either instruments of human comfort or carnage.

Society argues that when such discoveries are likely to be put to wrong use, scientists have a moral responsibility towards humanity, and should either refuse to divulge their secrets or refrain from being exploited by designing statesmen. But can they do so with impunity? Will they not be conscripted by the national States, under which circumstance they have either to make more deadly weapons of destruction or be themselves blown away from the mouths of the enemy's guns?

Scientists and society in their quarrel, thus, come over against a third factor, the State, which with its leaders lords it over all the contending parties. And yet the State is not a self-existing entity. It is a creature of society. People are governed as they best deserve. It is the people's will that crystallizes into its Government and the governing classes. Thus it is all a vicious circle. A bad society produces bad scientists, who make bad discoveries and are requisitioned by a bad Government, which perpetuates bad social standards!

II

A controversy has recently cropped up with regard to the moral responsibility of the film industry. The question is on all fours with the one already discussed. It is an immoral society that relishes immoral pictures; and a perverted film industry pampers the immoral social

instincts. Look, for instance, at the colossal figures the film stars draw each month for a few movements of their limbs and manipulations of their voices, which titillate the senses and debauch the tastes of the unwary youths! But the film industry can afford to pay such huge salaries, since the patronizing fans liberally contribute to their funds. The question of morality agitates the brains of a few Puritans or some intellectuals who, however, think that they have discharged their duty by putting their disgust in black and white. Not only that, they themselves will be found frequenting those very talkies which in their saner moments they so vehemently condemn!

The film industry is a most inglorious example of the bad use an a-moral discovery can be put to. It is really a wonder of science to put human voice and movements on a few yards of film and then transmit it to people thousands of miles away to educate and comfort them. But in actual life, the stuff that is presented to the audience is far from elevating. The educational and cultural aims have been almost totally forgotten. It is sex, gangsterism, and the fashion of the upper ten thousand that reign supreme to the dismay of the poor parents in the country-side who supply the wherewithal of such a costly entertainment to their simple children in schools and colleges of the towns and the cities.

The newspapers and magazines are no less victims to this tendency. In the news and articles published, truth is too often conspicuous by its absence. It is propaganda that reigns supreme. The only morality they are allowed to bow to is national expediency. A Government will not allow newspapers to be too independent and outspoken. Nor will society tolerate it to moralize too much. And if it refuses to accept false or highly

coloured or even immoral advertisements, it stands the risk of being soon liquidated.

Then there is the slogan of art for art's sake. An author writes any catching novel without considering its moral repercussions. One can easily understand how much a writer's or an artist's success in life depends on the volume of circulation and the market price of his productions. But when this fact of social estimation in the form of name and fame and profit is raised to the status of a philosophy, and the artist argues that he is not concerned with the social reactions but rather with the creation of beauty, one wonders whether it is not a mere afterthought, because even when pecuniary considerations are absent, it is hard to think that an artist, who in the first instance creates with a view to sharing his joy with others, can really be so subjective in his estimation of values as the theory of art for art's sake would imply. He cannot rise wholly above his social environment.

When we turn to trade, commerce, and industry this lack of integration of different outlooks is more pronouncedly in evidence. Recent investigations have shown that the arms factories often sell to enemy nations merely for the sake of profit. Financiers often gloat over a prospective world war. Modern industry and commerce flourish by exploiting labour and at the cost of undeveloped countries. Not only so, but people who are very respectable in other walks of life will not feel any scruple in manifestly immoral business transactions. Their consciences seem to be double-faced or even multi-faced according to the necessity of the situation.

The relation between the different social strata is by no means above this general disharmony. Youth and age are outspokenly at war. They live, move, and have their being in two mutually

exclusive worlds. Capital is against the *bourgeoisie*. There are militant feminist movements to wrest power from the unwilling menfolk. Race problems are becoming daily more threatening. And generally speaking, disrupting forces are palpably at work in all fields of activity, and that in spite of the best efforts to knit humanity into a single co-ordinated whole.

III

In all walks of life we meet with theories and practices that are strangely divorced from higher co-ordinating ideals. Social life has disintegrated and confined itself into water-tight compartments, each of which is a close preserve of a certain group, and each of which has its own norm of conduct that takes little or no note of its adverse influence on similar other groups.

But this wide generalization must be modified in three ways. First, there is the State to synthesize national activities; secondly, in spite of specialization, knowledge has nowadays become so widespread that each individual imperceptibly imbibes much of it that properly lies outside his special groove. Thirdly, improved communication has brought races and groups so near one another, culturally and physically, that action and interaction among different cultural outlooks are constantly at play. Let us be a little more clear on these three modes of fusion and integration of culture.

The State is a great co-ordinating agency. But its ideals are not very high. The modern nation States aim at raising and maintaining a high standard of living for their own citizens even by robbing weaker nations. Imperialism can never fully appreciate the culture of a subject people, howsoever great that may be. True, the present-day States spend some of their revenues on the ad-

vancement of various branches of learning. In addition to physical welfare they ensure intellectual growth. Moral purity, too, is often encouraged. But it is a kind of culture that is calculated merely to sustain and advance the cause of the State. This morality is never allowed to assume an actively universal outlook. More generally there are two moralities—one for home consumption and the other for international dealings. Intellect puts on a national garb and institutions are put under national control by various means. The religious outlook seldom transcends a very limited humanism. Within the State, economic and political groups are constantly at war against each other; true democracy is nowhere in existence, and Governments are run by coteries in the interest of certain groups and classes.

As for a more widened range of culture, it is effective only in a very limited way. A scientist is a scientist in spite of his dabbling in politics, philosophy, or spirituality at times. A novelist may draw on psychology or science; but he will be a novelist none the less. Similarly, a religious man may develop his sermons in the light of theories in other fields, but he will never walk out of his dogmatism. And in general all these intellectuals are mere dealers in ideas. For their main sustenance they depend on things other than what they profess. As Tagore put it :

We all know that intellect is impersonal. Our life and our heart are one with us, but our mind can be detached from the personal man, and then only can it freely move in its world of thoughts. . . . Our intellect burrows to the roots of things, because it has no personal concern with the thing itself. (*Nation*, p. 84).

But though intellect is divorced from life, it is not always indifferent to it; for in a great number of cases the intellectual performances take place at the

behest of States, economic groups, and classes, which most effectively curb intellect from having too wide a sweep. Besides, the different ideas, ideals, and slogans are seldom fully harmonized in any single life. Their contradictions remain ever unresolved, so that personality is hopelessly divided in its allegiance to social, economic, and political dogmas and rituals. A worker or an *entrepreneur* in a factory is quite a different person from his own self in his family : this second personality is again different from one in the club or the church.

International contacts have their basis on these limited outlooks and interests. Self-interest or group interest is most often the deciding factor and what goes by the name of universalism is nothing but empty profession or emptier propaganda. Common interest does bring together merchants of different countries. But in an international war the same people shoot straight at one another. So also with the intellectuals and the artists. In periods of national crises they will consciously and unconsciously side with their own statesmen and decry the others.

So far the world as a whole does not actively participate in any common endeavour, nor does any appreciable part of it believe in common ideals and goals. Politics, intellectualism, and universalism have sadly failed. We do not deny that they do reconcile individual actions and dreams to a certain extent; but their ranges of activity are strictly circumscribed. Politics may often ignore group interests, intellectualism may widen individual outlooks, universalism may cut across national boundaries; but they do not bring into existence lasting universal values. Their achievements, at best, are of a very limited character. They may ensure surface embellishments; but they cannot

touch the deeper and more life-transforming sources of human endeavour.

This brings us to a consideration of one fundamental defect of modern outlooks. The West believes in achieving through mechanical adjustments what should well out from the deeper springs of life. It is through political make-shifts, geographical redistribution of territories, economic betterment, philosophical ratiocination of all irrationalities, and dovecotting of individuals into convenient compartments that social maladies are sought to be removed. We have been taught to think of man as a social unit, as a civic unit, as an economic unit, or as a political unit, but seldom to think of him in the integrity of his being—as a moral, spiritual unit. Quick means of transportation and transmitting of information and emotion together with easier facilities for propaganda and organization, have supplied the background for a mechanical civilization. The machine has further spread the mechanistic point of view and reduced variety into a standardized uniformity of taste and behaviour. We talk alike, dress alike, move alike, think alike, and dream alike. Our ideals are conceived in the abstract and worshipped *en masse*, but resented in the particular. It is quite in order for you to express lofty sentiments—from a pulpit or a platform; but if you carry on in the same strain in private relationships you will be branded as a Puritan, a nincompoop, and what not!

IV

The East cares for unity no less than the West. But her unity has a different basis. It is derived from the fundamental facts of the human personality studied as a whole. These are found to be essentially identical everywhere, and as such, they work for unity without destroying variety. Western mechanism

binds together the bodies and the brains, but stifles the hearts and the Spirit. It cares for developing power for ruling over Nature and nations. And this power is generated by putting up bar-rages across the free flow of human personalities. We find, therefore, that though the Western societies are very closely held for certain periods, they tend to disintegrate, and their artificial dams are washed away, once the baffled emotions can gather sufficient volume and momentum. But the Western societies, not knowing a better way of life, apotheosize even these revolutionary movements which destroy more than they create. The East knows that society is not merely a got-up thing, but has its roots in the lasting, spiritual, and dynamic nature of man—a nature which must be clearly taken note of in all social plannings. She has weighed in the balance inner perfection and outer adjustments and found the latter wanting.

The *Brihadâranyuka* says,

In the beginning this universe was but the Self (Virâj) of a human form. He reflected and found nothing but Himself. . . . He was afraid. Therefore people still are afraid to be alone. . . . He was not at all happy. Therefore people still are not happy when alone.

So to get rid of that loneliness and that fear, Viraj made Himself many. This primal process of achieving happiness is still universally recognized as a potent means of satisfying man's inner craving for transcending all personal limitations—the process of consciously and methodically expanding one's personality in a variety of social endeavours and assiduously contracting friendships and loving relationships with others. But the method is soulless, crude, and imperfect. It is physically impossible to enlarge this relationship with the outside world beyond a certain limit. The little that is attained lacks a touch of

loving and inspiring *camaraderie*. Moreover, in this imperfect world, it is absurd to expect friendships to be lasting, or that all whom we may contact will behave decently towards us. The other alternative, therefore, is to perfect oneself to the fullest, irrespective of what others may do or think. The first process is of the work-a-day world, the second is of the mystics whose hearts are thus attuned to the unfailing source of all harmony; for by turning inward, they lay their hearts bare to the influence of cosmic forces which are unstinted in their bounties to all craving souls. The first process may lead to a limited success here, but the second ends in everlasting perfection. So we read elsewhere in the same Upanishad :

This Self was indeed Brahman in the beginning. It knew only Itself as 'I am Brahman.' Therefore It became all. The Self alone is to be meditated upon, for all these are unified in It.

And why is the second alternative possible? It is because in the beginning God entered the world—aye, even its minutest particle—after it had been created by Him from His very being. Fear comes out of a sense of opposition, and unhappiness from that of limitation.

What sorrow or what delusion can attach to one to whom, after the attainment of knowledge, all things appear as but the Self?

A measure of success follows in the wake of material endeavours, but *pari passu* there is an equal retrogression from the central Unity. Physical efforts when inspired by a higher knowledge of the inherent Divinity of oneself, appear in an altogether different light. The consequent results are lasting and far-reaching, and the process, too, is so smooth and easy! To such a man who is in harmony with the inner and outer worlds, everything assumes a new meaning and a new beauty :

Sweet blow the winds for one who seeks the Ultimate Essence, and sweet flow the rivers. May the herbs be sweet, and sweet the nights and days! May even the dust of the earth be sweet!

Bliss is in store for us and will flow down in an unbroken stream, once we switch off our hearts from their pursuit of worldly chimeras either in isolation or in conglomeration, and switch them on to the dynamic centre of all energy, all creation, all harmony, and all ecstasy. We lose nothing thereby, for in becoming All, we gain everything comprehended in It, which by our isolated self-centred activism we could never hope to achieve. When the world is realized as Divine in essence, we are in the presence of God immanent, who then leads us on to God transcendent.

If one knows here, then is one truly established; if one, however, does not do so, then is a great destruction in store. The wise having realized the One in each being become immortal even after death.

V

Modern society has for its goal the assertion of the rights of the individual and the group. This has to be replaced by the ideal of service to and self-sacrifice in the presence of God immanent. Hindu philosophy, believes that this universe is nothing but Brahman. Now, this belief in a single Existence must be translated into concrete action in our everyday life. It is for this that Swami Vivekananda preached the gospel of service, which according to him was nothing less than the worship of God. Rights and privileges extorted by force have to be replaced by love and giving out of the spontaneity of one's heart. There can be no other equitable basis of social intercourse. Service transcends all other modes of social dealings not only through its perfect mechanism and smooth working but through its intimate relation with the very Essence of the individual and the universe. Such an

active acceptance of Universal Truth transforms life through and through and gives society a new colouring.

People talk of transvaluation of values. But how can this come otherwise than through a clear recognition of one's spiritual nature, and one's inseparable relation with one and all? Why should selfishness be replaced by service? —because true self-help lies in serving the whole. It is death to turn to the little self. There is no bliss in the puny, little thing called 'myself'. 'In the Infinite indeed lies happiness!'

This spirit of service, however, should not be confused with the modern theories of trusteeship of the less advanced peoples and classes and the benevolent despotism of plutocracies. For imperial and economic self-interests are too apparent in all these high talks. True morality speaks not through dogmas and slogans but through personal, sweet relationships. It is quite well known that imperialists and capitalists can

never mix with their subjects and labourers on equal terms. The patronizing tone, the *hauteur*, the solicitousness for one's own purse will betray themselves at every turn. The fact is that true spirituality like true morality is first and foremost an individual affair. Unless the individual life is fully integrated and lifted beyond petty considerations there cannot be any group morality in the abstract and any service in the true sense of the word. It is life that must be transformed according to the requirements of spirituality and then will all other group activities be properly re-orientated and synthesized. Ours is a plea for specialization not in the laboratory, the workshop, the assembly, or the church, but in the inner sanctuary of the heart. A man at peace within himself is at peace with all. In the absence of this Divine bond individuals and groups may crystallize like sugar, only to disintegrate and fall apart unless held together in bags and boxes.

THE ETHICS OF WAR

BY PROF. H. D. BHATTACHARYYA, M.A., P.R.S.

Kant laid down certain fundamental principles for determining whether an action should be considered moral. One of the basic principles is that the action should be capable of being universalized, i.e., we should be prepared to grant to others the same liberty of action as we are claiming for ourselves. The other principle, or rather postulate, is that we should be able to say that we are not being determined by others in the course of action we are pursuing. In determining ourselves we claim to follow our own ends. If a number of people has a common pursuit, they may work in unison and subject themselves to

certain fundamental rules of discipline in order to carry out their common object, just as they do as members of a State. It is not possible for any one to act *in vacuo*, and so other persons are bound to be involved when we act socially. We have at least to fall in rhythm with others, as when we pull the rope in a tug of war: possibly we sometimes require a signal to pull together, and we do not mind having this small restraint on our liberty of action. Even in the most elementary social grouping, namely, the crowd, we begin to feel a kinship with others, which inhibits individual action to some

extent. A band of swimmers, all intent on crossing the same stream, may suddenly find themselves competing with one another, and then each forgoes a part of his liberty because he has now to accelerate his speed which, left to himself, he would not have done. That is, we are put on our mettle when we import into our life the idea or prospect of running a race. We act freely, it is true, but under a condition of competition—we increase our pace, just as we do when we are overtaken by a storm or a heavy shower. Free action that does not take into consideration anything that might be happening in the physical or social world, is an abstraction—as all action is directed towards an adjustment of some kind (for why else should we act?), a complete indifference to what is happening round about us will cut off action at its very root. Even a windowless Leibnitzian monad has to mirror the whole universe.

Curiously enough, we feel less constrained in our friendship than in our hostility. The constant vertical column of air does not cause so much uneasiness as a casual horizontal flow, although the pressure of the former is infinitely greater than that of the latter. We are carrying the burden of social constraint in all our actions without being conscious of it—our language, our beliefs, our manners and customs, our dress and deportment are all impositions of society; and yet we seldom feel that we are so heavily constrained, because we had to accept them as a part of our heredity and before we developed the power of choice. In fact, the constraint is so overwhelming that it is with the greatest difficulty that we can overthrow them—even when we develop the capacity of rational thinking we seldom apply it to these original endowments of social life. Just as in hypnotic

blindness to specific objects when a man can see everything except these objects, we remain impervious to reason in matters which we accepted without question in our childhood as a part of our social heritage. In fact, we may go so far as to defend with vehemence our particular groups of belief under the impression that we are thereby championing the cause of truth and righteousness. The twig that is bent grows as a straight one would do, but then the twist remains unaltered—our free actions borrow their direction from our early training, if not their momentum also. Hence, to quote the illustration of Spinoza, our sense of freedom is often no more true than if a stone were to feel, when falling to the earth, that it was freely moving downward. Without being suggestible we could not have learnt anything in our childhood; but then the habit of ready acceptance may imperceptibly pass into our constitution and we may lose the capacity of looking at the other side of the shield. The more insulated we become in our social life and the more withdrawn from hostile or contradictory influence, the less chance there is of our questioning the traditional mode of thought and action. In the absence of an opposite current of thought the stream of personal life runs smooth and nothing disturbs the placidity of our settled convictions and routine actions.

It is only when we get dissatisfied with our normal life that we begin to think and act, and the dissatisfaction arises when there is a conflict between the actual and the ideal. Where social contrast is small, the tendency to idealize is either absent or insignificant—the capacity to feel discontent in the absence of contrast does not belong to ordinary men who cannot create imaginary situations far more agreeable than the actualities with which they are

familiar. It is reserved for genius to feel curiosity, wonder, and also discontent when the general run of men finds nothing to be surprised at or dissatisfied with. This is why visionaries have often to whip up a generation to a sense of its own imperfections—it is not the ignorant but the educated that have to bring home to the mind of the ignorant that they suffer from a disability. Prophets and reformers have seldom been allowed to foster divine discontent among their contemporaries without being opposed and even persecuted—so inveterate is the tendency of the ordinary man to let things remain as they are! But even the ordinary man can be made to see the distinction between one way of life and another through concrete examples, and unless he is idiotic or indifferent he quickly realizes the difference that another mode of life would make in his happiness and the fortune of his family. Nothing, therefore, serves to stir the imagination of a people so effectively as the picture of a more idyllic life led by others. Conversely, the prospect of losing the advantages that a people possesses serves to stimulate ardour in defence of what it enjoys. In other words, we tend to expand our enjoyments and refuse to contract our existing advantages. We assume an attitude of aggression towards the good we do not possess and an attitude of defence towards the good we already enjoy. There are consequently two ways of rousing a people to a sense of its own inferiority, namely, that it does not possess a good which others enjoy and that it runs the risk of losing the good which it at present enjoys.

Now, there is no necessity of struggle with others if goods are sharable without diminution—no one minds a few extra hearers of a musical opera or a few extra spectators in a cricket match.

In fact, sometimes the presence of a greater number serves to increase one's own pleasure—no one would like, for instance, to see a cinema show in an empty house or a pageant in a deserted road. Social by instinct and training, we feel the necessity of company in enjoyment, if not also in sorrow—unless there is danger to our personal comfort, we welcome accretion to our group, as there is strength in number when we have to fight against the elements or some hostile group or when we have to tackle problems for which unaided effort is insufficient. Men would not even mind a bit of jostling to enjoy themselves—think of attendance at fairs or crowding in trains during a holiday exodus. When there is good will all around or when we are in a jolly mood, our personal comfort fades considerably out of the picture as we consent to become one element in a bigger whole and think in terms of the whole to which we belong. If the whole is enjoying itself, why should a single element magnify its own discomfort and mar the pleasure of the group? It is the capacity to sink one's individuality in the group that enables one to enjoy even one's own personal discomfort—at the basis of much parental denial of personal pleasure lies the satisfaction at the happiness of the children with whom identification is made. It follows, therefore, that the extent of identification will determine the range of reflected happiness—those whose social feelings encompass the whole of humanity would find greater scope for happiness and misery than those who think in terms of a restricted group. Philanthropy and cosmopolitanism are, therefore, inimical to exclusive affection or partisan sympathy. The entropy of love being at a maximum in a humanistic attitude, local concentration of sympathy or flow of compassion in any

direction is rendered impossible when all men are equally dear. This affective impartiality towards all beings is not without its dangers, for it may breed a kind of apathy towards the whole world when one does not know whom to commiserate, seeing that often the pleasure of the oppressor would have been impossible without the pain of the oppressed. Humanists have saved themselves from this predicament by accepting at the same time the principle that those who are not imbued with the same ideal as themselves, i.e., those who think in terms of their own small group, have no right to expect others to be considerate towards their feelings, and that justice demands that universal sympathy should not outweigh considerations of equity and extend to the wanton aggressor and to the unjustly oppressed the same hand of fellowship and help. If they are opposed on principle to the adjustment of human relations by means of arms, they would probably stop with condemning the aggressor; if they are weak, as they most often are, they cannot effectively intervene in any armed conflict and bring about peace between the combatants. But very often they feel that something more than mere accusation is wanted to establish their ideal of international relation; they then try to convert the world to their way of thinking and preach their message of toleration, peace, and good will far and wide. By example and precept they try to bring home to a warring world that it is far better to live contented and to develop the arts of peace than to court perpetual unrest and unleash the hounds of war. Pacifists and conscientious objectors not only refuse to bear arms themselves but claim the right to preach that bearing of arms is wrong; that is why belligerent States never look upon them with favour, since they weaken

the war efforts of the nation and sap national strength by raising doubt in the national mind and tightening the purse-strings of would-be financial supporters. War is such a national business in these days that even professed ministers of peace—the clergymen of a nation—feel no scruple in blessing the engines of destruction and interceding with God for special help to their own side under the impression that they are thereby helping Right to conquer Wrong. When God is thanked for enabling one's own party to kill a few thousands of God's own creatures belonging to the opposite party, the ugliness of the whole thing appears in a lurid light; and the matter may even assume a ludicrous aspect when it is remembered that in modern wars the killed do not include the actual fighters only but embrace quite a number of inoffensive people whose only guilt is that they lived in an area subject to the offensive operation by land, sea, or air of the enemy.

This naturally leads to the question whether war is justifiable under any condition. Shall we hold that human life is so sacred that it cannot be taken away forcibly under any circumstance whatsoever? And shall we go further and say that not only life but also property is inviolable so that those who are in possession of any good must be left in undisturbed possession of the same howsoever they might use or abuse it? Very complicated questions may arise on this head; for if it is the duty of man to respect property, it may be claimed not without some justification that God's good earth is meant to be put to the best use possible by man, and the accident of possession should not stand in the way of a proper utilization of the wealth of Nature by those who are best able to do so. It is not easy to determine who the first owners

of any part of the world were and whether the present possessors came into possession thereof by legitimate succession. If any nation complains against the invasion of its land, it has first of all got to prove that it did not itself come into possession by dispossessing its previous owners. What nation can produce a legal title to its own lands which would not be challenged? It is adverse possession and prescriptive right that can at best be proved, and these do not amount to an ethical right. But as two wrongs do not make a right, it is not enough to question the legal right of any nation to hold the land it occupies and to wrest it by conquest. It is necessary to prove at the same time that the possession is depriving humanity of the benefits that it might have derived had the land in question been in more energetic and enlightened hands, and that no nation has a right to possess what it cannot exploit adequately for the good of humanity as a whole. The *res nullius* belongs to the first finder—even now the unoccupied polar regions are being claimed by this or that nation as its own by right of discovery. But the no man's land is not only that which is unowned but also that which is badly owned, that is, managed unsatisfactorily. This doctrine, as it can be well seen, has dangerous corollaries, for once it is accepted in its entirety private possessions of all kinds would be subject to the same scrutiny as national territories, and there would be an absolute insecurity of property and a change of ownership of goods as often as there are better men to manage them. Besides, where would we get an absolutely impartial and intelligent body of judges to decide as to who should be the next owner? Society has, therefore, adopted the policy of permitting voluntary transfer—an imprudent owner very soon finds

that he cannot manage his estate and hands it over to somebody else who pays for the same and who hopes to manage it better. But, unfortunately, this kind of transfer is not allowed, or at least resorted to, in case of national possessions—mismanagement may justify rebellion within but not invasion from without. Each nation tries as much as it can to respect scrupulously the national integrity of other States for fear that it might be faced with a similar situation in future and be similarly disintegrated. National possessions are seldom sold to individuals or other nations.

It so happens that all races do not develop equally in power, population, or civilization with the effect that some nations find that they do not find adequate scope for their abilities or enterprise. It so happens also that all parts of the world are not equally stored with the materials that are needed for comfortable living or self-contained national existence. What shall a nation do if it finds that it does not possess the things it needs for sustenance and expansion? So far as purchasable commodities are concerned, nations may adopt the policy of paying for goods taken, though for perennial wants this is not the most satisfactory method of supplying needs. Unless a nation possesses the whole world it will have to depend upon other nations for items of national enjoyment, specially for those that are indispensable for satisfying national needs. But, for an expanding population, lands may not be available for love or money: what is a nation to do if faced with such a situation? It may send its excess population to another nation which is able and willing to take it over. There was a time when in some parts of the world immigration was unrestricted—there were so much unoccupied space and lack of labour to develop the natural

resources that the nations occupying them welcomed any new comer to settle and be an integral part of the body politic. Trouble arises if the mother country refuses to forgo her right to the allegiance and service of her emigrant children and the emigrants themselves decline to be naturalized and to work as integral factors of the adoptive nations. More trouble arises if the emigrants begin to work in the interest of their mother country in the land of their adoption and act as spies, propagandists, fifth columnists, factionists, and rebels—and this is what many nations want their emigrant children to do. This abuse of hospitality would have met with unequivocal condemnation in our private relations; but international relations are supposed to be beyond the pale of private ethics and governed by an ethical code of their own. What is that code?

Now, powerful nations have proceeded on the principle that the unarmed and weak nations of the earth have no right to occupy rich countries which they are not able to utilize to the fullest extent. When Africa was partitioned among the European races, the ostensible plea was that the rich resources of that country would remain unexplored and undeveloped for an indefinite period if the backward races, who were the fortunate owners of that country, were to be allowed their own time to acquire competence, and cohesiveness to be able to make them available to the world at large. No civilized nation considered itself to be under any obligation to guide the footsteps of these backward races in the path of civilization and teach them to appreciate and exploit the resources of their own country. Possibly there was danger in coming unarmed as head-hunters and cannibals abounded in many areas; but the nations that came to occupy back-

ward tracts did not consider that they were under any obligation to stay long enough to civilize the natives of the soil and then to hand back to them their developed countries. The purely philanthropic aim of spreading their superior culture seldom inspires any nation, though individual men and religious organizations have done so in different periods of the world's history, as when the culture of India travelled east without military escort and imperialistic ambition. If even in the twentieth century mandatory powers have shown extreme reluctance in handing over their charge to the people in whose interests they were supposed to be acting, we can well imagine the strength of the temptation to which nations were subjected at an earlier time when dealing with primitive races that had no national consciousness and no power of asserting their freedom against a superior force. Was it not only the other day that a similar plea was put forward by a powerful nation when forcibly occupying Abyssinia? Now once this principle is accepted, it is going only one step further when it is claimed that the primitive races are not only not entitled to keep their land but they are also bound to labour for developing the same. Forced labour culminating in slavery is the logical outcome of this line of thinking; and so when Negroes were captured and sold in slavery to the planters of America the principle that the civilized nations had the right to make the earth productive to the maximum extent was pursued with a vengeance. The Kantian warning not to use any human being as a means remained unheeded on the apparently justifiable ground that it was unworkable in practice, for except when men are absolutely self-sufficient all have to work as means in some form for the comfort of others. The in-

human cruelties practised on the natives of Congo by the Belgians were justified on the ground that without such treatment maximum work could not be exacted out of native labour and without that labour God's good earth would refuse to yield the maximum blessing to civilized mankind. According to this ethical code it is unfair to count the happiness of each man as one when matching it against the happiness of another—one civilized man happy counts more in the scale of values than a dozen uncivilized men unhappy; and, therefore, it is meet and proper that the backward races should sweat and strive so that the few civilized races might enjoy. The matter becomes slightly complicated when the conquered race is not backward but defenceless—Egypt, Greece, Persia, India, and China were not overrun by culturally superior races unless we admit that the weight of steel is the standard of moral excellence. In such cases the plea of prolonged apprenticeship in the arts of mechanical civilization does not apply, and stewardship might be very quickly terminated if it is considered necessary at all. Poland was not divided among nations culturally much superior to its people in all ways. Before any conquest is approved it is necessary, first of all, to fix the scale of values and then to examine whether any particular encroachment upon national rights could be justified and whether the occupation could be prolonged beyond a certain limit of time and in whose interest the occupation was to be sanctioned. To use a superior number in war is not the prerogative of civilized nations only. When the Huns overwhelmed the Roman Empire it was not certainly culture that was waging a crusade, and when Mahmud of Ghazni led his hordes against the rich plains of India he was not thinking of spreading a superior culture. If might is right,

then the invasion by barbaric hordes would be equally justifiable with the conquest by civilized nations with superior armed strength. We would have to admit in that case that physical weakness is morally wrong and that no nation has a right to establish a realm of peace and prosperity and spiritual progress without ensuring at the same time sufficient physical strength to defend it against unscrupulous neighbours. That is, we have to proceed on the assumption that the law of the jungle would at no time cease to apply to international relations and that we would have to preach at the same time kindness to all men and cruelty towards possible aggressors, unless of course we decide that until the whole human race learns to beat its swords into ploughshares we would abdicate our right to live independently and allow the bullies of the world to dominate over us rather than shed blood in defence of what we consider to be the vital interests of a spiritual universe. When Islam preached that without an Islamic State Islamic religion was not safe and that, therefore, it was the duty of every Muslim to fight for the maintenance of such a State, it was defending the thesis that no one had a moral right to abdicate one's responsibility in the matter of fulfilling spiritual obligations. In fact, Islam went further and taught that it was the duty of its adherents to spread the true faith—not necessarily in the meek way of the Buddhist missionaries but by the use of force so that those who would not see the error of their ways might be deprived of the power to perpetuate spiritual darkness. Here there is no question of increased productivity of the soil and making available the resources of Nature to man—the question is simply one of establishing the one value that counts, namely, religion. Similarly, the Spanish con-

quest of America was prompted as much by the idea of bringing the salvation of Christ to the home of the heathens as by the desire to extend an empire.

(To be concluded)

ART IN INDIA—A RETROSPECT*

BY N. C. MEHTA, I.C.S.

It is customary to look upon certain dates in history as marking the end of an epoch and signaling the commencement of a new age; and yet these are matters of mere convenience or convention, for the process of historic evolution is continuous and does not wait upon any particular incident or event in the history of the human race. With us in this country the passing away of Harsha in 648 A.D. constitutes a convenient landmark. The authority of the imperial dynasty is loosened and the constituent units of an integrated empire break loose. Culturally, however, it appears that the *élan vital* of India had not yet exhausted itself; and if we look to the history of art in the countries of the Far East, we see the seminal quality of India's art in inspiring the art of the entire Asiatic mainland. The great sculptures of the Tang period and the supreme creations of the Indonesian art, particularly in Java, are reminiscent of the great impulse which Indian art gave at this moment in her past, and one sometimes wonders at the intensity and depth of vision which must have inspired it. The paintings on silk recovered from the wastes of Chinese Turkistan bear testimony to the new spirit which was animating the art of China, and when we go farther and remember the great temple monuments of Horiuji in Japan

of a later period and put in juxtaposition the developments in Tibet as well as in countries adjoining the eastern archipelago, we realize that the break-up of an empire did not by any means signify the end of India's influence in the cultural history of Asia.

It should be remembered that for half a millennium after Harsha's death, the art of sculpture seems to have gained ascendancy over the art of painting. It seems as if with the break-up of the country into a number of autonomous units—each developing its peculiar culture and caprices—there was a blossoming of the spirit in matters of building and of plastic art which has rarely been witnessed in this country. From the east to the west, from the north to the south we have got monuments, supreme in their quality, scattered throughout the length and breadth of the country. One need only mention the great monuments of Elephanta, Ellora, the temples at Konarak and at Khajuraho in Central India, at Badami, to realize the heights the art of this medieval period had scaled. The great Pallava ruler Mahendra Varman had already carved out the temple masterpieces out of the granite at Mahabalipuram and embellished them with laudatory inscriptions. It is not as if the pictorial art had disappeared. All that seems to have happened is that both the plastic and the graphic arts became

* Based on a lecture delivered at the University of Travancore.

ancillary to and handmaids of the parent art of architecture.

It was an integrated art that developed in this period and despite the fact that we have supreme examples of individual sculptures and isolated temples, superb in quality and accomplishment, the achievements of the medieval period have still to be judged as an entity, as a complete chapter in the annals of Hindu culture. Buddhism had almost been absorbed within the parent matrix of Hinduism. Yet it was susceptible of inspiring examples such as that of Simhanada Avalokiteshwara inscribed by the sculptor Chhitnaka well-versed in all the arts of the Shilpa. This was the art which was to inspire the artists of Tibet and China, to humanize their pantheon of ghosts and goblins. The ramifications of this art will be traceable throughout the arts of Asia; but so far as India herself is concerned, a veritable revolution was at work. The Sanskrit culture, necessarily the privilege of the few and the learned, was being re-interpreted in the language of the people by singers and artists who suddenly realized that a nation's security must be based upon the support and understanding of the people at large. Shankara's scholasticism and the learning of Ramanuja were being interpreted through songs and poetry, through myth and legend to fire the imagination of the people and to make them nearer to their Creator. Despite political vicissitudes the country was culturally refashioned and integrated into a different avatar, and as frequently happens at times such as these, the yearning of the people and the intensity of their vision were reflected in characteristic creations in stone and in metal of this period. The wonderful pieces of bronze—metal Vighrahas—that have come down to us particularly of the Chola period are

significant of the change that had come over the country. The hymns of the Shaivite and Vaishnavite singers were, as it were, translated and embodied into concrete images by the Sthapatis of the period.

This was also the time of the great ferment in Italy. Michael Angelo, Benvenuto Celini and other great masters of the Italian renaissance were also at work in Florence. A series of memorable pictures, sculptures, and metallic statues remain as witnesses to the achievements of that great period in the history of European art. But the world has seen nothing comparable in the history of plastic art as the achievements of the South Indian Sthapatis, probably from Tanjore and the neighbouring country, who fashioned the immortal Natarâja and the innumerable deities—each with his characteristic Dhyâna. The gallery of these images that is still available to us has not yet been fully appreciated; and it will, perhaps, be some time before the significance of these masterpieces in the annals of Indian art is realized. It is lucky that these anonymous creations continue to be found and treasured in the temple corridors for worship rather than for idle and amateur curiosity. Even in the history of Indian sculpture—fruitful and almost unsurpassed for a record of consistent and prolonged periods of creativeness—the metal Vighrahas of South India of the ninth to the eleventh century remain outstanding and profoundly significant.

The end of the eleventh and the twelfth centuries in Northern India almost marks the disappearance of any significant culture. The continuity of traditions in the South remains unbroken chiefly because of South India being away from the battle-ground of ruling dynasties in the North. It

should, however, be noted that the Southern tradition does not seem to have been particularly rich in the art of painting. This seems to have been specially cultivated in the West, if the testimony of the Tibetan historian Taranath is to be believed and if the record of Abul Fazal regarding the various artists at the court of Akbar is to be relied on.

With the establishment of the Imperial Court at Delhi and the unification of the empire under a central administration, Hindu sculpture suffered a certain degree of eclipse. A new epoch, however, was opening in which the pictorial arts of Persia and India were being mingled. A temporary phase of brilliant, but of limited spiritual appeal, came into existence with the development of the so-called Moghul painting lasting for about 150 years. This was a period somewhat interesting from the point of view of a student. The art in the West had acquired great renown and the court at Delhi was aware of the reputation of the great masters in the West, for some of the tallest among the court painters of Akbar were compared to these masters from foreign lands. We know, for instance, that paintings from the West were known to the Indian artists while drawings by Indian artists were already available to Rembrandt, who copied some of them, and some of the Indian pictures were collected by Archbishop Laud, which are now resting at the Bodleian library at Oxford and the palace at Schoenbraunn. The fame of the Moghul court and its patronage of art had spread throughout Asia and Europe; and the art of Iran, even more ephemeral than that of the Moghul court, was appreciative of the great esteem in which the Moghul artist was held. It was Bishan Das, a court painter of the court of Jehangir,

who was summoned to draw the likeness of Shah Abbas Safavi.

It is curious to remember in retrospect the dazzling and unique development of the art of Iran, especially at the hands of Bihzad. The gorgeous colours and the supreme decorative quality of the illuminated pages, illustrating the themes of life or of heroism from the history of the Sassanians or the great Persian poets, had but a fleeting moment in the annals of Asiatic art. It was almost like a gala evening of light and colour, joy and gaiety, but alas! on the surface and not of the spirit.

While the court artists of the Moghuls were busy illustrating and transcribing all important events in the life of their patrons or of their courts, the artists in Europe were busy in perfecting the art of verisimilitude which was to die because of its very perfection. The Indian artist happily was not concerned with the science of optics or with the physics of space. He instinctively thought of his art as something separate from the world of reality and has, therefore, been able to retain the continuity of his tradition. Countless landscapes and portraits lining the endless galleries of the European museums bear testimony to the stupendous output of these painters and these were really painters rather than artists, for I have a feeling that most of these pictures have lost their appeal to the modern European or to anybody whatever, who is capable of genuine aesthetic emotion.

It is curious that when the art of painting was sedulously fostered at the court of Delhi and even at the courts of its vassal States in Northern India, there must have been but little development of the pictorial art in the South whilst massive edifices—palaces and temples—continued to be erected right up to the end of the eighteenth century, and it is in these monuments that one must

look forward for an art of sculpture which almost died in Northern India after the twelfth century.

A new chapter, however, had already begun in the history of Indian painting with the illustration of Râgas and Râginis—of episodes which dealt with the life of Râdhâ and Krishna interpreting the verses from Jayadeva's *Geeta Govinda* or the famous poems of the Hindi writers.

These pictures, tiny in size, were like little fountains playing waywardly, but within their traditional framework, and throwing their sprays of joy and beauty. The themes depicted immediately struck a sympathetic chord in the heart of the audience. Here were combined in a happy synthesis beauty of line, mellow colours, and simplicity of treatment. It was as if the poet had been painting lyrics in line and colour. Thousands of pictures and scores of books were illustrated which, despite their repetition as well as the limitation of the themes, rarely fail to maintain a certain standard of charm and beauty, apart from the sheer technical accomplishment. It was an art of the people speaking straight to their hearts. Accomplishment was strictly subordinate to the message embodied in it, and these tiny drawings, which are sometimes uncoloured, haunt one's memory as if they have struck a hidden chord of the heart. It was an art which lived under the leisurely patronage of the small princes in the Punjab, Rajputana, and Central India and drew its sustenance from the ordinary life of the people. If it achieved the extraordinary results that it had done, it was because it was sincere—its integrity was beyond reproach—and also because its ambition was rigidly circumscribed.

Now what about the realization of what appeared at the beginning of the

twentieth century as a promise of a new revival? The results have been uneven, not because the artist has lost his soul or the deftness of his hand. In a country like India with its contrasts of wealth, art has always looked up to the aristocracy, whether of palaces or of temples, both for scope and opportunity for the realizations of its dreams as well as for patronage and economic assistance. Times have, however, changed and the aristocracy which prided itself on the patronage extended to the hereditary artist, has apparently lost its interest, and there has been the inevitable decline; for the artist must also live, and the living has not been forthcoming to the extent that it should. Sculpture is practically dead, and painting has been fitfully existing.

The artist has not yet secured a foothold either in the homes or the hearts of the people from whom he has the right to expect both livelihood and appreciation. And yet it would be wrong to think that painting has not produced some memorable masterpieces; but it must be confessed they are few and far between, and the pity of it is, there is no one central place where these masterpieces can be seen. They are lost at present amongst somewhat indifferent collections scattered all over the country, and they have suffered by being mixed up in a multitude of pictures of indifferent or uninspired workmanship. Half a dozen picture galleries housing some of these beautiful pictures of new India are needed to throw into relief the great efforts of a band of artists who have been keeping the flag flying, despite all obstacles. Art in India awaits its opportunity, for in its highest flights it still continues to be inspired by its age-long message that righteousness is its heritage (*Dharmosmat-kula-daivatam*).

THE PHILOSOPHICAL BACKGROUND OF INDIAN CULTURE

BY PRINCIPAL D. G. LONDHEY, M.A., PH.D. (LEIPZIG)

(Continued from the previous issue)

Coming to the consideration of ethics we find that in Western European ethics the doctrines of Spencer, Stephen, and other moralists represent theories of morality based upon Darwin's evolutionism and are meant to be applications of the biology of evolution to the domain of morals. The evolutionary ethics of Spencer makes 'increase of life' the standard by which men's actions are to be judged and valued. Thus the rightness of an action is to be determined by its efficacy in conducing to the increase of life, and its wrongness is to be decided by its tendency to detract from the volume of life. Spencer talks of the 'dimensions of life'. In addition to the length and breadth of life, there is also something which is called the depth of life. The third dimension or the depth of life can also be understood as the height or the stature of life. But a difficulty would arise that the third dimension may not be quantitative but may be qualitative in nature. And we cannot multiply a quantitative measure by a qualitative standard. Even the breadth of life is a metaphorical expression. 'Multiplying the length of life by its breadth is like multiplying the height of a building by its architectural beauty,' says Warner Fite. (*Introduction to the Study of Ethics*). The difficulty in question will be all the more acute if we try to multiply both length and breadth of life by its height. The height may be a 'minus' quantity and may reduce instead of increasing the cubic contents (?) of life! The

truth of the matter clearly seems to be that we cannot apply a quantitative criterion to what is purely qualitative, be it life or morality. Muirhead expresses this difficulty of the evolutionary ethics in the form of a dilemma: 'If it means "more of the same" as it is implied in the arithmetical metaphor, the argument is open to the above criticism. If it means, as it ought to mean, something qualitatively different, as more distinctly human, this ought to be stated, as it is the key to the whole situation.' (*Elements of Ethics*, p. 158).

Spencer speaks of his ideal man, the sage (?) as 'the completely adapted man in the completely evolved society'. This implies the criterion of the adaptation to environment. That act is considered good which helps the adaptation, and that act is bad which hinders the adjustment. Now judged by this standard even dishonesty will have to be regarded as moral, because situations do arise when a man in the name of strategy has to take recourse to treachery in order to secure means which will help him in adjustment to environment. If the environment is full of treachery and hypocrisy, if there is a scramble for advantages and a break-neck competition for profits and privileges, a man cannot afford to have any scruples if he is to succeed in adaptation to environment. Thus the evolutionary ethics may set its seal of approval and sanction on all methods of self-pushing and self-seeking which will help adjustment to social and

economic environment. But this morality (?) will revolt against the moral code of some individuals who have risen above the level of jostling and elbowing crowds.

The standard of 'adaptation to environment' suffers from the defect of putting the cart before the horse. What is only secondary and subsidiary is raised to the dignity of being primary and central. The question is, What is more important—man or environment? If the choice is between a lower organism and its environment, we might have conceded the pride of priority to the environment, as a creature is simply poor and helpless in face of the superior forces of the environment. But when we consider man, the *Homo sapiens*, the environment is not seen to be passively accepted by him as the supreme object of allegiance; but by virtue of the marvellous powers bestowed on him by the use of his intelligence, he undertakes to alter his environment to suit his convenience and does not simply submissively change himself to suit the needs of the environment.

The law of the 'survival of the fittest' betrays the primitivity and the barbarity of the low level of moral consciousness. It may hold good in the vegetable world or even in the world of lower animals, but it shocks our sense of the worth of man as man. The fact that an animal survives in the struggle only shows that it had strength to survive, but its possession of strength in comparison with its weaker rival is by no means a mark of its fitness. It is only an indication of Nature's gift of strength. When a bigger fish swallows a smaller fish, the bigger size is only a relative and not an absolute mark of its fitness, if it is to be so construed at all. The truth of the matter is that fitness in terms of the survival is not a moral concept at all, though it may be a physical concept.

In the realm of human affairs, if fitness comes to be judged by brute strength, and even by treachery and deceit, fitness loses all its moral significance whatever survival value it may possess. If treachery gives victory to the aggressor, we accept it only as an evil and a defect in the world order. This unsatisfactoriness proves the moral worth and spiritual dignity of the victim who is honoured as a martyr. The martyrdom of Jesus and other saviours of mankind shows beyond a shadow of doubt that survival of the fittest as a moral doctrine is inherently unsatisfactory.

Evolutionary ethics sets up self-preservation as an ideal of conduct for man. It is very doubtful whether self-preservation is an ideal which meets all the requirements of the essential nature of man. For animals lower down in the scale of evolution preservation of life is an adequate ideal. If birds of the air and beasts of the forest, and multimillion varieties of the insects, viruses, and bacteria maintain themselves against hunger and fear, they may be said to have achieved what is expected of them. But this humble function of self-preservation does not exhaust the task and the duty of man. Self-preservation, though necessary for man, is by no means sufficient for him. If it is true that man cannot do without bread, it is no less true that with bread alone he is not content. For man it is self-realization, and *not* simply self-preservation, which is the ideal.

Indian ethics is essentially different from evolutionary, biological, or naturalistic ethics. Any attempt to identify Hindu ethics with naturalistic, biological ethics is bound to fail. Betty Heimann seems to have slipped into this erroneous interpretation of Indian ethics. She observes : 'Man, most closely woven into the universal, cosmic network, is subject precisely to the same biological

laws of growth and decay as all other forms. Thus he is neither biologically nor axiologically singled out from all other universal manifestations. Under tropical conditions such as Indian's the sole canon of value is vitality as revealed not only in man but also in powerful beasts and prolific vegetation.' (*Indian and Western Philosophy*, p. 68). Many a European scholar in dealing with the Indian modes of thought and outlook has fallen an easy prey to the temptation of indulging in such geo-psychical reflections about the influence of climate on the thought and outlook of the Indians. To say the least, such reflections are superficial and can hardly be admitted as scientific conclusions. The influence of climate on the habits of the people is undeniable. But this is an external influence. It hardly affects the essential, innermost thoughts and outlook on life. Moreover, India with continental dimensions has got a variety of climates and seasons. If we carry geo-psychology to its logical conclusion, India should present a bewildering medley of ethics and philosophies, not to speak of the ethics of summer and the ethics of winter and the ethics of the rainy season. The highest ethical ideal of the Hindus is the attainment of the state of perfect harmony,—harmony of Jnâna, Bhakti, and Karma,—the harmony of the head, the heart, and the hand. An intellectual giant who is a moral wreck does not command any respect from the Hindu point of view. The ethical ideal is a perfect state of equanimity undisturbed by the momentary passions and feelings. The ideally perfect state which is the end and aim of all moral striving is the one which transcends all duality and discord (Dvandvâtita). It is a state in which all intellectual doubts and emotional discords are resolved. The Bhagavad Gita has described the ideal sage (Sthita-

prajna) as one who possesses peace of mind and poise of spirit. Nirvâna originally meant such an ideal state of mind, characterized by perfect poise and quiescence of spirit. Man's mind in this state is comparable to a flame in a windless place, to a mountain unmoved by breezes. The state of unruffledness is also a state of unattachedness. It is like a lotus leaf untouched by the surrounding water.

Indian psychology, the Yoga, is a system of thought and practice which aims at the attainment of a state which is characterized by the complete control of the mental modes (Yogas-chittavrittinirodhah). Yoga is a complete and well-rounded theory of the nature of the human psyche and lays down a definite technique for awakening and developing the dormant powers of the mind. Patanjali's Yoga is not merely negative in conception as the modern psychoanalysis is; it has a positive aim of synthesizing, developing, and harmonizing the mental powers of man. Modern thought departmentalizes the study of man's mind in water-tight compartments such as empirical psychology, psychoanalysis, psychotherapy, parapsychology, etc. It must be said to the credit of Patanjali's system of Yoga that it treats the human psyche in one, unified, continuous, and comprehensive science. Alexis Carrell in his book *Man the Unknown* has pointed out that modern Western science has failed to treat man in his ailments because of want of co-ordination in the various overspecialized branches of knowledge such as chemistry, biology, physiology, psychology, medicine, etc. We know much about the different aspects of man, but we know very little of man as a whole. It is like the oriental myth of blind men trying to know the elephant. Carrell has suggested that the Yoga methods of meditation and concentra-

tion may be helpful in inducing peace in the cells and tranquillity in the tissues which may be the fundamental conditions of our body and mind.

In religion the Hindu believes in a pantheistic conception of God. He supposes that God is omnipresent. It is only for the convenience of worship that he limits Godhood to an image. The Hindu cannot understand how God can be only a power struggling against evil in the world. This notion naturally limits the supreme authority of God over the world. Christianity calls upon men to help God in his struggle against the evil. In characteristic Hindu cultural ideology it is irreligious to regard man as metaphysically different from God. Man is God. His spiritual task is to realize the Godhood in him.

In art man specially experiences his unity with the Infinite. In the sphere of aesthetics the concept of harmony finds its most significant expression. The beautiful is the harmonious. The harmonious, however, is not simply the symmetrical in form. The beautiful is the harmonious in spirit. The characteristics of Indian art are its idealism and realism. The ideal of harmony is reached by the realization of the unity of all existence. Art is the bond that connects the individual with the Universal, the finite with the Infinite. Art aims at leading the mind from the many to the one, from diversity to unity. The passage of the mind from diversity to unity is simultaneously a passage from discord to harmony. These general reflections help us to understand the most prominent and significant art motif in Indian art. It is rightly remarked that an oriental is a philosopher first and an artist afterwards; the Westerner is an artist first and a philosopher afterwards. (Percy Brown: *Indian Painting, Introd.*, p. 6).

Havell has very eloquently described

this art motif thus: 'The whole spirit of the Indian thought is symbolized in the conception of the Buddha sitting on his lotus throne,—calm, impassionate,—his thoughts freed from all the worldly passions and desires, and with both mind and body raised above all intellectual and physical strife, yet filled with more than human power derived from perfect communion with the source of all truth, all knowledge, and all strength. It is the symbol of the power of the spirit, which comes not by wrestling, nor from intellectual striving, but by the gift of God, by prayer and meditation, by Yoga—"union with the Universal Soul".' (*Ideals of Indian Art*, p. 32). About the Buddha as a Yogi, Dr. Koomarswamy observes: 'This figure is a purely monumental art as that of Egyptian pyramids, and since it represents the greatest ideal which Indian sculpture ever attempted to express, it is well that we find preserved even a few magnificent examples of comparative early date.' (*Dance of Siva*, p. 50).

Images of Buddha at Sarnath and Anuradhapur are the best examples of the skilful execution of this motif. 'The association of Buddha in Samādhi in the pose of a Yogi with the eyes that look not without but within, with the beauty and symmetry of an exquisitely rounded form, the figure of a warrior, the expression of a god, filled with infinite understanding and sympathy, the waist of a lion, an attribute of the gods and royalty, all go to show how perfectly every item embodied the racial ideal of the relation between perfect manhood and spirituality.' (Dubash: *Indian Art in its Social Setting*, p. 29). The Buddha as a Yogi represents God. The *Vishnudharmottara* says about God, 'For seeing the worlds He possesses eyes closed in meditation.'

The perfect inner harmony and poise

of the spirit is represented also in the brahminic art in the image of the Trimurti at the Elephanta caves. 'The heads of this triple image are supreme rendering of the ethnic type that is still familiar. . . . The suggestion of *absolute repose veiling a profound inward life* is conveyed equally in each of the three masks, though they are representatives of carefully differentiated types of character.' (Koomarswamy : *Arts and Crafts*, p. 68. Italics ours).

The beauty of balance is all the more appreciated in movement as the harmony is more valuable in heterogeneous multiplicity. The best illustration of the beauty of balance and symmetry is found in the image of Natarâja at the Madras Museum. This figure is superbly poised in spite of the four hands which symbolize extra power and might. 'How supremely great in power and grace this dancing image must appear to all those who have striven in plastic forms to give expression to their intuition of life. . . . Every part of such an image as this is directly expressive not of any more superstition or dogma, but of evident facts. It is really an image of that energy which science postulates behind all phenomena.' (*Dance of Siva*, p. 65). Thus this motif may be said to be an attempt at harmonizing science, religion, and art. 'How amazing is the range of thought and sympathy of those Rishi artists who first conceived such a type as this affording an image of Reality, a key to the complex tissue of life, a theory of Nature not merely satisfactory to a single clique of race, not acceptable to the thinkers of one country only but universal in its appeal to the philosopher, the lover, and the artist of all ages and all countries !' (*Ibid.* p. 65).

The Indian conception of the beautiful goes beyond the material, the phenomenal. It penetrates the veil of the

visible and gets a glimpse of the invisible. The Greek art throughout remained realistic and portrayed the symmetrical in the physical forms. Indian art tends to be idealistic, striving to express the intuition of Reality which the seer perceives behind and beyond the perceptible and the sensible. Havell has rightly remarked that 'European art has, as it were, its beauty clipped; it knows only the beauty of earthly things. Indian art, soaring into the highest expression, is ever trying to bring down to the earth something of the beauty of the things above.' (*Indian Sculpture and Painting*, p. 24).

The end of all striving is the attainment of the all-comprehensive harmony. This is the ideal of art. Music of all the cultural activities is especially helpful as a means of attaining the highest harmony. Music, in itself harmonious, tends to put man in harmony with Reality. In music man is placed in tune with the Infinite. The individual becomes one with the Universal through music. Music, like all other genuine art, gives us a glimpse of the harmony of the whole. 'The singer is a magician and the song is a ritual, a sacred ceremony, an ordeal which is designed to set at rest that wheel of imagination and the senses which alone hinders us from contact with Reality.' (*Dance of Siva*, p. 8). Indian music emphasizes the Universal in the individual, the Impersonal in the personal. It reflects an 'emotion and an experience which are deeper and wider and older than the emotion or wisdom of any single individual. Its sorrow is without tears, its joy without exultation, and it is passionate without any loss of serenity. It is in the deepest sense of the word all human.' (*Ibid.*).

'All songs are a part of him who wears a form of sound,' says the *Vishnu Purâna*. 'Those who sing here sing

God,' says Shankaracharya. A song expresses the eternal harmony of the universe in the transient particular. 'It is not the purpose of the song to repeat the confusion of life, but to express and arouse the particular passions of the body and soul, in man and Nature, to prove their ultimate oneness.' (Dubash: *Indian Art in its Social Setting*, p. 181).

The fundamental assumption of the man-Nature harmony is evident from the fact that in Indian music the notes seem to be originally derived from the sounds of the birds—the cuckoo, the peacock, etc. The peacock, ox, goat, crane, black bird, frog, and elephant utter certain distinct notes. All the notes of the denizens of the forest could be put down under one or the other of these seven heads.

षड्जं वदेन्मयूरो हि शृषभं चातको वदेत् ।
 अजा वदति गान्धारं क्रौंचो वदति मध्यमं ॥
 पुष्ये साधारणे काले कोकिलः पंचमं वदेत् ।
 दधुरो चैवर्तं चंवं निषाधं च वदेद् गजः ॥१॥

(शिखा)

The seven notes have got specific functions assigned to them for the expression of certain sentiments.

हास्यशृंगारयोः कार्यौ स्वरौ पंचममध्यमौ ।
 षड्जर्षयो तथा दोरौ वीररौद्राङ्गते रते ॥
 गान्धारश्च निषाधश्च कर्तव्यो कल्याणरसे ।
 चैवतश्चैव कर्तव्यो बीमरसे च भयानके ॥२॥

(सुभाषितशास्त्रं)

The following table gives the notes with their natural correlates and their relations to the human sentiments:

Note	Natural Correlate	Sentiment
Sa	Peacock	Heroism, wonder, terror
Ri	Ox, Châtaka	„ „ „
Ga	Goat	Compassion
Ma	Crane	Humour, love
Pa	Black bird	„ „
Dha	Frog	Disgust, alarm
Ni	Elephant	Compassion

The correlations of musical notes with psychological sentiments are specially noteworthy. Broadly speaking some Râgas are gay and merry in effect while others are sad and melancholy. Bihâsa, Bâhâr, Desh, Gauri, Kalyâna, and Kedâr are some of the Ragas which tend to be gay and merry. While Bâgeshri, Bhairavi, Asavari, Ajavatara are sad and melancholy in effect. It has been observed that 'the sad have an average of three flats to an average of two flats in those which are merry'. (Fox Strangways: *Music of Hindusthan*, p. 158).

Indian Music lays special emphasis on the correlation of the notes and the Ragas to the time of the day and the seasons of the year. This is a characteristic feature of Indian music. According to Kelkinath the principal six Ragas are appropriate to the six seasons as shown below:

Raga	Season
1. Shri-raga	Shishira
2. Vasanta	Spring
3. Bhairava	Summer
4. Panchama	Sharad
5. Megha-raga	Rainy season
6. Naranârâyana	Hemanta

This correlation may appear to be fanciful to some critics, but some justification for this may be found in the particular atmospheric condition in a particular season and the consequent 'mood' in Nature. The Dipaka-raga, instead of lighting the lamps, may be supposed to fit in with the mood of the evening at the time of lighting the lamps. The Sarang-raga goes well with the noon-time lull.

'The artists of India connected certain strains with certain ideas, and were able to recall the memory of the autumnal merriment at the close of the harvest, or of separation and melancholy during the cold months; of reviving hilarity

on the appearance of blossoms, and complete vernal delight in the "month of honey"; of langour during dry heat, and of refreshment at the first rains which come in the climate of a record spring.' (Jones: *Musical Modes of Hindoos*, p. 17). In the Raga-mâlâ series of pictures we get a further co-ordination of sounds, sentiment, and colour. 'There we find a close connection of mood and time which reached its height in the Raga-mâlâ pictures, where season, hour, emotion, and music became fused as painting.' (Krammarisch: *Vishnudharmottara, Introd.*, p. 10). The very name of Raga, a musical mode, suggests a colour, a mood. The Rasa in music depends upon its harmony with season and time of the day.

The distinction between the Western and Indian music may be summed up thus: 'On the one side a repression of what is petty, a rejection of what is transient, a soberness in gaiety, an endurance in grief. On the other a vivid insight, an eager quest for way-side beauty, the dexterous touch that turns it to account. The one seems to say—life is puzzling, its claims are many, its enthusiasm hardly comes; but we will hammer out a solution not by turning away from ugliness but by compelling it to serve the ends of beauty: the other—life is simple, and

beauty close at hand at every moment whenever we look or listen or wherever we go; the mistake is in ourselves if we do not train our eyes, and ears, and hearts to find it. Who could wish to decide which way was the best? Both are human.' (*Music of Hindusthan*, pp. 389-40).

Fox Strangways, making a sincere plea for sympathetic understanding and appreciation of Indian music, concludes: 'Are there not singers amongst us who have felt a desire to break loose, if it were possible, from the trammels of our tonality, from its closes and "half-closes", its rhythmical rigidities, and its fussy logic—and to let the melody bear them along on light wings of fancy; to find in fact a music which is free like that of the woods in spring-time, where without rule the uncouthest tones, like the crudest colours, answer one another, where the inchoate and incomplete are made good by the motherly bounties of Nature and unbroken perfection is over all? Something like this is the careless profusion and the unstudied rapture of Indian songs:

Singing hymns unbidden

Till the world is wrought

To sympathy with hopes and fears
it heeded not.'

(*Ibid.* p. 342).

(To be concluded)

'Shall India die? Then from the world all spirituality will be extinct; all moral perfection will be extinct; all sweet-souled sympathy for religion will be extinct; all ideality will be extinct; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force and competition, its ceremonies, and the human soul its sacrifice. Such a thing can never be. The power of suffering is infinitely greater than the power of doing; the power of love is infinitely of greater potency than the power of hatred.'

—SWAMI VIVEKANANDA

WINNING THE PEACE—THE IDEAL OF SOCIAL SELF-REALIZATION

By PROF. P. S. RAMANATHAN

Whatever may have been the political events which led to the present war, it is admitted by both sides that they stand for rival ideologies, divergent conceptions of what constitute the fundamental values of human life and society. The victory for either party would mean, therefore, a triumph for the ideals they stand for and the enforcement of the same on the vanquished. While the United Nations swear by the democratic conception of the State and freedom of the individual within reasonable limits, the Axis Powers make no secret of their ambition to establish racial domination in which nations and individuals will be subservient to the interests and the welfare of the dominant race. One who has not already fallen under the yoke of fascist tyranny will have no difficulty to make his choice about his own alignment in the conflict, but it behoves every thinking person to ponder over the ideology which will form the foundation for the reconstruction of the world after victory is won.

The ideology that has inspired the liberty-loving nations to resist aggression has to be further elaborated in order to furnish an adequate basis for the establishment of enduring peace. Total war such as is being waged to-day, must lead to total peace consistent with the spiritual nature of man. When fighting ceases, it is not enough for statesmen representing the victor and the vanquished to sit round a table and reach an agreement upon questions of disarmament and punishment of defeated nations, demarcation of new boundaries of States, fixation of reparations

from and restrictions on the aggressor nations, and possibly the establishment of an international machinery to settle future disputes between nations and to police the world with a special eye on the beaten ones to see that the feeling for revenge does not find expression in secret preparations for the next war. It is imperative for the great minds of the age at this juncture to propound and propagate a new ideology which will usher in a new outlook on life both among individuals and nations. This ideology should secure not only the fourfold freedom of which President Roosevelt has spoken, but also should instil into the minds of individuals a proper understanding of the true values of life and should make nations understand the right principles of international relations. Besides, education in world citizenship should be imparted to the growing child not only in schools, but the press and the radio now engaged in war propaganda should be diverted to instil into the minds of adults and children the new idea of the world order in which the joint destiny of all peoples will be emphasized. Nations should be made to reinterpret their history in such a manner as will not revive or rouse old national animosities. It is also necessary to have a clear understanding of the factors that led to periodical wars in the past so that steps may be taken to avoid future wars; and it is also necessary to have a clear grasp of the principles of social reconstruction on a just and equitable basis so that a decent and dignified life may be ensured for all.

In order to arrive at a proper under-

standing of the basic elements of the new ideology for world peace and happiness it will be helpful to survey the stage at which humanity had arrived when the present conflagration broke out and note also the salient features which are evident in the world-wide scene of devastation, death, misery, and suffering that we see to-day. Such a survey, besides revealing the serious defects in social organization and the individual's outlook that render such holocaust as is raging at present possible, will also bring into relief the great qualities in human nature which embody the hope and promise for the future.

Intellectual progress, especially in the field of science, led to a complete transformation of the daily life of the people of advanced nations. Technical knowledge enabled man to harness the forces of Nature to his needs and the result has been an all-round undreamt of improvement in every aspect of material life. Economic prosperity led to the engendering of a secular outlook in the minds of the people. The high standard of living in industrialized countries like America and England placed at the disposal of the common man amenities of life such as the motor-car, the radio, the cinema, the popular novels, and newspapers that after the day's labour which calls forth little initiative or creative activity, the generality of the people would give themselves to recreations which would soothe the tired nerves but not inspire the soul within. There was hardly energy, time, or inclination for serious work, and life had become a round of mechanical, monotonous labour and standardized amusements. Verily the mechanical age mechanized man himself. Man's behaviour came to be explained in terms of conditioned reflexes instead of being understood as expressions of his creative freedom. The psychology of be-

haviourism and the attempt to dissect and decipher the mystery of the human mind by probing into the unconscious were symptoms of the prevailing conception of human personality. In countries which had not the same economic advantages as others, State control sought to regiment the whole population for attaining military strength in order to wrest economic and political dominance. Economic well-being became the ideal of nations and individuals.

The effect of the material progress upon the outlook of the people was to weaken people's faith in tradition and higher values of life. Religion was not only neglected by large sections of people, even active hostility became manifest. Man was looking to science and the scientific method to unravel the mysteries of life and existence. It was not realized that science has nothing to do with our purposes or moral principles and it depends upon us as to what use we make of it—whether for destruction or construction. It is true, great minds of the age did recognize the limitations of science which is concerned with facts and not with values, and a free and intensive inquiry into the deeper significance of religion was in evidence. But their influence did not permeate the masses, and the secular outlook largely prevailed, despite some instances of particular individuals finding comfort in certain pseudo-religious cults. Humanism or religion of humanity which is superficial and over-optimistic was adopted by some of the discontented as a substitute for religions founded on the spiritual vision of prophets and saints.

The progress of modern science which contributed to an enormous extent to the economic well-being of the advanced nations, represented only the intellectual side of man, with his emotions and

sentiments left undeveloped. This one-sided progress impoverished the soul by weakening the higher aspects of man's inward life. He became a very efficient animal. Technical knowledge could minister to the physical needs of man, and mechanical inventions by their very efficiency for easy mass production dwarfed the human spirit by robbing it of all its creative and artistic tendencies.

The economic principle of utility supplanted the ethical principle of worth or value in human life. Everything came to be judged according to its profit-making capacity and there was an insatiable craving for pleasure which would satiate but could never satisfy. Money-making became the main pre-occupation and the so-called leaders were in most instances men who commanded a long purse. In the words of an American writer, 'Titles, religious preachings, quintuplets, quadruplets, notoriety received at a kidnapping trial, participation in a murder case, fame in the scientific world, in a war, in a baseball game, in politics—all is sought to be turned into profit.' Quantitative standard, the ambition to set up a record, became the craze.

The supremacy of economic values fostered a strong sense of nationalism in one political group against other groups, for the more aggressive and insistent a nation was, the better was its chances of having a major share of the 'goods' of life so that the members comprising it, or at least the more enterprising among them could have a 'good time'. In relation to weaker races and peoples aggressive nationalism became imperialistic exploitation, which bred jealousy and a competitive spirit among the less fortunate nations. It has been aptly described that the pre-war diplomacy was largely an 'oil' diplomacy, for he who had a large supply of this precious liquid held the whip-hand, as the demon

of machinery in the first instance had to be fed with oil before it could suck the blood of the toiling masses. Over-production and maldistribution of the economic resources resulted in capitalism and unemployment even in highly industrialized countries. Plenty and want existed side by side, and the negation of social justice paved the way for class antagonisms and internal disorder.

The temperament and attitude to life underlying the situation sketched above naturally undermined the conception of social solidarity, and in the race for economic advantage resort to force became the ultimate weapon. Increase in armaments, war-budgets, a frenzied effort to outstrip everyone else in the matter of inventing ingenious weapons of destruction—these became the programme of Governments. Masses of human beings already enslaved to the machinery of production came to be regimented by conscription in preparation for the bloody combat.

The phenomenon of the rise of totalitarian States in countries which were economically at a disadvantage was a prelude to the outbreak of war. The people under those regimes were doped with fancied notions of racial superiority and were exhorted by their leaders to die for a high and exclusive destiny in store for them. Sanctity of contracts and international obligations ceased to have any binding upon their conduct, and statesmanship demanded treatment of these as mere scraps of paper designed to deceive the naive.

The basic reason for this sordid state of affairs is to be sought in the lack of inward culture, the failure to harness the forces within side by side with the harnessing of the forces of Nature outside. The balance of life was upset by the failure of man to obtain control over his passions and primitive impulses side by side with his mastery over Nature.

Man is both material and spiritual. He has a body and a soul; and his intellectual progress, in the absence of moral elevation, enriched one and impoverished the other. The natural consequence of over-development in one aspect without a corresponding growth in others is a disease, and it has overtaken humanity to-day.

It will be fruitful and significant to note some of the dominant traits in human nature revealed in the actual course of the war, for the agonized soul of humanity will show its higher qualities even in the midst of all its trials and tribulations. Wars between tribes, and later on among nations, have been a vital factor in moulding the moral character of peoples and individuals. The war is the culmination of an epoch in which the defects and deficiencies in human nature come to a head, and it marks the end of one and the commencement of a new era. Humanity has passed through alternate periods of darkness and light, and no new birth ever takes place without a preceding period of darkness and travail. The gloom and seeming despair that envelops us may usher in a new era of light in which humanity will be reborn, purified and revitalized and will thus come to its own as one happy family.

The present war is more hideous and devastating than any other previously fought. Beneath all the callousness, cruelty, and suffering one can discern certain features which reveal the real nature of man. With the tremendous improvement effected in the weapons of destruction war has increased its range and power of devastation. The advance of the democratic trend in human affairs, which was at least in some countries steady and continuous, received a rude shock with the rise of totalitarian systems of Governments, but the democratic spirit is nevertheless reflected in

the actual war itself. The combatants on either side to-day are whole populations, actively engaged in the work of destruction or production of the agencies of destruction. There is no such demarcation or distinction as a battlefield or a fighting class. Women who work in the kitchen and factories, children who help in the harvesting, men engaged in mining or in the laboratory—all are combatants, and the war is on all fronts. Every one is in the front line, and there is no such thing as the rear, the safe place far from the din and confusion of war. The lifeless, arid deserts of Africa, the dense, dark jungles of Papua, teeming with life, but hitherto uncontaminated by the approach of the most aggressive animal, man, are all echoing the roaring of cannons and the bursting of bombs. This total war is a war of the totality of peoples, waged with totality of weapons on all fronts. The totalitarian States may despise the democratic ideology, but the actual conduct of the war reveals the underlying democratic trend in collective human endeavour, for even with all the gestapo, the concentration camp, and the regimentation of human beings to goose-step, genuine enthusiasm and power of endurance can be generated only by an inner urge, and what Hitler and Mussolini are in mortal dread of is the crumbling of the home front. When the situation becomes more acute and serious for the Axis Powers, with military defeats following in such quick succession that they cannot be camouflaged from their own people, there will be a vindication of democracy, an upheaval of the masses, who will at last find their freedom in their defeat.

The totalitarian nature of the war, in spite of its stark terror and utter callousness brings home to us the oneness of humanity. Even primitive tribes, which have been leading their secluded

lives as they were spared hitherto by the 'civilized' races on account of their poverty and the barrenness of their lands, have been drawn into the orbit of destruction. While the people of one group of combatants have to suffer only at the hands of the attacking enemy, the primitive innocents, who have been neglected so far because of their worthlessness economically, have to face the full blast of the engines of destruction from both sides according as one or the other side is in temporary occupation of their jungle country or waste land. This war is a telling demonstration of the futility of isolationism. It cannot be localized. Partnership in suffering may yet open the eyes of man, and soon he may learn that peace cannot be confined to limited areas.

If all could share the horrors and sufferings of war, facing death in every corner and at every moment, they could verily share the blessings of peace in an equal degree. The breaking down of the barriers of social distinctions and class privileges and the realization of equality and fraternity of men are being steadily brought home to men through the crucible of common suffering. Danger drives people of all ranks and classes into shelters, and the apprehended approach of death makes one and all humble and willing to share the available space and security, forgetting their pride and position. Death is a common leveller even before it seizes its victims, and why should not Life, therefore, do the same so that all may live and let live? Man when moved by his primitive impulse of self-preservation, is willing to shed his pride, and why should he not do the same in the light of his higher spiritual nature? All realize during the war their kinship and their common lot, and let these links be forged anew when peace settles down on the affairs of men. We may see in

the present-day suffering the source for a new hope. Sorrow and distress that stalk the world to-day, death and ruin that engulf vast sections of humanity to-day will not be in vain if they unite the people of the world into a common fraternity for the conquests in the realm of the spirit, which will give unsullied joy and peace to all. If this is fond hope, the alternative is inescapable doom.

Dangers and difficulties have always exercised a fascination for the intrepid amongst men; and if one cannot pass through adventures himself, he, at least, takes a vicarious delight by reading or listening to thrilling stories of heroism. The war is subjecting every day, every hour whole peoples to risks, and many miss death by what may appear to be just miracles. These hair-breadth escapes often call forth grit and determination of the highest order. After the war stories of fictitious adventures and physical dangers will cease to have the hair-raising appeal that they have hitherto had. This war has moulded heroes in millions out of the clay of common men, and heroism to be appreciated hereafter must be of a higher quality. Whole nations are being turned into heroes overnight. Deeds of valour and endurance hitherto admired have become commonplace incidents in the daily lives of thousands. The heroic spirit now in evidence may survive the war and seek new fields of action.

The spirit of self-sacrifice, the sense of discipline, the capacity for organization, the qualities of courage, fortitude, patience, and resoluteness that are exhibited to-day—if these are harnessed for peaceful purposes what a New Order will it be for humanity! How is it, then, that unlimited resources, inexhaustible energy, and high moral qualities are all being used for purposes which

are anti-human and destructive? The answer is, lack of insight or understanding of the fundamentals of life.

Religions have emphasized the goal of individual salvation, and moral thought has held the ideal of self-realization as the *summum bonum* of life. But the goal of self-realization for society as a whole, which would mean universal peace and happiness through a co-operative endeavour to create and foster the riches of life belonging to the realm of the spirit, has not been adequately understood and insisted on. National policies and international relationships have not been regulated on the basis of any such positive concept. Self-interest and prudence have decided national aims and attitudes to other nations, and apart from the dreams of a few great minds in the past, the idea that the whole humanity is one single super-organism and the goal of social evolution is the attainment of self-realization for the society as a whole has not been properly realized and advocated. While we note real progress in the ethical thought concerning individual conduct, moral thought concerning the conduct of groups and nations has made little headway. It is true that there were some international conferences in the past, and as a result some sort of international laws has been drawn up. The Covenant of the League of Nations and the laws of the Red Cross organizations are some examples of the attempt to draw up an international code of morals. But even these have not been brought into a system centring round a comprehensive ideal of social relationship. Thus, thought on international or group ethics has lagged far behind, and physical force continues to be the final arbiter of disputes between nations. The sense of unity and kinship of the whole humanity has not been adequately recognized. Rather the principle of

solidarity of the human race has been seriously questioned in certain quarters. False racial philosophies of the cult of the superman inspired by a misapplication of biological categories have been accepted by certain misguided thinkers, and the Axis Powers derive support and justification for their aims from such erroneous doctrines.

When it is claimed that the United Nations are fighting for freedom and democracy, i.e., for the vindication of the rights of individuals and nations to live their own lives as they think best without encroaching upon the similar rights of others in order to build up a common life which will be richer and happier for all, there is a basic conception of the true relation between the society and the individuals who compose it. Society is not merely a collection of individuals, but a super-organism in which individuals preserving their integrity are integrated into a common life.

Neither singularism nor universalism is valid either from the ontological or the ethical point of view. Both society and the individual are real and inter-dependent. Society has an ontological reality, and it permeates all its members; and every individual lives, moves, and has his being in the wider life of the community. An individual can attain the full development of his individuality or self-realization only by merging himself in the wider life and making use of the opportunities afforded by it for self-expression. The principle of detachment in action for the individual in his conduct is verily the doctrine of attachment to the higher ideal of social self-realization. This is the meaning of the scriptural saying, 'God's will be done!' It is only a well-ordered society that can guarantee the integrity and creative freedom of the individual. Social and individual values are inseparable; they

are aspects of the same value, one cannot be realized apart from the other, nor can one be reduced to the position of a mere means to the other. 'God and myself are one.'

It is wrong to suppose that the totalitarian or fascist regime, as we see in Germany and Italy to-day, is founded on the universalistic conception of society. The suppression of the individual is not really in the name of the societal whole, but to favour a caucus, a section of the community, a party. This sectional group, imbued with a false ideal of vainglory and low ambition of world domination, has by unscrupulous means seized power by taking advantage of the weakness and disintegration of other parties. It has by the use of violence subordinated all who opposed it. The dissentients have been exterminated, interned, or otherwise muzzled to establish control over the whole nation in order to bring other nations into subjection. Fascism in internal politics has as its counterpart imperialism in relation to other nations. Isolationism in international affairs is the counterpart of the singularistic conception of society as a collection of self-sufficient, singularistic individuals. Both isolationism *cum* singularism, and fascism *cum* imperialism miss the true import of the relation between society and the individual.

The individual is not only the child of its parents, but is an integral part of the group. Racial legacy, physiologically and psychologically, is inherited by the individual, and society is pre-existent and survives the individual. The whole is pre-existent to its parts. The primary impulses of the individual are the outcome of social experience, and no individual can suppress them with impunity. They may be modified or transformed in consonance with the changing spirit of social life but never

nullified. Disorders or perversions are the natural consequences of any attempt at their repression. Further development of the individual is possible only through proper utilization of these primary factors. The individual realizes his true destiny by becoming the focal centre of the corporate life. 'Each individual centre of consciousness has possibilities of communion with other spirits besides communication through sense-organs. Each man is not merely a fortuitous concatenation of physical forces, but is rather a ripple of the mighty ocean of spirit, an individual ripple, small and feeble, yet sharing in the nature of the whole and not wholly detached from it.' (*Religion and the Sciences of Life* by William McDougall, p. 16). Even the greatest genius, in spite of his contribution, marks only a continuation of the tradition. He has been sucked at the breast of the universal ethos, and maximum freedom is possible for him only in so far as his life is organized from within so as to make it harmonious with the development of society.

Man has his free will not to estrange his life purpose from that of the whole, but to voluntarily harmonize it with that of others. He has to consciously integrate his will with the purpose of the whole even as the animal is unconsciously controlled by Nature. Harmonious synthesis of the egoistic and social tendencies is the key-note of success in individual life. This blending of purposes is the basic truth of man's moral effort. The democratic way of life guarantees the freedom of the individual to rise to this level of co-ordination, so that society becomes not merely a collection of standardized individuals conforming to an external will but a super-organism of which the component units are free, creative agents. 'Democracy is for everyone

building the single life, not my life and others, not the individual and the State, but my life bound up with others, the individual which is the State, the State which is the individual. Democracy is an infinitely including spirit.' (M. P. Follet: *The New State*, p. 157). Democracy is, thus not a political machinery, but a way of life, a permeating spirit, a fellowship of souls engaged in building up a common life in which each finds the realization of his own life. It is a partnership in free life.

It is true that man by his technical knowledge has conquered space, but far more significant will be his annihilation of the idea of separation between individual spirits in spite of the distance that keeps their individual bodies apart. Isolation of individuals because of the distinctness of their bodies, is only apparent, as even in lower organisms inter-cellular space is no bar to the integration of cells into a common life. If physical distance and temporal divisions have been surmounted by the wit of man, his wisdom should enable him to transcend the seeming barriers that divide the selves and keep them in isolation from the Universal Spirit. Transcendence of self-interest leads to a synthesis of purposes in which there is no suppression of individuality, but only a fuller expression of its essential nature. Man's capacity for perception of truth through reason, appreciation of beauty through pursuit of art, and sense of justice and goodness through moral endeavour are the links that bind him to the Universal Spirit. The individual attains his fulness of life in so far as he pursues and attains the spiritual goals. Dr. Tagore observes, 'If there is an onlooker who at one glance can have the view of the immense time and space occupied by innumerable human individuals engaged in evolving a common

history, the positive truth of their solidarity will be concretely evident to him and not the negative fact of their separateness.' (*The Religion of Man*, p. 48). The unity of mankind is to be grasped in terms of the fundamental purposes that actuate individual lives. The inward life of the spirit in man discloses his identity with the Universal Spirit.

The goal of self-realization is as much for the whole humanity as for each member of it. Just as immoderation in any aspect of the individual life leads to the impoverishment of the whole life, racial arrogance, imperialistic exploitation, and lust for power are gross forms of intemperance in the life of the community and will in the long run react on those who are responsible for it. Such forms of political behaviour will curse those who are responsible for it as well as their victims. National prosperity and welfare cannot be had in isolation from the rest, even as war cannot be localized as seen to-day.

Social ethics should lay down a standard to judge the policy and programme of national and State activity. Selfishness in nations must be despised in the same way as in individuals, not merely because it hurts others, but because it defeats its own purpose. Selfish methods of industrial production and distribution of the economic resources of the world have led to social inequalities and national and racial rivalries which have culminated in the present war. A more equitable distribution of wealth and a better social organization will reveal that science has given freedom and plenty to man and has placed time and energy at his disposal for higher pursuits instead of frittering them away merely in the effort to keep his body and soul together.

The triumph of modern science, properly used, is the opportunity for higher

pursuits after spiritual goals. Science has made man's material wants easy and simple to be satisfied, and the wise use of the machine and technical knowledge will not enslave him to the machine, but will enfranchise him for a higher life. With full satisfaction of his purely organic needs with minimum effort and with greater leisure it is possible for him to devote himself to further triumphs in the realm of the spirit. No one under the changed circumstances would grudge doing his bit for the production of the physical needs of life, for all will have plenty of leisure and energy to spend in work which is joyful. Man cannot live by bread alone, though bread is indispensable.

The riches of the realm of the spirit can be shared by all without diminishing the quota of each. Those who contribute most to the new conquest will not be hated by others but will be respected and loved all the more. The more they give to the common weal the more they will gain in the joy of life. The joy of work will be its own reward and there will be no distinction between work and joy.

Not an ethical goal of individual perfection, not a religious ideal of individual salvation, but an ethics for the community and a religion that seeks the self-realization of the whole humanity are what we need to-day. Cheap humanism will not provide the necessary inspiration. It is only a realization of the spiritual nature of the social process which will provide a basis for the new

life of the community. It will be apt to quote the following words of Dr. McDougall in this connection: 'Every instance of purposive activity, whether human action of the most exalted type or the simple striving for life of a lowly animal, points beyond itself to a larger purpose of which it is but a momentary and fragmentary expression. Here we have one of the evidences of the view, often asserted, that all life is one, that all living creatures are but twigs upon the single tree of life through which runs one common stream, a stream of purposive activity. We may infer that the common stream is one of spiritual activity also, however partial and slight its more lowly expressions may be.' (*Religion and the Sciences of Life*, p. 12). The ideal of social self-realization is not a figurative expression, but an ontological reality—the supreme ideal, the supreme reality, for the ideal is more real than the actual which is real only in so far as it strives to attain the ideal.

Life is essentially creative, and a life of creative effort is the highest type of life. Such a life abounds in happiness which is not a concrete result or an abstract feeling, but the sense of living as one should live—a life of fellowship with all, of peace, love, and joy.

'When a man realizes one of the following states he becomes perfect :

- (1) All this am I ;
- (2) All this art Thou ; and
- (3) Thou art the Master, and I the servant.' (Ramakrishna).

The door-way of Bhakti is as narrow as one-tenth part of a mustard seed. How can the mind which has assumed the dimensions of an inebriate elephant pass through it?—Saint Kabir.

MANU AND HIS EDUCATIONAL PHILOSOPHY

By DR. DEBENDRA CHANDRA DASGUPTA, M.A. (Calif.), ED.D. (Calif.)

(Concluded)

According to Manu the Vedic course covers a period of thirty-six years, which may in special cases be reduced to eighteen or nine years. Under exceptional circumstances, the mechanical residence requirements may be dispensed with altogether, giving the students the option to reside in the institution till they perfectly master the three Vedas. Briefly speaking, Manu makes exception regarding the residence requirements of exceptional students: 'The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them.'²⁷ Thus the thirty-six or nine years are split up into smaller teaching units, the Upâkarma and Utsarga semesters, making it altogether seventy-two to eighteen sessions. We have already noticed that the Utsarga ceremony is followed by the recitation of the Vedas in the bright fortnight and the Vedânga in the dark fortnight. It is not incumbent upon the scholars in the brahminic school to master all the three Vedas: '(A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders.'²⁸ Our discussion of the term of residence for the Vedic scholars reveals that each Veda can be mastered in twelve years and the residence requirements can be reduced to either six or three years as the case may be. That is, one can master a single

Veda in twelve to three years. This discrepancy in residence requirements suggests two things: either it gives the brilliant students a chance to finish their courses of studies within the minimum period while permitting the comparatively backward students to do the same within the maximum period. That is, it distinctly recognizes the principle of individual differences. Or it may be so arranged as to give the Kshatriya and the Vaishya students a chance to finish hastily the Vedic studies before they take up courses of studies prescribed for their life's calling.

Manu sanctions holidays or cessation of the Vedic studies both temporary and of short duration lasting a day or more. Some of these holidays, especially the longer ones, are observed on religious festivals connected with astronomical phenomena, bodily and contactual impurities arising from the deaths of relatives or kings, participation in funeral ceremonies, and the acceptance of gifts in this connection. The temporary cessation of studies is mostly caused by hindrances due to geographical and geological agencies. It may also be caused by physiological agencies. In some cases a holiday is allowed purely for hygienic reason, namely, to give some relief from mental exertion.

Manu's ideal curriculum in the brahminic school includes the study of the three Vedas, the Angas, and eighteen sciences, thus bringing the total to twenty-seven. Jaimini is much more explicit as to the number and nature of the traditional courses of studies in the

²⁷ *The Laws of Manu*, p. 74, verse 1.

²⁸ *Ibid.* p. 75, verse 2.

brahminic schools: 'As a matter of fact, the number of such authoritative scriptures is strictly limited to the fourteen or eighteen Vidyās or sciences, which alone are acknowledged as authoritative on matters relating to Dharma; these Vidyas include only the Vidyas with their Angas and Upāngas, the Dharmasamhitās and Purānas, the Shikshā and the Dandaniti, and the works of Buddha and such other teachers are not included in these.'²⁹

Manu is quite alive to the needs of the practical arts to be pursued by the twice-born castes and other members of the lower order in society; and as we remarked before, the Vedic study must be pursued by the twice-born prior to their practical studies.³⁰ Thorough mastery of the whole range of the encyclopaedic courses of Vedic study by any human being is quite out of the question. According to Kumārila Bhatta even Manu had no thorough grasp of the four Vedas: 'Then again, Manu himself could not necessarily have studied all the branches of the Vedas and as such he could not always lay his hands upon all Vedic texts.'³¹

According to this authority, 'The longer period has been laid down for those that are either blind or lame, or otherwise incapable of entering upon the duties of the householder. For such people there is either lifelong studentship, or a life of renunciation; and as such, they can very well accept the longer course of study, which is thus laid down for them to prepare them, from the very beginning, for their religious life.'³² It was a very laudable practice contrasted with the state of things in modern times in India when

the blind and the lame prefer begging to either vocational or technical training or higher speculative studies. As late as the period when Fa-Hian visited India in the fourth century A.D. reference is made to provision of education of this nature for the blind and the lame, the Lord Buddha himself taking part in such a task: 'Four le to the north-west of the Vihāra there is a grove called "The Getting of Eyes". Formerly there were five hundred blind men, who lived here in order that they might be near the Vihara. Buddha preached his Law to them, and they all got back their eyesight.'³³

Hence most of the scholars among the twice-born who were mentally and physically sound, pursued practical courses of study after the completion of their residence requirements as a preparation for their civic duties which received Manu's approval. During Manu's time unemployment among the educated scholars was keen, which often resulted in misfits. And twice-born scholars as well as the Sudras and other members of the lower order received practical or vocational education either in organized arts schools or through an apprenticeship system as an insurance against such economic depression. On this point he is quite in harmony with Rousseau who made a similar recommendation of trade education for the members of the aristocratic class as a safeguard against future distress.³⁴ Thus Manu was far in advance of modern ideals in advocating an ideal scheme of education embracing both traditional Vedic and practical courses.

The following quotation throws light upon the occupations pursued by the brahmins in different times though dis-

²⁹ *The Purva Mimāmsa*, tr. by Dr. Ganga Nath Jha, p. 67.

³⁰ *The Laws of Manu*, p. 61, verse 168.

³¹ *Tantravārtika*, Vol. 1. tr. by Dr. Ganga Nath Jha, p. 65, verse 87.

³² *Ibid.* p. 162.

³³ Fa-Hian: *The Travels*, tr. by Legge, p. 59.

³⁴ Jean Jacques Rousseau: *Emile*, tr. by William H. Payne, p. 178.

carded by Manu : 'Brahmins who tend cattle, who trade, who are mechanics, actors, (or singers), menial servants, or usurers, the (judge) shall treat them like Sudras.'³⁵ Manu contradicts the above statement when he claims honour for the brahmins even though they follow menial occupations : 'Thus, though brahmins employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.'³⁶ He again recommends the pursuit of the following ten occupations for all, regardless of social ranks, in difficult days : 'Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment with little, alms, and receiving interest on money are the ten modes of subsistence (permitted to all men in times of distress).'³⁷ The extracts quoted above show that there prevailed the practice of imparting education in Vedic and practical arts prior to the assumption of religious and secular duties on the part of the students. And according to Manu, the ideal curricula should be vitally related to the realities of life, and their organization is greatly influenced by three main factors, viz. (1) heredity, (2) environment, (8) and politics.

Before the formal commencement of studies the students are required to get themselves purified by a fresh morning bath and perform their scheduled morning duties. Then they must salute their teacher by clasping his right feet with the right hand and the left feet with the left hand. The recitation will commence when the student will solicit the teacher with folded palms called *Brahmânjali*. The teacher is the final authority in opening and in closing the recitation with the words, 'Ho, recite,' and 'Let

a stoppage take place.'³⁸ Moreover, he will pronounce the syllable 'Om' at the beginning and at the end of a Vedic study so as to prevent forgetfulness on the part of the young scholars.³⁹

Before delivering lectures on the Vedas, the teacher recapitulates the essence of the three Vedas. We are left quite in the dark in Manu's code regarding the various methods in vogue in the Vedic school save and except that the lecture method was greatly in use. Kumarila Bhatta tells us about the class-room practice of assigning collateral readings : 'And when a student goes to a teacher with a book in his hand, when the teacher points out a certain text as forming part of the work, even though it be not found (in the particular book carried by the student), he accepts the text as true.'⁴⁰

While favouring Vedic instruction in organized institutions under a hierarchy of competent scholars, Manu wanted to retain the benefit of the ancient family environment which is to be capitalized in building up good habits, virtues, disciplines, morality, sense of duty, and relationship to different members of the family, so essential in worthy home-membership, as a preparation to entering into the domestic life. During the early part of the nineteenth century in Europe, Pestalozzi introduced the family environment in his school. This feature was warmly supported by the later European and American educationists. In America the Parent Teacher Association is a unique feature. It helps immensely in the solution of the disciplinary problem. Manu fully realized the importance of family life in the education of young scholars, and to ensure this healthy influence he prescribed an elaborate code of ethics to

³⁵ *The Laws of Manu*, p. 272.

³⁶ *Ibid.* p. 399, verse 819

³⁷ *Ibid.* p. 427, verse 116.

³⁸ *Ibid.* p. 43, verses 71-72.

³⁹ *Ibid.* verse 78.

⁴⁰ *Tantravartika*, Vol. 1. p. 154.

be followed by the twice-born during their studentship. This code embraces detailed regulations regarding students' conduct during their studentship, and it enjoins them to show implicit obedience to their teacher and his family members.⁴¹ Thus Manu tried to co-ordinate family and school into a closer bond of unity. But this code does not imply the residence of young scholars of the twice-born castes in the house of their preceptors to be imperative. Lifelong residence in the house of a teacher, either non-brahmin or brahmin, not well-versed in the whole Veda and the Angas, is discarded for those brahmin scholars desiring bliss in heaven.⁴² Some scholars no doubt resided in the house of the teacher; but some again, especially the married ones, used to attend the class from their own houses like the modern scholars. Celibacy, though enjoined on the twice-born, especially the brahmin scholars, was not always strictly adhered to.⁴³ The brahmin scholars were classed into two distinct groups, viz, (1) bachelors (2) and the married. To ensure moral discipline Manu enjoins simple dress,⁴⁴ begging-tours,⁴⁵ collection of sacrificial faggots,⁴⁶ simple diet and ethical code for the daily guidance of the twice-born during their studentship.

The twice-born students in the brahminic school wore uniform dresses prescribed for their castes. Our meagre information on this point available from Manu may be supplemented from other sources. The influence of flora and fauna upon their dress is clearly perceptible. The girdles for the brahmins should be made of Munja grass, for the

Kshatriyas of bow-string, and for the Vaishyas of woollen thread. Their staffs are also made of different sizes according to their ranks. The staff of the brahmins should be made of Palâsha or Bilva wood reaching the tip of the nose, those of the Kshatriyas and the Vaishyas of Nyagrodha and Udumbara wood reaching the forehead and the hair respectively.⁴⁷ The garment of a brahmin, a Kshatriya, or a Vaishya should respectively be made of hemp, flax and wool.⁴⁸ The influence of fauna is particularly perceptible in their upper garments made respectively of antelope skin, skin of spotted deer, and of goat or cow's skin.⁴⁹ Manu recommends the use of cow-hide garments for all the twice-born students in case the supply of the other grades of garments is not adequate.⁵⁰

According to Manu, regular begging-tours for the brahmin scholars are an essential necessity—a privilege denied to others.⁵¹ Such a privilege is, however, granted to them by other authorities on Sutras. The following quotations from *Vaikhāṇasasmārta-sūtra* and *Grihya-sūtras* support the above claim: 'A brahmin should ask for alms with the words: "Lady, alms give;" a Kshatriya boy: "Alms, lady, give;" and a Vaishya boy: "Alms, give lady."'⁵² A scholar during his studentship shall beg daily from the houses of those who are noted for their Vedic studies and the pursuit of legal occupations. Begging from the houses of teachers' relatives and those of maternal

⁴¹ *The Laws of Manu*, pp. 66-69, verses 197-210.

⁴² *Ibid.* p. 78, verse 242.

⁴³ *Ibid.* p. 147, verse 116.

⁴⁴ *Ibid.* p. 62, verse 178.

⁴⁵ *Ibid.* pp. 68-69, verses 188-90.

⁴⁶ *Ibid.* p. 68, verse 185, p. 64, verse 186.

⁴⁷ *Grihya-sūtras*, part 1. tr. by Hermann Oldenberg, p. 60, verses 15-23.

⁴⁸ *Ibid.* p. 809, verse 16.

⁴⁹ *Ibid.* verses 17-19.

⁵⁰ *Ibid.* verse 20.

⁵¹ *The Laws of Manu*, p. 65, verse 190.

⁵² *Vaikhāṇasasmārta-sūtra*, tr. by Dr. D. W. Caland, p. 51; *Grihya-sūtras*, part I. p. 808, verses 2-4.

uncle's relatives is strictly forbidden, though permitted only under straitened circumstances. Students are also given the privilege of begging from any family in the village except the Abhishaptas in difficult time.⁵³ Similar begging-tours were in vogue among the medieval European scholars during their student-ship. Living on alms by the brahmin scholars is considered by Manu to have the merit of fasting.⁵⁴ Besides, the offering of fuel in the sacred fire is also a bounden duty for the brahmin scholars, the breach of which for over a week, except in case of illness, necessitates an expiatory rite.⁵⁵

Moral discipline forms a unique feature of the ancient Vedic education, and to ensure this, Manu introduced an elaborate ethical code regarding diet, daily prayers, personal decorum, ointments, speech, and association. In brief, they must be pure in thought, speech, and action: 'Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures; from anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol); from sensual desire, anger, covetousness, dancing, singing, and playing (musical instruments); from gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.'⁵⁶

Our brief discussion of the educational philosophy of Manu reveals its admirable flexibility to fit citizens of all ranks into varied occupations from the

highest to the lowest workers in society. Though heredity and social rank ordinarily determine the vocations and programmes of studies for the scholars, they yet are given by Manu the privilege of receiving the best kind of education suited to the natural bent of mind regardless of their social ranks.

Thus, unlike Plato, Manu while aiming at preserving the existing political, social, and economic conditions of the State, elevates the citizens of all ranks to the highest position they are entitled to by dint of their native ability and education: he does not sacrifice the personality to the State and ensures the progress of both through the progress of self or personality. It is to serve this purpose that he would raise the Sudra or a citizen of mixed origin to the status of a brahmin following the constant matrimonial relationship with a brahmin family through seven generations and degrade a brahmin to the status of a Sudra for not strictly adhering to brahminic modes of living. Even Sudras or members of the lowest caste can receive the benefit of Vedic education and can teach the highest law to the brahmins. To discharge their civic functions, members of the twice-born castes are allowed to join the arts school to receive secular education after first attending the Vedic school. Thus according to his ideal scheme of education, scholars intending to enter into domestic life can combine in their educational programme both Vedic and secular education as an insurance against future distress brought about by prolonged unemployment. Manu conceived education to be dynamic in nature and co-extensive with life, and it shall not cease with the convocation bath.⁵⁷

⁵³ *The Laws of Manu*, p. 68, verses 183-185.

⁵⁴ *Ibid.* p. 64, verse 188.

⁵⁵ *Ibid.* verse 187.

⁵⁶ *Ibid.* pp. 62-63, verses 177-80.

⁵⁷ *Ibid.* pp. 181-82, verses 19-20.

The alumni of the brahminic school filled important positions—hereditary or appointive in the State: ministry, premiership, ambassadorship, generalship in the army, and other important positions. Teacherships in the school or higher institutions of learning were filled with the most competent scholars of their Alma Mater. The arts school, incidentally referred to by Manu,

supplied the needs of industry. Thus in Manu's educational philosophy we find the combined efforts of the family, the school, the State, and industry in the education of the future citizens of the State, and the influence of religion is also keenly felt in the Vedic school. Thus the five institutions of India during Manu's time co-operated in the same mission.

NOTES AND COMMENTS

TO OUR READERS

This month we have three new contributors, each a specialist in the subject he deals with—Prof. H. D. Bhattacharyya, head of the Department of Philosophy in the Dacca University; Mr. N. C. Mehta, a well-known art connoisseur; and Prof. P. S. Ramathanan of the Morris College, Nagpur.

SIR HARI SINGH GOUR'S RIDDLE

In the writings of Sir Hari Singh Gour one breathes an atmosphere of hardly veiled denunciation against Hinduism and a love for Buddhism, Christianity, and Mohammedanism, though nobody is sure as to what he exactly means by these terms; for Sir Hari Singh does not make any distinction between religion and social customs. When there is this lack of clear thinking, a Christian or a Buddhist will hardly enjoy a complement like the following:

For over two thousand years two great religions of the world, Buddhism and Christianity, have striven to raise man from savagery to the spiritual standard of selflessness and social service free from the taint of reward and punishment and with the attainment of a mental beatitude which Gautama Buddha aptly described as *Nirvana* and for which half the world of his time toiled and laboured. (*Riddle of Religion, Calcutta Review*).

Yes; and after two thousand years of Inquisition, crusade, Jihad, imperialism, and other civilizing influences the world finds itself at the brink of a living volcano! Social service is not the highest test of spirituality, which, in the words of Aldous Huxley

is the art of achieving union with God, and consists of two branches—asceticism and mysticism, the mortification of the self and that contemplation, by means of which the soul makes contact with ultimate Reality. . . . The triumph of humanism is the defeat of humanity. (*Vedanta and the West*).

But Sir Hari Singh does not seem to be very much interested in God, for according to him

the genesis of all religion may be said to rest upon this human infirmity, since it postulates existence of a supreme creator whom it places behind the Universe.

But such a postulate is unwarranted, for according to him

there is no warrant for inferential deduction nor is there any proof that God even if he did create the Universe, does now control or guide it, since science proves the contrary.—And above all we have the conclusive fact that if the Almighty God does exist, why does he not announce his presence. . . ?

Such questions did agitate the nineteenth-century minds; but we had reason to believe that after the appearance of Bergson, Jeans, Eddington, and others, science had left metaphysics and religion severely alone as too far beyond it.

But no, Sir Hari Singh will hark us back to bygone days!

The redoubtable Knight discovers that 'half the world of' Buddha's 'time toiled and laboured for' Nirvana. The other valuable historical findings are that

Hinduism is to-day as different from the Vedic cult as chalk is from cheese. The old Vedic gods have all disappeared. . . . Buddhism made a clean sweep of these multitudinous gods and godlings with their attendant ceremonials and over a thousand years it ruled the country by the light of Reason.

When historical generalizations are so cheap, we wonder why the historians take so much pain for sifting evidence,

and why the Archaeological Department of the Government is not closed forthwith! Vedic Gods dead?—what about Nārâyana, Shiva, Durgā, and others? Do Vedic customs and Mantras still persist in Shrāddha, marriage, and other ceremonies? Does Vedic philosophy still rule the field of spirituality? Did Buddha believe in the Hindu gods? Do not the Buddhists have their 'multitudinous' gods and godlings, pagodas and trees? Were the Chaityas and Stupas 'the light of Reason' reflected on brick and mortar? Did Buddhism ever succeed in possessing the whole of India? These are questions that Sir Hari Singh should answer in all honesty.

REVIEWS AND NOTICES

A NEW SOCIAL ORDER. By EDDY ASIRVATHAM. *Indian Christian Book Club, Kilpauk, Madras. Pp. xvi+387. Price Rs. 3.*

This is an age of crisis. In our present social order, we are suffering from economic and political injustice, castes and classes are creating mutual hostilities among neighbours and, recently, communalism has come to fill the cup of our sorrows to the very brim. As a result of all these confusions and maladjustments the world is embroiled in a war with famine and pestilence at its heels.

There is a consensus of opinion among thoughtful people everywhere that a considerable amount of change is needed in every important department of life—social, economic, and political. In spite of a wide divergence of opinion regarding the nature, and the method of the change required, Dr. Asirvatham's book under review has offered us a fairly happy solution of these knotty problems. The evils he points out and the reforms he advocates are arranged according to four fundamental principles: Bread, Brotherhood, Freedom, and Justice. His plan of a new social order, though seemingly idealistic, 'is rooted in realism'. 'It is not an ideal, suitable for "the perfect man in a perfect society" but an ideal which will help us to realize a better social order than the

one which we have at present.' He believes that if 'changes are to be really genuine and lasting, they should be rooted in and accompanied by great moral and religious changes—that a mere transformation of man's environment without the transformation of his heart can be of no avail.' He is a believer in a natural evolution and does not call for a cataclysmic change. Dr. Asirvatham wants his reader to be 'a good nationalist but a better internationalist'. He invites a world federation to settle matters. He condemns any order which seeks to perpetuate the domination of the teeming multitude by a few exploiting families or nations. 'It (The New Social Order) is an order which aims at the maximum possible justice to every nation and to every people. . . . The resources of the world should be preserved and utilized in such a manner as to promote the well-being of every individual and nation.'

The author has traversed herein a wide field covering all aspects of contemporary life, with special application to India. He emphasizes the need of a *Free India* to solve Indian problems. His treatment of the Indian situation deserves thoughtful study. The learned author, a true follower of Jesus as he is, believes in non-violence and has appealed fervently to make an end of viol-

ence of all kinds. After fully discussing the present problems the Doctor sketches, in *Conclusion*, a programme of action for good citizenship in India consisting of fourteen points to be realized by individual, family, group, and State efforts as the case may be. We feel no hesitation in recommending the book to all who are interested in such problems.

A HANDBOOK OF VIRASHAIVISM. By S. C. NANDIMATH, M.A., PH.D. Published by the L. E. Association, Dharwar. Pp. xvi + 270. Price Rs. 3.

Students of philosophy are familiar with two types of Shaivism, the Northern Kashmirian Shaivism and the Southern Shaiva Siddhanta. Treatises on these two forms of Shiva cult are not numerous. Shaiva Siddhanta in particular has been a sealed book for a long time. A few authoritative articles and translations from original Tamil texts were published in *The American Oriental Journal*. In 1938 Dr. Violet Parangati published the first systematic treatise in English on *Shaiva Siddhanta*. And now we have an excellent pioneer work introducing us to a third and important type of Shaivism. Dr. Nandimath has, by the publication of *A Handbook of Virashaivism* placed the students of philosophy of religion under a debt of gratitude. The treatise, we may mention in passing, was Principal Nandimath's thesis for the Ph.D. degree of the London University.

Virashaivism is the fruit of the remarkable religious revival which took place in the twelfth century in the Karnatak country. The leader of the movement was Sri Basava who gathered round him a few hundred inspired seekers after truth, including several women. These were the founders and fore-runners of the Lingayat sect. The faith which inspired these noble souls is the subject-matter for analytical treatment in Dr. Nandimath's monograph.

In twelve well written chapters the learned author of *Virashaivism* presents to the lay public as well as to the students of philosophy the foundations and superstructure of the Karnatak Shaiva creed. Not only the spiritualistic and the ritualistic, but also the historical and social aspects of Virashaivism are discussed by Dr. Nandimath. The philosophical background, too, receives special attention at the author's hands, though 'Virashaivism lays more stress on the spiritual and the ethical than on the

philosophical aspect of religion'. Specially valuable is the Doctor's comparative study of Virashaivism, Shaiva Siddhanta, Trika, Vishishtadvaita, Shakti-Vishishtadvaita, and Advaita. The chapters dealing with *Appearance and Reality*, *The Universe and the Soul*, and *The Pilgrim's Progress*, are noteworthy. 'Virashaivism starts with the reality of the world, but the reality vanishes with the spiritual progress of the soul.' The Jiva is different from God and an eternal reality. In order to realize its true nature, which has been clouded by Avidyā, a certain course of discipline is prescribed in Virashaivism. That this course is in no sense ascetic is emphasized by Dr. Nandimath's remark: 'Virashaiva saints laugh at those who undertake the severe vows of fasting and penance and living on scanty food.' Virashaivism represents a significant chapter in Hindu religious revival. Dr. Nandimath's work is the first of its kind in English and is based on a thorough study of the original Sanskrit and Kannada sources. The monograph will be of great value to research workers in the field of comparative religion. Along with the helpful appendices and notes, at the end we wish a general index had been added.

P. S. NAIDU, M.A.

GITA THE MOTHER. By M. K. GANDHI. EDITED BY JAG PARVESH CHANDER. Free India Publications, The Mall, Lahore. Pp. 202. Price Rs. 2-4.

As one comes across the title of this volume one becomes curious about the content. Persons who have studied Mahatma Gandhi very carefully will immediately jump on their feet saying, 'Just the title that can be given to a book of its kind.' We learn from the *Harijan* of the 16th August 1942 that of the few personal things that Mahatmajī took with him while entering the jail last time the Gita was one. Why does he not leave it? Surely, he has all the 700 verses in his memory by reading it daily for the last forty years. Yet he cannot bear any separation from it. Why? Mahatmajī gives the answer himself, 'To-day the Gita is not only my Bible or my Koran, it is more than that—it is my mother. I lost my earthly mother who gave me birth long ago, but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never failed. When I am in difficulty or distress I seek

refuge in her bosom. . . . And at once I begin to smile.'

Hindu scriptures, such as the Upanishads and the Gita, are not the result of speculation or philosophy. They embody the realizations of the Hindu Rishis. The Rishis realized the Truth and put them as such in black and white. And as a result of this we miss explanatory details. Hence there arises the necessity of interpreters and translators. And 'the seeker is at liberty to extract from this treasure any meaning he likes so as to enable him to enforce in his life the central teachings,' says the Mahatma. It is also known that everyone reads the scriptures in the light of his spiritual attainments. From the Gita Shankara deduced his Advaita philosophy; Ramanuja got his highest inspiration in the Vishishtadvaita Sādhana; Madhva heard the voice of the Personal God. Mahatmaji also assures us that he owes his transformation and highest motive power to the Gita. He has devoted his life, heart, and soul to the Truth as it has dawned upon him through the Gita. But he does not follow any of the traditional commentaries. What strikes him most is the teaching of *desirelessness* and *non-attachment*, for the perfect practice of which, he thinks, *non-violence* is the only and necessary corollary. And we know how he lives, moves, and has his being in this creed of non-violence.

In these pages we find a collection of his speeches and writings with reference to his Mother Gita who sheltered him in all his trials and tribulations in spite of his faults and foibles in his great march of life. And naturally they will be very instructive to all who are interested in his life and works. The editor has added an Introduction to the book which would have been quite in keeping with the unprejudiced outlook and unassuming personality of the Mahatma if it were free from the emotional effusions in which the editor indulges.

BENGALI LITERATURE. BY ANNADASANKAR AND LILA RAY. *The International Book House, Ltd., Bombay. Pp. iii+xiv+126. Price Rs. 2.*

This nicely written and finely got up little book has deservedly served the plan and purpose of the P. E. N. books on Indian Literatures. Within its strictly limited compass nothing better could be expected or executed. Its value as an accurate repre-

sentation of the Bengali Literature, reflecting the nation's mind, is indeed great—only, we are to take the word 'literature' in its narrow sense, comprising poems, dramas, stories, and novels only. Biographies, histories, and speeches and writings on politics, economics, society, and religion, which have been so profusely produced since the beginning of the present century and which are mainly responsible for producing virile Bengal, have not even been touched. Again, in their zeal not to omit the name of any writer of the modern times, the authors of this book have had to dismiss them only with a few adjectives in inch-long paragraphs and thus have failed to do justice to the more deserving ones, which they could have done by omitting three-fourths of the names and by bringing out instead the beauty of the style, thought, and characterizations of the others. That would have added to the real worth of the book, though it would have brought some unwarranted criticism from interested quarters, which the authors could have well ignored.

The book is otherwise quite good and enjoyable, and once opened will take its readers to the very end. In his few remarks on the character of the nation and on the style and diction and character-painting of the writers, Mr. Ray has revealed his keen intellect and deep sense of appreciation as well as a power of expression at once brief and precise. No general reader, interested in Bengal and its literature, should be without a copy of it.

MONISM. BY PRAFULLA CHANDRA MUKHOPADHYAYA. *Can be had from the author at 2, Ramanath Mazumdar Street, Calcutta. Pp. 208. Price Re. 1.*

The present volume embodies a simple but attractive exposition of the Advaita philosophy. The author avoids by all means the intricacies of philosophical controversies and presents his thesis rather from the religious or practical point of view. The book reveals more an attitude of faith and devotion than any critical spirit. Controversy and quarrel, according to the author, 'are not the province of true religion which is realization of the Eternal'. ' . . . Faith alone,' says he further, 'can bring about access to Advaita and not arguments and reasonings.' There is no intention for display of scholarship, but an earnest desire to drive the truth home actuates the writer. It will, no doubt, appeal to the popular mind. One

only wishes that there were less of printing mistakes in the book.

STALIN. BY KHUSHWANT SINGH, LL.B. (LONDON), BAR-AT-LAW. *Published by Free India Publications, Commercial Buildings, the Mall, Lahore. Pp. 32. Price 2 As.*

The present war has brought the figure of Stalin very prominently before the public eyes and there are many who are rightly eager to know about him. The booklet under review, though short, will satisfy their desire to a considerable extent. The life of Stalin is inextricably connected with the Russian Revolution, a short account of which also has been incidentally given in the book.

BENGALI

RABINDRANATH. BY NALINI KANTA GUPTA. *Published by Rameswar & Co., Chandernagar. Pp. 128. Price Re. 1-12.*

The reputation of Sri Nalini Kanta Gupta as a critic is well sustained in this collection of his writings on the Poet Tagore. In his attempt to study the inner spirits of Tagore's genius he evinces all the resources of a well-equipped intellect and a vigorous analytic style. With the exception of the last three essays all these were written first as contributions to different periodicals. Though a study in miniature,

it contains a discussion of some of the finest elements of Tagore's Mind and Art. Richly suggestive, it sometimes staggers under the weight of its task, leaving gaps that require to be filled; but this evidently was the writer's deliberate intention. As a personality Tagore has to be judged by the breadth of his intellectual outlook and range of modernist consciousness which include almost all the major thought-currents of the West. Tagore accepts the science, the rationalism, the humanism, and the critical analytic method of the Occident without sacrificing to it that full-orbed view of life which he obtained from the spiritual culture of his own country and his own individual poetic vision. The result was a mixture of many different elements, while the marvel is that they all went to the making of a thoroughly integrated personality that claims the homage of the world at large besides the recognition that is its due as a great nationalist and creator of modern Bengali language and literature. Though our writer leaves us on the threshold only of his vast theme there is no doubt that his lines of treatment are firm, his presentation forceful, and his final estimate of Tagore's genius, based on a keen intellectual and spiritual perception, unequivocally sincere and just.

D. M.

NEWS AND REPORTS

SWAMI SRIVASANANDA

The Ramakrishna Math and Mission cannot too deeply mourn the passing away of Swami Srivasananda at the age of seventy-five years in the early hours of 27 February. The Swami joined the Ramakrishna Math in 1924 after his retirement from Mysore State service in which he occupied a very high position. As a monk he devoted his life and life's earnings to the cause of the Ramakrishna Math and Mission, one of the greatest achievements of his life being the establishment of the Vedanta College at Bangalore. The Swami was a good speaker and devotional in his temperament and was loved and respected by all who came into contact with him.

REPORTS PUBLISHED

The following branches of the Ramakrishna Math and Mission have published their reports for the periods noted against each:

Sri Ramakrishna Ashrama,		
Trivandrum ..	...	1942
Sri Ramakrishna Ashrama,		
Ootacamund ..	...	1942
The Ramakrishna Math and		
Mission, Bankura	...	1941
Ramakrishna Mission		
Students' Home, Madras	...	1942
Ramakrishna Mission, Delhi		1939-41

PRABUDDHA BHARATA

VOL. XLVIII

MAY, 1943

No. 5



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Three classes of men : the bound, the perfect, and the ever-perfect—Worldly people lack grit—On death—Advice to worldly people.

Sunday, April 8, 1883. (*Continued*).

The Master wanted to hear a few songs. Ramlal and a brahmin official of the temple garden sang :

Dwell O Lord, O Lover of Bhakti
In the Brindavan of my heart.

The dark cloud of the summer storm
Fades into nothingness,
When, flute in hand and a smile on His lips,
Lighting the world with His loveliness,
Krishna, the Dark One, appears.

Master (to the devotees) : ‘As the tiger devours animals, so does the tiger of ecstatic love for God destroy our passions, our lust, anger, and the like. Once this love for God grows in the heart, our passions entirely disappear. The Gopis of Brindavan had that state of mind because of their love for Krishna.

‘Again, this love for God may be likened to collyrium. Râdhâ said to

her friends, “I see Krishna everywhere.” They replied, “Friend, you have painted your eyes with the collyrium of love; therefore you see Krishna everywhere.” They say that when collyrium made from the ashes of a frog’s head is applied to the eyes, one sees snakes everywhere.

‘They are indeed bound souls who constantly dwell amidst lust and greed and do not think of God even for a moment. How can one expect noble deeds of them? They are like mangoes pecked by a crow. Such a fruit cannot be offered to the Deity in the temple, and men even hesitate to eat it.

‘Bound souls entangled in worldliness are like silk-worms. These worms can cut through their cocoons, if they want; but having woven the cocoons themselves, they are too much attached to them to leave them. And so they die there.

'Free souls are not under the control of lust and greed. There are some silkworms that cut through the cocoons which they have made with such great care. But these are few and far between.

'It is Mâyâ that deludes. Only a few have their spiritual consciousness awakened and are not deluded by the magic of Maya. They do not come under the control of lust and greed.

'There are two classes of perfect souls: those who attain perfection through spiritual practice, and those who attain it through the grace of God. Some farmers irrigate their fields with great effort. Only then can they grow crops. But there are others who do not have to irrigate at all. Their fields are flooded by rain. They don't have to take the trouble of drawing water. One must practise spiritual discipline laboriously in order to avoid the clutches of Maya. Those who attain liberation through the grace of God do not have to labour. But they are few indeed.

'Then there is the class of the ever-perfect. They are born in each life with their spiritual consciousness already awakened. Take the instance of a spring whose outlet is somehow obstructed. While looking after various things in the garden, the plumber accidentally clears the outlet and the water gushes forth. People are simply amazed to see the first manifestation of an ever-perfect soul's earnestness in spiritual life. They say, "Where was all this devotion, renunciation, and love?"'

The conversation turned to the spiritual zeal of devotees, as illustrated in the earnestness of the Gopis of Brindavan. Ramlal sang :

Thou art my All in All, O Lord,
The Life of my life, the Essence of essence ;
In the three worlds I have none else
But Thee to call my own.

Master (to the devotees): 'Ah! What a beautiful song! "Thou art my All in All."' '

Ramlal sang again, this time describing the pangs of the Gopis at their separation from their beloved Krishna :

Hold not, hold not the chariot's wheels!
Is it on wheels this chariot moves?
The Mover of its wheels is Krishna,
By whose will the worlds are moved.

The Master * * * went into deep Samâdhi. His body was transformed. He sat with folded hands as in his photograph. Tears of joy flowed from the corners of his eyes. After a long while his mind came down to the ordinary plane of consciousness. He mumbled something, of which only a word now and then could be grasped by the devotees in the room. He said to himself, 'Thou art I, and I am Thou—Thou eatest—Thou—I eat! What is this confusion Thou hast created? I see like a man with jaundiced eyes. I see Thee alone everywhere. O Krishna, Friend of the lowly! O Eternal Consort of my soul! O Govinda!'

As he uttered the words 'Eternal Consort of my soul' and 'Govinda', the Master again went into Samadhi. There was complete silence in the room. The eager and unsatiated eyes of the devotees were riveted on the Master, a God-man of infinite moods.

Adhar Sen arrived with several of his friends. He was a Deputy Magistrate, about thirty years old. This was his second visit to the Master. He was accompanied by his friend Saradacharan, who was extremely unhappy because of the death of his eldest son. A retired Deputy Inspector of schools, Saradacharan was devoted to meditation and prayer. Adhar brought his friend to the Master for consolation in his afflicted state of mind.

Coming down from Samadhi, the Master found the eyes of the devotees

fixed on him. He spoke to himself, still in an abstracted mood.

Then addressing the devotees Sri Ramakrishna said, "The spiritual wisdom of worldly people is seen only on rare occasions. It is like the flame of a candle. No, it is rather like a single ray of the sun passing through a chink in the wall. Worldly people chant the name of God, but there is no love behind it. It is like children swearing by God, having learnt the word from the quarrels of their aunts.

"Worldly people have no grit. When they succeed in some undertaking, they feel contented, but if they don't succeed, they scarcely bother about it. They feel the need of water and begin to dig a well. But as soon as they strike a stone they give up digging there and begin at another place. Perhaps they come to a bed of sand. Finding nothing but sand, they give up that place too. How can they succeed in getting water unless they continue to dig persistently where they started?

"Man reaps the harvest of his own past actions. Hence you read in the song :

O Mother, I have no one else to blame ;
Alas! I sink in the well
These very hands have made.

"*"I and mine"*—that is ignorance. By discriminating you will realize that what you call *"I"* is nothing but *Ātman*. Reason it out : Are you the body or the flesh or something else? At the end you will know that you are none of these. You are free from attributes. In this state you will realize that you have never been the doer of any action, that you have been free from virtue and blemish alike, that you are beyond righteousness and unrighteousness.

"*"This is gold and this is brass,"*—that is ignorance. *"It is all gold,"*—that is knowledge.

"Reasoning stops when one sees God. But there are instances of people who have realized God and still continue to reason. Again, there are people who, after having seen Him, chant the name of God with devotion and sing His glories.

"How long does a child cry? So long as it isn't sucking at its mother's breast. As soon as it is nursed it stops crying. Then the child feels only joy. Joyously it drinks the milk from its mother's breast. But it is also true that, while drinking, the child sometimes plays and laughs.

"It is God alone who has become everything. But His greater manifestation is man. God is directly present in the man who has the pure heart of a child and who laughs and cries and dances and sings in divine ecstasy."

Sri Ramakrishna became better acquainted with Adhar, who related the cause of his friend's grief. The Master sang, as if to himself :

To arms! To arms, O man!
Death storms your house in battle array!
Mount the swift chariot of devotion
Bearing the quiver of knowledge.

* * *

Master : "What will you do? Be ready for death. Death has entered the house. You must fight him with the weapon of God's holy name. God alone is the Doer. I say, "O Lord, I do as Thou doest through me. I speak as Thou speakest through me. I am the machine and Thou art the Operator. I am the house and Thou art the Indweller. I am the engine and Thou art the Engineer." Give your power of attorney to God. One doesn't come to grief through giving responsibility to a good man. Let His will be done.

"But isn't your grief for your son only natural? The son is one's own self reborn. Lakshmana ran to Ravana when the latter fell dead on the battle-

field. Looking at Ravana's body, he found that every one of his bones was full of holes. Addressing Râma, he said, "O Rama, glory be to your arrows! There is no spot in Ravana's body that they have not pierced." "Brother," replied Rama, "the holes you see in his bones are not from my arrows. Grief for his sons has pierced them through and through. These holes are the marks of his grief."

'But all these are transitory : house, wife, and children. They have only a momentary existence. The palm tree alone is real. One or two fruits have dropped off. Why lament?'

'God is engaged in three kinds of activity : creation, preservation, and destruction. Death is inevitable. All will be destroyed at the time of dissolution. Nothing will remain. Then the Divine Mother will gather up the seeds for future creation, taking them out again at the time of the new creation, even as the mistress of the house keeps in her hotchpotch pot cucumber seeds, "sea-foam", blue pills, and other miscellaneous things, in small bags.'

Sri Ramakrishna began to talk with Adhar on the northern verandah of his room.

Master (to Adhar) : 'You are a Deputy Magistrate. Remember that you have secured this position through the grace of God. Do not forget Him, but remember that all men must walk down the same path' one day. We stay in the world only for a couple of days.

'This world is our field of activity.

¹ Adhar Sen passed away eighteen months after this conversation. At the news of his death the Master wept before the Mother for a long time. Adhar was a great devotee of Sri Ramakrishna, who referred to him as his own relative.

We are born here to perform certain actions. People have their homes in the country, but come to Calcutta to work.

'It is necessary to perform some actions. But one must finish one's duties speedily. While melting gold, the goldsmith blows the fire with his bellows. He uses also a fan and pipe so that there may be the bright fire needed to melt the metal. After the melting is over, he relaxes and asks his attendant to prepare a smoke for him.. All this while his face has been hot and perspiring; but now he can smoke.

'One must have stern determination; then alone is spiritual practice possible. One must make a firm resolve.

'There is a great power inherent in the name of God. It destroys ignorance. God's name may be likened to a seed. The seed is tender, and the sprout soft, but still they pierce through the hard earth. The earth breaks and makes way for the sprout.

'The mind is dragged down heavily if it constantly dwells in the midst of lust and greed. Therefore one must be alert. But monks don't have much to fear. The real Sannyâsi lives away from, lust and greed. Through the practice of spiritual discipline one can fix one's mind constantly on God.

'True Sannyasis, those who are able to, devote their minds constantly to God, are like bees, which sit only on flowers and sip their honey. Those who live in the world in the midst of lust and greed, may direct their attention to God; but sometimes their minds dwell also on lust and greed. They are like common flies, which sit on a piece of candy, then on a sore or filth.

'Always keep your mind fixed on God. In the beginning you must struggle a little; later on you will enjoy your pension.'

RELIGION: INDIVIDUAL AND COLLECTIVE

BY THE EDITOR

Many there are who are not privileged even to hear of It. Still others there are who cannot comprehend It even after hearing. Rare is the teacher and rare the pupil. Rare is he who attains realization under the instruction of an adept.—*Kathopanishad*, I. ii. 7.

The world is mad after democracy, which seems to have affected every field of thought and activity. 'God is just and looks on all as equal;' argues the religious man, '*ergo* we must have equality of treatment in all fields of activity and more so in the religious.' 'All men are intellectually equal, or at least they are potentially so;' thinks the modern psychologist, 'therefore he must be helped to attain the general intellectual level.' 'There can be no real difference between one man and another;'—so runs the modern political thought, 'and consequently all artificial barriers must be removed.' In other words, men now aspire for democratic equality in all walks of life, for what is sauce for the gander must be sauce for the goose as well.

We shall fain not enter into other fields of thought, and shall confine our discussion to that of spirituality alone. If we have adverted to others, it is only to hold before us the common trend of thought which underlies all modern generalizations about human capacity, viz, that when opportunities are equal, all are equal; and this is quite germane to our present investigation.

If absolute democracy in thought and action be the standard of judgement and if the gates of the highest realization are to be thrown open unquestioningly to all and sundry, then all the ancient religions as well as many modern ones will have to plead guilty. For they all treat the individuals differently and give more

attention to their real worth than to social or personal estimation. That is why Sri Krishna dissuaded Arjuna from the path of renunciation for which the latter thought himself fit, though on another occasion He encouraged Uddhava to embrace Sannyāsa.

Not only this, religious leaders make a distinction between esoteric and exoteric circles. There are the elite who are encouraged to transcend all modes of social difference and treat all equally. But there are the commonalty who are asked to follow the common walks of life rendering unto Caesar the things that are Caesar's. But the equality that the elite are asked to exercise must not be confused with dead social uniformity. Their only concern being with God, the points of contact with the world are reduced to the minimum. It is only brotherliness, love, courtesy, philanthropy, or such other relationships based on spirituality that they are allowed to recognize. The question of differential treatment on economic or political planes, therefore, seldom arises. Natural difference is taken note of when imparting spiritual prescriptions, but when dealing with purely worldly affairs the mystics accept established rules of conduct, though their spiritual endeavour for unity scintillates unawares through all forms of social contact, thus giving society an urge towards higher integration.

Be that as it may, the recognition of different spiritual levels obviates much of the difficulty in reconciling the

teachings of saints and prophets which too often seem self-contradictory. Not all teachings are suited for all people, nor are all people fitted for all teachings. Each must be taught according to his capacity, and each must accept according to his mental equipment.

Early Christianity recognized a distinction between esoteric and exoteric teachings. There are clear indications in the Bible that Christ in his spiritual ministration took for granted this difference of mental capacity and spoke accordingly :

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (*Matth.*, 7. 6). And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. (*Luke*, 8. 10). He that is of God heareth God's words. Ye, therefore, hear them not, because ye are not of God. (*John*, 8. 47).

Truly does P. D. Ouspensky remark :

The idea of esotericism occupies a very important place in Christian teaching and in the New Testament, if these are properly understood. (*A New Model of the Universe*, p. 148).

That the church Fathers kept the creed secret can be gathered from what St. Augustine said,

You must not write down anything about the Creed, because God said, 'I will put my law in their hearts and in their minds I will write it.' Therefore the Creed is learnt by hearing and is not written on tablets or on any material substance but in the heart. (Quoted, *ibid.* p. 188).

As for Buddha, like a true Indian Yogi he clearly enunciates this idea in the *Samyutta Nikāya* (II.261) :

I also, brethren, have seen these things before, yet I did not reveal them. I might have revealed it, and others would not have believed it. Now, had they not believed me, it would have been to their loss and sorrow.

In another passage we read :

Conscious of danger in its depth, Brahmā,
I would not preach the Norm of Norms
to men.

And Mohammed spoke in the same strain :

I received from the Messenger of God two kinds of knowledge ; one of these I

taught to others, and if I had taught them the other, it would have broken their throats. . . . The Koran was sent down in seven dialects ; and in every one of its sentences, there is an external and internal meaning. . . . The desire of knowledge is a divine commandment for every Muslim ; and to instruct in knowledge those who are unworthy of it is like putting pearls, jewels, and gold on the necks of swine.

We cannot close this section without adducing Guru Nanak's evidence on this point :

It is useless to endeavour to instruct a fool, just as placing a light before a blind man or burning fifty lamps for him is of no avail.

II

All the great saints and prophets thus agree in making a distinction between spiritual recipients and adjust their teachings accordingly. But this democratic age wants it otherwise, and so did also the democratic age of ancient India, the only difference being that while the culture-minded West wants its democracy on the physical and mental planes, the religious-minded Indians of the Buddhist age wanted it on the spiritual plane. Of course the process in India worked out in a way contrary to what it is doing now, although like two extremes meeting India finds herself, after her long ages of spiritual disintegration, almost in the same spiritual morass as the West. But the pity of it is that while the latter has at least some material advantages to counterbalance the poverty of the soul, the former stands robbed of both.

In early Christianity the individual was prominently in the forefront, and so also was he to a large extent in the mystic atmosphere of Europe's middle ages. But in the later years, in the Roman Catholic countries especially, institutionalism and priestcraft had the upper hand, individuality being considered only a clog in the vast machine. Against this tyranny, protestant Europe

revolted; but the revolution not only uprooted the blind faith in the priesthood and the church dogmas, it also engendered a great landslide in spiritual hankering. The spiritual void was filled up by an eagerness for scientific research and achievement. But individual initiative, though thus it found play to a great extent, was soon requisitioned by the State : and once yoked to political exigencies, European thought found itself strangely under a dictatorship that spread its tentacles in every sphere of life. As a consequence, religion in Europe now means State religion. The State now can rely on the church to prepare the spiritual front and wage a war of nerves on its behalf whenever the occasion demands.

In India, on the contrary, movements like Jainism and Buddhism came into existence, which thrived by broadcasting the highest spiritual knowledge without considering the receptivity of the masses. The original teachings were not so indiscriminate; but in later days the emphasis shifted from spiritual growth to the expansion of the different brotherhoods. Monks were admitted irrespective of their cultural, intellectual, and spiritual backgrounds, and the masses were taught to sing, 'Life is unsteady like water on a lotus leaf.' To them monasticism was the most rational, honourable, and covetable course of life. India thus lost not only a firm hold on the realities of life, but higher spiritual values also escaped her atrophied soul. All that remained were an unscrupulous priesthood which, ignorant itself, posed to save others spiritually while obstructing all social and intellectual growth,—some lifeless monastic orders which counted as nought in social esteem, failing as they did to infuse life in every field of human endeavour,—and a body of spiritual preceptors who revelled in all sorts of ignominious behaviour and

lived by exploiting the credulity of the unsophisticated masses.

Europe lost sight of the true spirituality through the glare of a material civilization, while India failed to see the higher light as the darkness around was too impenetrable : and both forgot that spiritual growth is intrinsically an individual affair. The scriptures declare, 'इदरेदात्मनात्मानम्—one should save oneself by oneself.' Others may be of help in spiritual growth, but the ultimate criterion will be personal endeavour. Besides, the growth must be gradual and from within. Spirituality cannot be injected from without, though by coming in contact with an illumined soul one may easily catch the glow. Instead of recognizing the importance of individual perfection the modern age has bent all its energy on mass movements for which mundane achievements are the only practicable ends. We forget that the contributions of religious organizations lie only in evoking the individual's latent worth, in protecting him from worldly allurements in his early growth, and in providing freedom from worldly worries in his later development.

But when organization for the sake of organization or for its material advantages is lauded to the sky, it not only works havoc with the mass mind but drags down the leaders too into the general welter. In organized religions the popularity of the leaders depends on the goodwill and unquestioning faith of the illiterate peasants, labourers, and women, the unthinking monied classes, and the unscrupulous politicians who see some advantage in a process of mass auto-intoxication engendered through rich, undigested spiritual foods. The leaders, in order to preserve their privileged position, think it wise to play the tune that keeps the masses best in humour. They naturally discourage a critical outlook. As such, it is ultimate-

ly the mass mind that sets the spiritual standard. As pointed out by Dr. Barbara Spofford Morgan :

The peculiarity of the collective mind is that in sharing it individuals drop to their own lower mental levels, and, therefore, when the collective mind asserts itself (either in crowds or groups) the advances of individual development are largely lost.

III

While on this question of organized religious movements, our attention is drawn to the problem of conversion and specially to mass conversion. Conversion means the adoption of certain formalities and affiliation to certain organizations or churches. But the pertinent question is, In how many cases does it mean inner conviction? More often is it the case that social and economic advantages swing the balance either way. The real issue was brought before the public in all its bareness when one of Mahatma Gandhi's sons embraced Mohammedanism. The Mahatma denounced him as a moral wreck and exhorted the Mohammedan community not to court public opprobrium by admitting any unworthy person into its fold. In sheer self-defence at least, if not for higher considerations, the new convert was ultimately disowned.

Let us now see how social, economic, and political considerations play their parts irrespective of the moral and spiritual need of the converted. Islam was ushered into India by a glorious band of saints. But the political power did much to clear the way for them. And if historians are asked to give their impartial judgement on the relative importance of the two factors, so far at least as the number of converts is concerned, as distinguished from the enrichment of the Indian life through the influx of newer spiritual values, we have no doubt that the politicians and military geniuses will be awarded the pride of place. Then there is the inherent weakness of

the present-day Hindu society. The unenviable position of some of the lower classes of our society and the helplessness of the poor widows, for instance, are a constant source of depletion of the Hindu society now and again.

Until a generation ago, the British Government, which stands for strict religious neutrality, subsidized the Christian missionary schools and hospitals, which had conversion as one of their main planks. Moreover, people believed that they could reap economic and social benefits by embracing the religion of the rulers, for which they thus imbibed a love other than that arising from mere spiritual hankering. As in the case of Mohammedanism, there certainly were many conversions from conviction; but we believe that the greater number of them was the result of other extraneous considerations.

Whatever may be the justification for increasing one's following at the cost of others, people who are truly religious cannot overlook the fact that spirituality suffers in proportion as it puts other considerations in the forefront. Oftener than not conversion is pushed on out of a clanish spirit. The result is social and cultural maladjustments, which often have political repercussions as well. The Mohammedans and Christians complain that the Hindu social customs are surreptitiously making a havoc of their religious norms and socio-religious democracy. They accordingly clamour for protection against the Hindus. And yet it is much truer to say that their greater danger arises from their own unacculturated converts. It is easy to complain against the unorganized Hindu society which cannot retaliate. But, pray, why do you make inroads into our society without first making cultural *rapprochements*? Can you not please leave us alone till we can catch up with the modern world through our own

independent effort? If instead of granting this freedom the other communities pursue an aggressive programme, the force of circumstances will egg the Hindus on to following suit for sheer self-protection. Nay, we can already read signs of an aggressive ideological expansion among the Hindus. But this, we argue again, is the result of reaction. Nor is it altogether a bad thing. For when others cannot or will not mend their ways, it behoves their brothers to come up to the general standard if they are not to be pushed back to the wall to the ruin of the Indian national life as a whole. For India's progress lies in the uplift of all the sections; and a hearty co-operation between these sections cannot be ensured unless each has a true esteem for the others based on equality in every walk of life. Here, however, we are not strictly in a religious atmosphere. Conversion is an aspect of religion in its manifestation on the level of the mass mind, where different human interests get so inextricably woven together, that it is impossible to distinguish religion as such. Oftener is it the case that economic, social, political, and humane considerations with a sufficient emotional drive behind them are mistaken for religion. Religion may supply the motive power for many forms of group activity, but group activities need not necessarily be religion, though we call them so. People, however, seldom make this distinction when dealing with large-scale problems.

IV

And so we think in terms of the masses, and our democratic slogan is that the same coat must equally fit Shyam, Samsul, and Samuel. We forget that religion is not only the most democratic of all democratic human pursuits inasmuch as it takes no note of social distinctions but only the

intrinsic worth of a man, but it is also the most aristocratic of all aristocratic values as it totally escapes the mass mind in its higher manifestations.

Once we take note of this truism religion becomes primarily a personal affair; churches and dogmas then fade away or are left to the ignorant to fight about. Instead of this rational attitude we enthuse over the successes of our churches and hold this forth as a positive proof of the superiority of our own creed. Such a mentality could be understood in medieval ages, but when it survives and recurs evermore in the present age, one really despairs of the progress of the human race as a whole. What do we really gloat over? Is it real spiritual achievement or merely political and social gain through better organization, propaganda, allurements, and display of power? Social inducement may act as a bait for change of faith. Democratic slogans may instigate people to snap away from their wonted social, cultural, and family moorings. Religion in close alliance with these may engineer successful aggressive movements against other communities. But how will that be rated in the presence of God? By doing violence to the individual's natural course of progress do we advance either him or ourselves in the spiritual path?

True saints were never fanatics. Ibn al-Arabi, one of the most celebrated Muslim mystics, remarked :

God says, 'I am in my servant's opinion of Me, i.e., I do not manifest Myself to him save in the form of his belief.'

And the Gita declares :

In whatever way men worship me, in that very way do I fulfil their desires: it is My path, O Arjuna, that men travel in diverse ways.

But this individuality must not be confused with self-centred bigotry. Assertion of individuality in the secular spheres of life is synonymous with posses-

sion, a will to power, or an abandon in the midst of all that the lower nature craves for. In the spiritual field, however, it amounts to a progressive withdrawal from all these, and hence a greater love for fellow-beings welling out of an internal fullness and peace. In fact, as we advance more and more towards God, the source of all unity, our individuality becomes co-extensive with universality. This is as true theoretically as it is practically illustrated by the lives and teachings of mystics, saints and prophets. Says Mohammed, 'God is not merciful to him who is not so to mankind.' In other words man's path of progress starts from himself, but it widens indefinitely beyond him till it engulfs the whole of humanity. Truly does the Gita declare :

With the heart concentrated by Yoga, with the eye of evenness for all things, he beholds the Self in all beings and all beings in the Self.

Yes, religion is inextricably bound up with a man's personality. When in contravention of this, religious leaders lend their support to passing social or cultural moods the result is disastrous to both the individual and the group. This does not, however, mean that the individual is to be left to the tender mercy of every passing wind or that this personal freedom should be exploited by harnessing it to the designs of unscrupulous schemers. Let us look at some instances of wilful dereliction.

We often read in the newspapers of the conversion of students and the refusal of higher educational authorities to interfere on the plea of religious neutrality. But the cogent question is, When a school or a college goes out of its avowed path of imparting knowledge does it stand by that neutrality? The inexperienced students trusted to its care for general education, cannot be said to have full personal liberty there when the

atmosphere is one of communal aggrandizement. The students go there to acquire knowledge, but get denominational affiliation instead !

Take another case. In some backward tracts which are called protected areas, the Christian missionaries have almost every freedom of movement : but the tribesmen are denied the services of the missionaries of other denominations, since these latter are for all practical purposes debarred from entering those areas through stringent border regulations. This can hardly be called religious freedom.

Then, again, nobody can be tolerated when reviling another religion. At best he can state his own standpoint in the most affirmative way; but condemn he never should.

Apart from protecting against such misuse and exploitation of personal freedom, society has a responsibility for promoting it positively. We have to give up all static conceptions of religion and think of it as a dynamic movement from lesser degrees of universality to higher ones till the pinnacle is reached in God-realization. The highest truths, therefore, must be interpreted in accordance with the mental capacity of individuals in different stages of growth. Hindu culture believed in such a natural hierarchy of spiritual lives which by the very fact of their sincere effort for greater co-ordination, could never come into unnecessary conflict with others. This ensured social progress as well as protection against an usurpation of the cultural field by the lower instincts of men.

The Hindus were not certainly alone in this field. Every religion realized that individual perfection presupposes an ever increasing harmony with the world at large. They insisted on universal service and an expansive, universal outlook. No wonder that the

saints and prophets conceived of the whole of humanity as a single family and preached toleration in the most unmistakable terms. How beautifully does St. Peter state the Christian position !

Now of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is accepted of Him.

Buddha's voice rang out equally clearly much earlier :

Aye, let us practise love for all the world, upward and downward, yonder, thence uncramped, free from ill-will and enmity.

And Mohammed said,

Remember you are all brothers. All men are equal in the eyes of God. . . . To-day I trample under my feet all distinctions of caste and colour, and nationality. . . . All men are sons of Adam and Adam was of dust.

Guru Govind Singh who subscribes to this view adduces some reason for the apparent divergences between men who are conceded to be fundamentally equal ;

All men are the same, although they appear different under different influences. The bright and the dark, the ugly and the beautiful, the Hindus and the Muslims, have developed themselves according to the fashion of different countries. All have the same eyes, the same ears, the same body, and the same build—a compound of the same four elements.

It is this solid fact of a diversified pattern wrought on the common ground of human unity, it is this recognition of individual spiritual initiative aimed at a practical synthesis, it is this gradual mergence of Swadharma into universalism, into Sanātana Dharma that guarantees the future of social harmony and individual self-realization.

THE ONENESS OF HUMANITY

BY SAINT KABIR

All humanity, O Sādhu ! is one in substance.

Think well in thy mind, no difference exists (between man and man).

The same skin and the same blood form the body of the brahmin and the body
of the Sudra.

The same Invisible Person speaks through the form of man and the form
of woman.

The same Being is the Guru giving the Mantra and the same Being is the
disciple hearing his sermons.

Let each man take the path according to his understanding, his Sad-guru will
meet him (along that path).

I proclaim aloud and without any reservation in my mind that the person who
has pure knowledge is rarely seen.

* * * *

To style myself a Hindu is not proper, nor to style myself a Mussulman ;

Lo ! this is only a toy-machine of the five elements within which is sporting the
Invisible Person.

—TRANSLATED BY PROF. S. N. L. SHRIVASTAVA, M.A.

THE BASIS OF UNITY

BY NOLINI KANTA GUPTA

I

A modern society or people cannot have religion, that is to say, credal religion, as the basis of its organized collective life. It was medieval society and people that were organized on that line. Indeed medievalism means nothing more—and nothing less—than that. But whatever the need and justification in the past, the principle is an anachronism under modern conditions. It was needed, perhaps, to keep alive a truth which goes into the very roots of human life and its deepest aspiration; and it was needed also for a dynamic application of that truth on a larger scale and in smaller details, on the mass of mankind and in its day to day life. That was the aim of the Church Militant and the Khilafat; that was the spirit, although in a more Sâttvic way, behind the Buddhistic evangelism or even Hindu colonization.

The truth behind a credal religion is the aspiration towards the realization of the Divine, some ultimate reality that gives a permanent meaning and value to the human life, to the existence lodged in this 'sphere of sorrow' here below. Credal paraphernalia were necessary to express or buttress this core of spiritual truth when mankind, in the mass, had not attained a certain level of enlightenment in the mind and a certain degree of development in its life relations. The modern age is modern precisely because it has attained to a necessary extent this mental enlightenment and this life development. So the scheme or scaffolding that was required in the past is no longer unavoidable and can have either no reality at all or only a modified utility.

A modern people is a composite entity especially with regard to its religious affiliation. Not religion, but culture is the basis of modern collective life, national or social. Culture includes in its grain that fineness of temperament which appreciates all truths behind all forms, even when there is a personal allegiance to one particular form.

In India, it is well known, the diversity of affiliations is colossal, *sui generis*. Two major affiliations have to-day almost cut the country into two; and desperate remedies are suggested which are worse than the malady itself, as they may kill the patient outright. If it is so, it is, I repeat, the medieval spirit that is at the bottom of the trouble.

The rise of this spirit in modern times and conditions is a phenomenon that has to be explained and faced: it is a ghost that has come out of the past and has got to be laid and laid for good. First of all, it is a reaction from modernism: it is a reaction from the modernist denial of certain fundamental and eternal truths, of God, soul, and immortality: it is a reaction from the modernist affirmation of the mere economic man. And it is also a defensive gesture of a particular complex of consciousness that has grown and lived powerfully and now apprehends expurgation and elimination.

In Europe such a contingency did not arise, because the religious spirit, rampant in the days of Inquisitions and St. Bartholomews, died away: it died, and (or, because) it was replaced by a spirit that was felt as being equally, if not more, authentic and, which for the moment, suffused the whole conscious-

ness with a large and high afflatus, commensurate with the amplitude of man's aspiration. I refer, of course, to the spirit of the renaissance. It was a spirit profane and secular, no doubt, but on that level it brought a catholicity of temper and a richness in varied interest—a humanistic culture, as it is called—which constituted a living and unifying ideal for Europe. That spirit culminated in the great French Revolution which was the final *coup de grace* to all that still remained of medievalism, even in its outer structure, political and economical.

In India the spirit of renaissance came very late, late almost by three centuries; and even then it could not flood the whole of the continent in all its nooks and corners, psychological and physical. There were any number of pockets (to use a current military phrase) left behind which guarded the spirit of the past and offered persistent and obdurate resistance. Perhaps, such a dispensation was needed in India and inevitable also; inevitable, because the religious spirit is closest to India's soul and is its most direct expression and cannot be uprooted so easily; needed, because India's and the world's future demands it and depends upon it.

Only the religious spirit has to be bathed and purified and enlightened by the spirit of the renaissance: that is to say, one must learn and understand and realize that Spirit is the thing—the one thing needful—*Tameivakam jânatha*; 'religions' are its names and forms, appliances and decorations. Let us have by all means the religious spirit, the fundamental experience that is the inmost truth of all religions, that is the matter of our soul; but in our mind and life and body let there be a luminous catholicity, let these organs and instruments be trained to see and compare and appreciate the variety, the number-

less facets which the one Spirit naturally presents to the human consciousness. *Ekam sat viprâh bahudhâ vadanti*. It is an ancient truth that man discovered even in his earliest seekings; but it still awaits an adequate expression and application in life.

II

India's historical development is marked by a special characteristic which is at once the expression of her inmost nature and the setting of a problem which she has to solve for herself and for the whole human race. I have spoken of the diversity and divergence of affiliations in a modern social unit. But what distinguishes India from all other peoples is that the diversity and divergence have culminated here in contradictoriness and mutual exclusion.

The first extremes that met in India and fought and gradually coalesced to form a single cultural and social whole were, as is well known, the Aryan and the non-Aryan. Indeed, the geologists tell us, the land itself is divided into two parts structurally quite different and distinct, the Deccan plateau and the Himalayan ranges with the Indo-Gangetic plain: the former is formed out of the most ancient and stable and, on the whole, horizontally bedded rocks of the earth, while the latter is of comparatively recent origin, formed out of a more flexible and weaker belt (the Himalayan region consisting of a colossal flexing and crumpling of strata). The disparity is so much that a certain group of geologists hold that the Deccan plateau did not at all form part of the Asiatic continent, but had drifted and dashed into it: in fact the Himalayas are the result of this mighty impact. The usual division of an Aryan and a Dravidian race may be due to a memory of the clash of the two continents and their races.

However, coming to historical times, we see wave after wave of the most heterogeneous and disparate elements—Sakas and Huns and Greeks—each bringing its quota of exotic material, enter into the oceanic Indian life and culture, lose their separate foreign identity and become part and parcel of the common whole. Even so,—a single unitary body was formed out of such varied and shifting materials—not in the political, but in a socio-religious sense. For a catholic religious spirit, not being solely doctrinal and personal, admitted and embraced in its supple and wide texture almost an infinitive variety of approaches to the Divine, of forms and norms of apprehending the Beyond. It has been called Hinduism: it is a vast synthesis of mutiple affiliations. It expresses the characteristic genius of India and hence Hinduism and Indianism came to be looked upon as synonymous terms. And the same could be defined also as Vedic religion and culture, for its invariable basis—the bed-rock on which it stood firm and erect—was the Vedas, the Knowledge seen by the sages. But there had already risen a voice of dissidence and discord—that of Buddha, not so much, perhaps, of Buddha as of Buddhism. The Buddhistic enlightenment and discipline did not admit the supreme authority of the Vedas; it sought other bases of truth and reality. It was a great denial; and it meant and worked for a vital schism. The denial of the Vedas by itself, perhaps, would not be serious, but it became so, as it was symptomatic of a deeper divergence. Denying the Vedas, the Buddhistic spirit denied life. It was quite a new thing in the Indian consciousness and spiritual discipline. And it left such a stamp there that even to-day it stands as the dominant character of the Indian outlook. However, India's synthetic genius rose to the

occasion and knew how to bridge the chasm, close up the fissure, and present again a body whole and entire. Buddha became one of the Avatâras: the discipline of Nirvâna and Mâyâ was reserved as the last duty to be performed at the end of life, as the culmination of a full-length span of action and achievement; the way to Moksha lay through Dharma and Artha and Kâma, Sannyâsa had to be built upon Brahmacharya and Gârhashthya. The integral ideal was epitomized by Kalidasa in his famous lines about the character of the Raghus:

They devoted themselves to study in their boyhood, in youth they pursued the objects of life, when old they took to spiritual austerities, and in the end they died united with the higher consciousness.

Only this process of integration was not done in a day, it took some centuries and had to pass through some unpleasant intermediary stages.

And still this was not the last—it could not be the last antithesis that had to be synthetized. The dialectical movement led to a more serious and fiercer contradiction. The Buddhistic schism was after all a division brought about from within: it could be said that the two terms of the antinomy belonged to the same genus and were commensurable. The idea or experience of *Asat* and *Maya* was not unknown to the Upanishads, only it had not there the exclusive stress which the later developments gave it. Hence quite a different, an altogether foreign body was imported into what was or had come to be a homogeneous entity, and in a considerable mass. Unlike the previous irruptions that merged and were lost in the general life and consciousness, Islam entered as a leaven that maintained its integrity and revolutionized Indian life and culture by infusing into its tone a Semitic accent. After the Islamic impact India could not be what she was

before—a change became inevitable even in the major note. It was a psychological cataclysm almost on a par with the geological one that formed her body; but the spirit behind which created the body was working automatically, inexorably towards the greater and more difficult synthesis demanded by the situation. Only the thing is to be done now consciously, not through an unconscious process of *laissez-faire* as on the inferior stages of evolution in the past. And that is the true genesis of the present conflict.

History abounds in instances of racial and cultural immixture. Indeed all major human groupings of to-day are invariably composite formations. Excepting, perhaps, some primitive aboriginal tribes there are no pure races existent. The Briton, the Dane, the Anglo-Saxon, and the Norman have combined to form the British; a Frenchman has a Gaul, a Roman, a Frank in him; and a Spaniard's blood would show an Iberian, a Latin, a Gothic, a Moorish element in it. And much more than a people, a culture in modern times has been a veritable cockpit of multifarious and even incongruous elements. There are instances also in which a perfect fusion could not be accomplished, and one element had to be rejected or crushed out. The complete disappearance of the Aztecs and Mayas in South America, the decadence of the Red Indians in North America, of the Negroes in Africa as a result of a fierce clash with European peoples and European culture illustrate the point.

Nature, on the whole, has solved the problem of blood fusion and mental fusion of different peoples, although on a smaller scale. India to-day presents the problem on a larger scale and on a higher or deeper level. The demand is for a spiritual fusion and unity. Strange to say, although the Spirit is the true

bed-rock of unity—since, at bottom, it means identity—it is on this plane that mankind has not yet been able to really meet and coalesce. India's genius has been precisely working in the line of a perfect solution of this supreme problem.

Islam comes with a full-fledged spiritual soul and a mental and vital formation commensurable with that inner being and consciousness. It comes with a dynamic spirit, a warrior mood, that aims at conquering the physical world for the Lord, a temperament which Indian spirituality had not, or had lost long before, if she had anything of it. This was, perhaps, what Vivekananda meant when he spoke graphically of a Hindu soul with a Muslim body. The Islamic dispensation, however, brings with it not only something complimentary, but also something contradictory, if not for anything else, at least for the strong individuality which does not easily yield to assimilation. Still, in spite of great odds, the process of assimilation was going on slowly and surely. But of late it appears to have come to a dead halt; difficulties have been presented which seem insuperable.

If religious toleration were enough, if that made up man's highest and largest achievement, then Nature need not have attempted to go beyond cultural fusion; a liberal culture is the surest basis for a catholic religious spirit. But such a spirit of toleration and catholicity, although it bespeaks a widened consciousness, does not always enshrine a profundity of being. Nobody is more tolerant and catholic than a dilettante, but an ardent spiritual soul is different.

To be loyal to one's line of self-fulfilment, to follow one's self-law (*swadharma*) wholly and absolutely—without this no spiritual life is possible—and yet not to come into clash with other lines and loyalties, nay more, to be in

positive harmony with them, is a problem which has not been really solved. It was solved, perhaps, in the consciousness of a Ramakrishna, a few individuals here and there, but it has always remained a source of conflict and disharmony in the general mind even in the field of spirituality. The clash of spiritual or religious loyalties has taken such an acute form in India to-day, they have been carried to the bitter extreme, in order, we venture to say, that the final synthesis might be absolute and irrevocable. This is India's mission to work out, and this is the lesson which she brings to the world.

The solution can come, first, by going to the true religion of the Spirit, by being truly spiritual and not merely religious, for, as we have said, real unity lies only in and through the Spirit, since Spirit is one and indivisible; secondly, by bringing down something—a great part, indeed, if not the whole—of this puissant and marvellous Spirit into our life of emotions and sensations and activities.

If it is said that this is an ideal for the few only, not for the mass, our answer to that is the answer of the Gita—*Yad yad âcharati shreshthah*. Let the few then practise and achieve the ideal: the mass will have to follow as far as it is possible and necessary. It is the very character of the evolutionary system of

Nature, as expressed in the principle of symbiosis, that any considerable change in one place (in one species) is accompanied by a corresponding change in the same direction in other contiguous places (in other associated species) in order that the poise and balance of the system may be maintained.

It is precisely strong nuclei that are needed (even, perhaps, one strong nucleus is sufficient) where the single and integrated spiritual consciousness is an accomplished and established fact: that acts inevitably as a solvent drawing in and assimilating or transforming and recreating as much of the surroundings as its own degree and nature of achievement inevitably demand.

India did not and could not stop at mere cultural fusion—which was a supreme gift of the Moguls. She did not and could not stop at another momentous cultural fusion brought about by the European impact. She aimed at something more. Nature demanded of her that she should discover a greater secret of human unity and through progressive experiments apply and establish it in fact. Christianity did not raise this problem of the greater synthesis, for the Christian peoples were more culture-minded than religious-minded. It was left for an Asiatic people to set the problem and for India to work out the solution.

THE SPIRITUAL BASIS OF LIFE

BY PROF. D. N. SHARMA, M.A.

A life without self-examination is not a life for man.—Plato.
No profit is where is no pleasure taken; in brief, sir, study what you most affect.—Shakespeare.

There is no intelligent man in this world who has not asked himself the simple question, What is the truth?

In the absence of a suitable and adequate reply the vital problem of formulating some systematic and com-

prehensive scheme of values would remain a distant ideal—a hopeless task. There is a pathetic irony in the constant recurrence of this question in every age, nay in every generation. The contribution of each age to the world culture and civilization is judged and estimated from its reply to this elementary query which has haunted the human imagination since the dawn of civilization. It would be more appropriate to say that the inception and development of human intelligence have been mainly due to the universal search after truth and an intense craving to apprehend its real nature, scope, and function. Every departure from the existing state of affairs, every new idea, every fresh orientation of human values derives its worth and significance from its claim to interpret the various and diverse issues of life in the light of truth.

There are three classes of people who find it convenient to cloud this issue for purposes which do them little honour inasmuch as they tend ultimately to switch off humanity to a course of life which borders on the realm of animality. Firstly, there are those who hold that a solution of this problem is obviously far beyond the comprehension and grasp of the human intellect whose most legitimate function is to enable us to lead a happy and joyful life—a life full of worldly comforts and physical joy. They presume to base their conclusion on what they choose to call the undeniable fact that no two thinkers engaged in this 'impossible flight after delusions' have ever traversed the common ground or aimed at a common goal. The problem has never been clearly understood nor definitely stated in unambiguous terms. Lack of unanimity in the method of approach, clash and conflict of opinions created by the diversity of results

achieved, are enough to unhinge one's faith in the advisability of making fresh ventures in this region of uncertainty and vacuity. These diversities and divergences are made into reasons for rejecting the assumptions on which they are based. All theories are dubbed as useless and inadequate; all hypotheses are discarded as baseless and untenable.

Again, there are those who are content to live from moment to moment. Want of deep and penetrating imagination fixes their gaze on the *now* and *here*; it warps their vision and contaminates their intelligence with the inevitable result that they cannot step beyond the narrow confines of their limited orb. To this class belong the poor, ill-fed, and ill-bred labourers steeped in ignorance and poverty which clip their wings and make it well-nigh impossible for them to soar in the subtler regions of truth and reality. To this class also belong the idle rich who 'honestly' believe that such 'talks' or ramblings in the world of abstractions are mere figments of crazy and diseased minds that find in this intellectual luxury an avenue to employ their leisure, lacking as they do the efficiency to utilize it in some more useful or fruitful way. The poor being overworked cannot snatch time to ponder seriously over this problem as it cannot act as a talisman to bring them immediate relief; the idle rich are too idle to care for it or waste a few moments of their precious life over such idle fancies.

There is yet a third class of people who are like those lesser intellects who aspire to the 'second prizes', who take to the easy and cheap business of criticism after having failed in the more ambitious but adventurous realm of creativity. They make it a principle of their life to carry on a relentless crusade against the sacred campaign of disinterested and noble souls inspired

by the lofty ideal of rummaging and exploiting the rich storehouse of life-force, storming its strongholds and sharing their well-earned prize with their fellow human beings who are less gifted than themselves. Such people, due to the inadequacy of their mental equipment, narrowness of their outlook, and only a doubtful and precarious acquaintance with the potentialities of human spirit indulge in impious and malignant attacks on the sincere efforts of a creative genius and even go to the absurd extreme of questioning the sincerity of his purpose. Their imperfect sympathy is rooted in imperfect knowledge:

There is some concealed thing
So each gazer limiting,
He can see no more of merit
Than beseems his worth and spirit.

They are beggars and want to befool humanity by trying to feed them with crumbs so industriously picked up by them from the tables of the spiritually rich. They are a libel on humanity.

The problem of truth cannot be disposed of so indifferently simply because there is a divergence of opinions on petty details or because certain minds cannot rise sufficiently high or are not endowed with a penetrating insight to understand its true significance and various implications. The so-called handicaps born of the limited capacity of the human mind to see things in their entirety and totality should not discourage and dishearten the seekers after truth.

The world is either a chance affair or the creation of a vital force or purposive consciousness, slowly but steadily striving towards a consummation in which it may find perfect satisfaction through a complete revelation and full manifestation of all its potentialities and possibilities. Or it may be a mere

illusion—a mere appearance of reality that is only faintly and inadequately revealed in and through it. Each one of these postulates has been passionately defended and ardently propagated through the ages by celebrated philosophers and thinkers. On our correct knowledge of the real origin and precise nature of the genesis of this universe of ours depend an intelligent understanding and proper evaluation of human life which is the last item in the series of evolution, blind or creative. The all-important problems of internationalism, world fraternity, and stable peace are but offshoots of and corollaries to this central theme which seems to have baffled all attempts at a satisfactory and lasting solution.

At the very start we need grapple with the issues involved in the first alternative, the difficulties that beset this course of inquiry, its apparent advantages and the nature of conclusions arrived at. The mind is stimulated to think only when it is confronted with irreconcilable opposites and irresolvable incongruities and inconsistencies which shake it from its submissive passivity and arouse in it a longing to know (1) whether the world which ought to be, by its very nature, a harmony or a balance, has somehow lost this characteristic or (2) that it is after all a mere aggregate of infinite objects somehow brought together in juxtaposition and accidentally arranged for the fulfilment of certain transient needs beyond which or besides which any combination or inter-linking would not only be ultra-necessary but positively superfluous and odd.

Ordinarily, one who is not trained in the art of consistent thinking and is consequently prone to taking things at their face value in the absence of some strong instinct or necessity to think otherwise, finds evidence enough to

believe that the world is a haphazard accumulation of objects and events without any harmonizing influence or integrating factor as an evidence of their common source or origin. He catalogues a host of facts to prove his hypothesis and to refute the existence of any purpose in life. Most noteworthy of these are:

(1) Great disproportion in the distribution of wealth.

(2) Lack of co-ordination between pleasure and intelligence or pleasure and morality.

(3) Utter disparity between innocence, purity, and righteousness on the one hand and success, prosperity, and progress on the other.

(4) Tyranny of one nation over another, the exploitation of one class by another.

(5) Discord between the thinkers and doers.

(6) The cruelty and apathy of red-toothed and red-clawed laws of Nature towards human ambitions.

(7) Absence of universal laws, customs, or conventions.

One naturally asks the most pertinent of all questions, Why should there be such astounding and bewildering irregularities and contradictions in a world said to be created according to a design by a conscious power with a definite purpose? A single exception is enough to create insurmountable difficulties in the path of a purposive scheme. Once we get into this frame of mind it is only a step further to believe that the basis of the universe can hardly be moral, far less spiritual. It is a game of opportunism, expediency, imposition, and deception. All laws, social, religious, or political, are man-made and the only link that binds them is his necessity to protect himself, or to rule over others.

As science made progress, the idea

gained strength that life-force or forces work on mechanistic lines. The goal of humanity is to win more power and strength. All the resources of man are to be employed in the achievement of this single object which alone is conducive to the achievement of the *summum bonum* of life—the maximum amount of pleasure. Man is a product of Nature, which has implanted in him certain instincts and impulses that crave for gratification. To carry out their behest is to be true to Nature which grants pleasure to its devotees as a reward for implicit obedience to its injunctions. To suppress the natural impulses is to lead an unnatural life. Follow the line of least resistance and be happy; if you dare to resist Nature, you invite a number of calamities to vex you at every step and make life miserable and intolerable for you. This, in brief, is the scheme of life advocated and preached by a materialist. This needs to be refuted if humanity is to be saved.

We cannot blind ourselves to the fact that materialism has a case to state. It has to be conceded further that it starts from right premises, though we have not the shadow of a doubt that it arrives at untenable conclusions whose absurdity becomes apparent the moment we perceive the faulty nature of the logic it chooses to employ. It takes its stand on the undeniable fact that life is characterized by and presents what look like irreconcilable contradictions. From this obvious truth it jumps to the hasty and unjustifiable conclusion that they (contradictions) constitute the whole of life; they are the final word on life. In practical life all we are expected to do is to reconcile and adjust ourselves to them and not to seek a reconciliation among them or a reconciliation between them and a higher and an all-inclusive unity. It

bases this conclusion on the specious argument that what *seems* is true and cannot be false ; it makes no difference between seeming and being. Any attempt to penetrate beyond the appearance is bound to prove futile and abortive. The whole view-point is so vitiated by lack of imagination that we would not have wasted much breath to demonstrate the shakiness and weakness of this position if it were not for the fact that it has a certain glamour and lure which enable it to pass for a genuine phenomenon. The whole structure of materialism crumbles to the ground like a house of cards when even science, which has only recently shifted its ground, confirms the view that reality is not limited by or confined to what actually meets the eye.

Materialism has its roots in and derives sustenance from the science of the late nineteenth century. Like science it claims to be cock-sure of its results; that accounts for its dogmatism. To a philosophic mind it is imperative to understand what it rejects as thoroughly as what it accepts. It is, therefore, in the fitness of things to know the implications of the materialist view of the universe. They are:

1. Free will is an illusion.
2. Mind is an emanation from the body, and the body is a product of material forces.
3. There is no purpose or plan in the universe.
4. There is no creator.
5. The law of cause and effect which operates in the world of matter is ultimate and applies also to life.

The materialists are prepared to renounce the notion that there is a whole of which a coherent account can be given. There is only an aggregate and the philosophy of an aggregate will be a catalogue of items rather than a

systematic doctrine deducible from one general principle. At best the materialist remains content with finding out what can be asserted with a fair show of truth with regard to a number of different and often isolated problems.

The position of a materialist may be boiled down to this. He sees, in fact, nothing but contradictions, inconsistencies, and oppositions in this world of experience—to him that is the only world worth talking about. He deliberately refuses to see that into the actual there enter, as belonging to its constitution, beauty and purpose, and an infinity of relations and meanings which the physicist or materialist cannot take account of and has not in his science even language to express. He has to shut out all but a limited set of the meanings that characterize Nature. The other examples of meaning that confront him cannot be rendered in terms of electrons or protons. About these last he can tell us much. But not as the result of direct observation. He tries abstract modes of reflection which give us what is highly valuable but not the less abstract, and which is, thus, short of the full character of the real. All such abstract modes are products of reflection, and are abstractions through which mind takes away from the actual as it appears. They do not exist for a dog, nor even for a savage. Their reality and truth lie in the fashion in which mind has given to Nature general significances that have no independent existence in the world as we directly apprehend it. They have vast importance, but this they only attain in so far as mind enters into and makes itself present in Nature. It is, therefore, that by the methods of the physicist one cannot get any adequate grasp of reality or take it in our experience in its fullness.

We shall not enter here into :

discussion of the bearing upon philosophical theories of recent developments in modern science. Suffice it to say that the implications of these advances are generally considered to be idealist and the general view which modern scientists seem inclined to take is that reality is mind or mental. It is important to bear in mind the fact that this view of the universe constitutes a complete change of front on the part of science. Philosophically, this view can be summed up in the eloquent words of Bradley: 'Outside of spirit there is not, and there cannot be, any reality, and the more that anything is spiritual, so much the more is it veritably real.'

Notwithstanding the rich crop of 'isms' that bewilder and perplex a man of ordinary intelligence the eternal duel has always been between materialism or dogmatism and idealism or spirituality. Idealism has a distinct and obvious advantage over materialism. A system of thought which does not find or cannot apprehend the meaning or significance (purpose) of life, which cannot perceive the harmony and law which characterize life, must virtually be a hotbed of doubts and disappointments. A materialist mistakes the trees for the wood; he is for ever lost in the wandering mazes. Only a daring and adventurous spirit capable of higher flights can perceive the whole phenomenon in its entirety and find to his immense joy that for him the riddle has been solved. All his doubts evaporate as do the fantastic and grotesque combinations of perceptions and impressions of a dreamer on his waking from sleep. All contradictions born of a superficial and short-sighted view of the empirical existence take to flight on the dawn of spiritual light.

Idealism has another advantage over materialism. Whereas the latter leads to a blind alley and ends in confusion

and chaos, the former not only does not reject materialism with all its contradictions and confusion, but also defines and describes its real place in the scheme of values, and by pointing out its limitations reveals the world that transcends it. Any attempt to set up materialism as a rival of idealism would prove abortive. Materialism stands self-condemned as it offers no explanation of life; at its best it only points to a way of escape. It pins its faith in the multiplicity of facts and tries to study them either in isolation by segregating them from their associates, or, if at all, in juxtaposition to one another and never as parts of a single whole. Life, on the other hand, appears to be a flux, a movement, a dynamic flow in which no single fact can be taken out from the whole without distorting or disfiguring it or taking away something from its worth. The 'hard and stubborn facts' of a 'stern reality' lose their stubbornness and hardness in the mobility and elasticity of life in which there are no islands or submerged rocks. Idealism touches life at a higher point and reveals to view the substance and essence of reality which alone can explain facts, and remove contradictions that take to flight, bag and baggage, before the light of truth.

Materialism seeks to build reality on a study of details. Idealism begins at the other end—the right end. It strives to know that by knowing which all else is known. Then are all doubts removed, and contradictions do not present a thorny problem. The riddle of life—born of a myopic vision confined to petty details studied in isolation—is solved and all mystery is unravelled to one who has realized the unity in and of life. Complete intellectual satisfaction and spiritual enlightenment dawn on him and even the darkest cranny is invested with a light that

never was on sea or land. He begins to see new things or things in a new way.

It is the business of philosophy to know Nature and the entire world of experience as it is, to study and comprehend the reason of it. It does not stop short at the superficial, transitory, and accidental forms but goes forward to understand the nature of the underlying essence, harmony, or law. The things have a meaning, the processes in the world are rational, the planetary system is a rational order, the organism is rational, purposive, full of meaning.

The contradictions are meaningless appearances unless understood as parts of an organic, articulated system. It is, of course, the business of thought to explain contradictions no less than the meaning underlying them. Idealism does not explain them away: it studies them from a proper perspective to assign them a proper place. Reality is spiritual and its true nature can be known only spiritually—by a purified and exalted mind. No one wants his mind to be rid of science; it is a pity science should want us to be rid of the mind.

THE ETHICS OF WAR

BY PROF. H. D. BHATTACHARYYA, M.A., P.R.S.

(Concluded)

A clear distinction can be drawn between those who take up arms to defend or propagate an ideal and those whose sole aim is to increase the source of supply of material comforts. An attempt to establish a pure Aryan race, however misconceived, is certainly more idealistic than a desire to occupy the whole of Europe, and so Germany has combined both in her battle-cry. The converse claim to fight for establishing the rights of small nations against unscrupulous, powerful States certainly sounds nicer than the desire to keep the territories of those nations free from German domination and as potential thorns by the side of their ambitious neighbour. Behind many high-sounding principles would be found sordid designs, and promises made in the distress of war are seldom kept unless the party to which they are made is capable of enforcing them in times of peace. The triumph of ethics lies just in this that each struggling nation tries to show

that it is fighting for an ideal—before an imaginary bar of justice each nation feels itself arraigned to give an account of its conduct and each protests its own innocence. The old-world don't-care-ism is at least not the open creed of any advanced nation now, though often in effect it comes to the same, as when Japan swallowed up Manchuria in spite of the Lytton Commission. The Greater East Asia Co-prosperity Sphere is being extended under an ethical caption but with an entirely different motive behind. The white man's burden in the East is being quickly unloaded in the name of the rights of the coloured races; conversely extra-territorial rights are being given back by the white races only when the territories in question have ceased to be occupied by them and a post-war claim is likely to lose valuable Asiatic friendship at a critical time. It would be wrong to suppose that warring nations who advance ethical principles in justification or attenuation of their

conduct have made up their mind once for all about their application to all nations and all countries—under one stress of circumstances the Atlantic Charter was announced and unless circumstances demand a similar declaration a Pacific Charter need not come into being at all. The truth is that blood is still thicker than water; and what may be promised to the white races of the West cannot be so easily promised to the coloured races of the East, for unfortunately the earth has been bounteous to those who bore for untold generations the heat of the tropical sun and niggardly to the denizens of the temperate and sub-arctic zones. What civilized nations are doing to one another in war they did to backward and defenceless nations of the tropics in peace—the occupation of Norway for its iron is not more or less justifiable than the occupation of the Malaya Peninsula for its rubber or Burma for its vast mineral wealth. The immediate moral objective of every warring nation is the winning of the war, and it justifies its conduct by the plea that victory is the first essential of a moral regeneration of the world as it conceives it—it does not matter what national rights are trampled under foot to attain that objective. So if the Axis Powers overrun one set of countries against the will of their inhabitants, the Allies forcibly occupy another set and both justify their action by putting forward the excuse that otherwise the high moral purpose for which they are fighting would not be realized.

Far more straightforward is the declaration that there is nothing unfair in war and love, and that the end completely justifies the means. But the superman's morality is slightly going out of fashion in these days, and so powerful nations have begun to advance a different ethical explanation of their

conduct. Thus it might be contended, not without reason, that, as ancestors of the coming race, each generation of mankind has a special responsibility to provide for its unborn descendants. A rapidly growing nation soon finds that its own possessions are not enough to meet the needs of the coming race and that more *Lebensraum* is wanted for its expanding population and more materials are needed for its comfortable existence. It is the duty of each nation, therefore, to make necessary provision in time for the incoming race just as it is the duty of parents to ensure in time the comforts of the incoming family. Now, logically, the elbow-room required for accommodating an expanding population should be wrested from neighbouring countries—and historical examples are not wanting about planting one's kindreds in contiguous areas till the emigrants outnumber the children of the soil, and then claiming to decide ownership by a plebiscite. The Sudetan problem will come readily to the mind in this connection and possibly also the occupation of the Ruhr. It is not difficult to justify such a course of action once you admit that the majority is what counts in determining the form of Government, provided you do not question the propriety of sending out one's own nationals to other countries as lambs and then inciting them to behave as lions. Matters would have looked less ugly if number alone had been the only consideration, for then the Indians in South Africa would have been in independent possession of some stretch of territory there. Cutting across the principle of population comes in the principle of colour, and sovereignty is reserved for the mighty in arms, proclaiming once again the absoluteness of the law of the jungle: 'Let him take who has the power and let him keep who can.'

But even neighbouring areas may not suffice, and it may not always be possible to possess them without a trial of arms. Then there is the continual risk of rebellion and invasion from other neighbours. Why not occupy the lands of those who are not able to resist and export there the enterprising surplus population? We need not refer to unoccupied regions, for they are not found anywhere. Thus begins colonial expansion of ambitious nations and needy nations alike—from the time when the Greeks colonized Asia Minor down to the colonization of America and Australia we have before us a panorama of alien domination of other peoples' lands. Here the ethical problem is not easy to solve. We have, on the one hand, men of low civilization who do not fill the land completely and who cannot utilize the resources of the land they occupy, and, on the other hand, races which possess the number to fill the land more adequately and the skill to turn to advantage the rich wealth of natural resources which it contains. If humanity were one family and had all shared equally in power and preferment, and had the immigrant races taken upon themselves the task of furthering the intellectual and spiritual progress of the indigenous population with the ultimate object of handing back to it a substantial portion of the wealth of which they took possession when it would be fit to utilize the same, perhaps the history of the world would have taken a different colour. As it is, power once grabbed has seldom been retransferred in part or in whole, and defensive wars and rebellions have been ruthlessly put down by conquering nations. Helots in their homeland, the intellectually backward, the peaceful, and the primitive races have been obliged to slave it away at the task of reclamation imposed on them by their alien masters with little profit

to themselves and their descendants. Their reaction to foreign occupation has often been rendered more hostile by the fact that many conquerors have enriched their own homelands at the expense of the occupied tracts and sedulously prevented intermixture with the conquered races. When the conquerors settle down in the land of their occupation and become one with the people, past injuries are often forgotten, for the victors and the vanquished work together at a later time as one nation. In olden times invaders came to loot spasmodically; in modern times conquerors loot systematically.

In fairness to a very large majority of those who take part in fight it must be mentioned that though war is no longer promoted by the greed or land-lust of princes it is still engineered by a few men at the top of the State. The ambitious politician, the manufacturer of arms and ammunition, the profiteer to whom war is a windfall, and such other persons have all their own reasons to welcome war. The army, the navy, and the air force contain men to whom war is a necessity; for if universal disarmament were to ensue, their occupation would be gone. Crime is still the best employer—if it did not exist, what a landslide would have taken place in those occupations which are connected with the apprehension, detection, trial, and confinement of criminals! So also war. All over the world are needed policemen to keep internal peace and soldiers to maintain external peace and internal quiet in troublesome times. Fighting has not only been an instinct—it has also been an occupation. Tribes, races, and nations without an adequate supply of strong men have gone under in the battle of life, since the animal in man has never been completely controlled at any time and the temple of Janus has never been com-

pletely closed at any period of the world's history. Those who wish to justify war as a biological necessity have not to ransack the pages of history to do so. In their own combative spirit they will find ample evidence of the tendency to fight whether that takes the form of actual quarrel or simple rivalry or jealousy. In our sports and games we are daily sublimating the instinct of fight and in championing causes we are constantly dividing ourselves into opposite camps. Street brawls would be rather out of fashion now, but party factions would be still accepted as a sign of healthy political life, though possibly not of social life. Wrestling and racing would be enjoyed even by those who cannot enter the ring or take a mount. Why should not war be looked upon as an international bout and the mounting of armaments an international racing competition? War would have been less tragic in its significance had it been waged between mercenary soldiers who deliberately accepted fight as their profession and had the sufferings been confined solely to them. A prize-fight may mean hard blows to the contestants but not loss of their liberty and very seldom of their life. We would deplore the condition under which men would be compelled to go into war for their living; but, unless forced by their own nationals, they have to thank only themselves if they turn hirelings and place their bodily strength at the disposal of any ruler who would pay them for risking their life. Compared with modern warfare some old-world methods of deciding issues were infinitely more humane, as when David and Goliath or Sohrab and Rustom went out as representatives of their groups to settle a dispute between two fighting units. But now war is not a matter of choice with any citizen—even nations that believed at one time in recruiting have

been obliged to adopt conscription to match the number of the opposing army, and in modern totalitarian warfare even women and elderly men have not been spared compulsory service. War has always fallen heavily on the manhood of a nation—it is not the old and the useless that are sent to the front but the able and the intelligent. Those who are left behind beget the new race—a process just the reverse of the eugenic. Broken homes, loose morals, faithless lives, cruel habits—these are the devastating effects of war on national life, and an unjust peace imposed on the vanquished sows the seeds of future wars and embitters international feelings. Where widows are not debarred from remarriage and yet monogamy is the only legal system of matrimony, the strain on mind, if not morals also, when the women, left after a war, outnumber the men, can be easily imagined. Even where polygamy is permitted, the consorting of many wives in a single home is not likely to produce a peaceful family atmosphere. The death of so many young men is bound to have an adverse effect upon running industries and developing lands, and women have to be forced into occupations for which constitutionally they are not well fitted. To prepare the nation for the next war, the birth rate has got to be raised, whether at the cost of maternal health or of national morality, and so long as the population remains in a depleted condition only the essential national services can be maintained and all beneficent schemes have to be postponed till men are available to work on them. True, war necessitates the development of diabolical cunning for planning instruments of destruction; but peaceful art ceases to flourish, and constructive schemes are shelved indefinitely till the return of tranquillity. The killed and the maimed, the

orphaned and the widowed, the injured and the insulted, the plundered and the morally ruined make up a dismal list of those affected by every war; but war so brutalizes human conscience that instead of recounting with sorrow the miseries suffered by men, tales of havoc caused in the enemy's country would be narrated with a glee of triumph by each belligerent nation. A maniacal frenzy seizes the war-possessed social mind, and primitive instincts are given full expression without any attempt to put them under restraint. Those who dare to put in mild words of protest or remonstrance, run the risk of being roughly handled, and they are accused of preaching a defeatist mentality and rousing the conscience of the would-be recruits against outrage upon human brotherhood, which is excellent morality but bad national sentiment. As war releases from restraint many of our unconscious anti-social desires, it is not always an unpleasant experience to the combatants—specially if they are victorious. But once defeat sets in, prudence begins to whisper counsels of propriety, and a spirit of vengeance against those who led the nation to war frequently manifests itself. A leader in disgrace has, therefore, much to fear from the wrath of a disappointed and disillusioned nation.

In judging of war guilt we must always keep in mind that national policies are determined in high quarters and that ordinary citizens merely execute the orders of the ruling authority. There was a time when complicity of ordinary soldiers was much greater, for they wilfully chose the path of fight as their life's vocation. But in countries where there is conscription, personal will does not count, and even conscientious objectors are put into jobs connected in some form with war effort, though they may not be sent to the

front to kill. If the whole nation decides to non-co-operate, then only an ugly situation arises; but concerted action of this type is generally not possible, and so those who object to war find themselves in a minority and are forced to take part in war by the majority. Had armies been manned by people who did not belong to the nation proper and had their families not been practically in the position of hostages, perhaps there would have been greater expression of personal opinion about the merits of any war, perhaps there would have been desertions on a larger scale. But war is now a matter between nations, and soldiers have their root struck so deep in the national soil that they cannot easily afford to disobey or desert. The Jews are so much suspect because of the idea, which may not always be right, that they are not sufficiently loyal to the country in which they live and that their international mentality would enable them to tear off their national allegiance with ease and to plant it in another country without regret. No nation at war would allow the citizens of its enemy country to be at large within its own domain or permit them to cross over into its own territory: it is taken almost as an axiomatic truth that in these decadent days men think in terms of their own country and not in terms of universal brotherhood and that, therefore, it is unsafe to keep them abroad or credit them with good intention in the enemy country.

Proceeding on the principle that propaganda from press and platform and childhood training are the best means of preparing the nation for future wars, national leaders and influential thinkers sedulously spread ideas that are favourable for developing a war mentality. The necessity of war, the sacredness of the State, the duty of obedience

in all matters affecting the safety and integrity of the realm, the obligation to the future generation, the danger of a complacent attitude in national matters are all taught unweariedly till they sink unconsciously into the soul of the nation. Youth organizations, manly sports, parades, and pageants are systematically encouraged to accustom the nation to martial exercises, so that it might be easily switched over to struggle for national greatness. Histories and philosophies that fire the imagination and captivate the intellect are disseminated carefully to prepare a war mentality even among the young and the illiterate till they become infected with nationalistic ideas and become incapable of thinking in terms of the world as a whole or humanity at large. Self-laudation imperceptibly generates national pride till it becomes a point of honour to defend one's own country, right or wrong. The doping of the national mind is essential for the purpose of successful war, for blind obedience is the primary requisite in all campaigns—the soldiers are expected not to think but to carry out orders, and this is best achieved if they are brought up in categorical tenets about national greatness and national need. For the same reason nothing that will break the morale of the nation or the soldiery is to be made known; and so, as has been so often stated, truth is the first casualty in war. Losses and reverses are to be carefully hidden not only from the enemy but also from one's own countrymen. Conversely, the defeat of the enemy must be exaggerated as much to depress his countrymen as to cheer up one's own nationals. Neutrals must also be influenced in one's favour in that way, and specially wavering potential allies. Division must be made in the enemy's camp by setting one party against another or one nation against

an allied nation. Suhridbhedha (dividing of friends) has been one of the recognized modes of winning a war from very ancient times and has lost none of its force even in modern warfare. The radio, which is far more quick and efficacious as a medium of propaganda than the press and the platform, is being used all over the world just now in suppressing the truth and suggesting the false. Lest foreign transmissions should correct errors or counteract propaganda or spread alarmist news, listening to them or disseminating their contents has been prohibited in many belligerent countries: nation above everything, even above truth, for there is nothing greater than national existence!

It is obvious that war in all its forms is fundamentally opposed to what the Indians of all religious denominations have considered to be the basic foundations of social life and private morality—Ahimsâ (non-injury), Satya (truth), Asteya (non-stealing), Brahmacharya (continence), and Aparigraha (non-coveting). A war is not a bloodless revolution, and organized murder on a large scale of the actual combatants, and accidental or deliberate killing of enemy civilians outright or by inches cannot be avoided in any modern war. Truth has to be held back lest it should upset the national mind and give valuable information to the enemy. Forceful seizure of other peoples' territories, either temporary or permanent, has to be done to attain one's national objectives. Violation of women in enemy countries, laxity of sexual morals during and after war due to the absence or death of husbands, and unrestricted indulgence to replenish the lost population are all normal incidences of war. And, finally, national greed is at the bottom of all offensive wars. In this world of blind passion, intellectual

myopia, and sordid self-interest kind words have not turned away wrath nor have organized attempts been made to outlaw war. Collective security, creation of an international army, league of nations, and such other devices have all accepted war as an inevitable adjunct of national existence. With inflexible national boundaries, rigid racial prejudices, imperialistic ambitions, ideals of material comfort all gaining popularity, the still small voice of conscience has become almost stilled, and the efforts of saints and sages to link up the whole human race in the silken cord of friendship and love have been almost sterilized. Nations that have no quarrel with one another have to fight because they are tied to the chariot-wheel of other belligerents even though they do not share the ideals or the profits of their masters. Freedom to choose is denied to them and they are made unwilling participants in fights not their own. People have to lend their savings to protect the State in addition to offering the lives of themselves and their dearest ones for the sake of the country. They are not allowed to think except in terms of the one State to which they belong even though they may not form the ruling caste. To wish the enemy well or to help him in any way is high treason, for which the highest penalty under the law has been reserved. Those who belong to the army are even withdrawn from the jurisdiction of the civil law lest kindness in any quarter should be subversive of military discipline.

It has been frankly acknowledged in many quarters that God and Mars cannot be worshipped together—that by entering into the service of Mars man temporarily puts himself outside the jurisdiction of God and hands himself over, bound hand and foot, to the war lord whose order is law. The matter becomes tragic when men try to wor-

ship Mars and God together. When Christians fight Muslims, when Roman Catholics and Protestants fight one another, when Muslims and Hindus wage war against one another in the name of religion, then the sinisterness of war comes out in its true light. A religion is meant to be a message of peace, and yet what bloody wars have not been fought to propagate religion and put down heresy and free-thinking! There was a time when people thought that not only they but their gods also fought against the enemies and their gods, and victory meant not only human triumph but also divine triumph on their side. Now that all religions are actuated by the belief that we are all children of the same Heavenly Father, what a nice way war is to establish human brotherhood! The prophets and saints themselves suffered to make other people religious in their way; we make other people suffer to be religious in our way. We claim the monopoly of faith and the right to extend that monopoly over the whole world. We blind ourselves to the lessons of history that throughout the ages God has chosen to ennoble human lives in diverse ways and not by passing them through a uniform training. If to advance religious interest men can stoop to the methods of the jungle, how can the cruelties of secular warfare be ever stopped? The Army of God should use an entirely different weapon to win—the shield of suffering, the sword of wisdom, the flare of sympathy, and the cord of love. Righteousness has never compromised with wrong but it has never used violence, the weapon of evil, to overcome its adversary. Spirituality alone has the right to wage an offensive war with its proper instruments; secular interests may be defended, but not furthered, by taking up arms only if all other methods fail.

BASAVA, THE FOUNDER OF VEERASHAIVISM

BY PROF. K. S. SRIKANTAN, M.A.

'Life on earth is far happier than life in heaven,' said Basava when a secure place in heaven was offered to him by the gods. Basava is, perhaps, the only prophet in the entire gamut of world history who had the courage to prefer earthly troubles to heavenly ease. To Basava this world was the testing house of the Creator. 'Whoever passed here, passed there. He who did not pass here could not pass there.' Thus his attitude towards earthly existence was intensely human and realistic. He did not refuse to live—on the other hand he demonstrated the 'liveableness of life'.

To have come after so many prophets about eight centuries ago was itself a great disadvantage, for apparently there was nothing that the other prophets had not said which Basava could say and thus carve out a place for himself in the galaxy of prophets. But it was the peculiar glory of Basava to have included in his teachings all that was best in the messages of his predecessors and to have anticipated the ideas of many a modern thinker. His message appeals to the modern mind so intensely and applies to modern conditions so vividly that one is almost tempted to forget the wide gulf of eight centuries that yawns between the age of Basava and the modern age. It is, therefore, no exaggeration to say that the message of Basava is like a reservoir into which all previous thoughts flowed in and all later thoughts flowed out. Kind like Buddha, simple like Mahavira, gentle like Jesus, and bold like Mohammed, Basava strikes us almost as a wonder of creation; but what attracts us to him are those teachings of him in which he anticipated

the greatest of modern thinkers—Karl Marx and Mahatma Gandhi.

The early life of Basava like the early lives of all prophets is shrouded in mystery. According to *Basava Purāna*, Basava was the son of Madiraja and his wife Madalambika, both belonging to the brahmin caste and residing at Bage-wadi, identified with the town of that name in the present Bijapur District. To recompense the piety of this couple and to resuscitate the decaying faith in Shiva, Nandi, the bull of Shiva, we are told, was born on earth as their son at the command of Shiva. Whether one believes in this legend or not, no one can deny the fact that Basava struck his parents and his relatives as a boy of extraordinary intelligence. He was not even eight when he raised his standard of revolt against the established traditions and rituals. He refused to wear the sacred thread, considered so necessary for a brahmin even to-day, saying that for a true devotee such external symbols were quite unnecessary. Like Gautama, he left his home in search of happiness. After wandering aimlessly for some time, he settled down in the holy shrine of Sangameshwar at the confluence of the Krishna and Malapahari. In the beautiful and picturesque surroundings of that holy place he spent his time in divine joy and learnt his lessons of freedom at the very feet of Nature. To Basava, Nature was pervaded by a divine spirit and was the vesture of the Supreme Being. 'If Nature flirts', says he, 'with the soul and lures it to the false path, it is only for some time, and that too with the idea of giving greater strength and

energy in its onward march. Nature is appointed as a material instrument of the soul's salvation.' Basava was essentially a man of action and had a positive aversion to mere scholarship and book-learning. Says he, 'Real faith and service are greater than mere learning; service of God is the only thing worth while. Life in the world is of real value, as it fits us for a higher life.' Again, 'Shall I say, the Shâstra is great? It praises ritual. Shall I say, the Veda is great? It preaches the taking of life. Shall I say that law is great? It is still searching. You are not in any of these, my God, and are not to be seen except in the threefold service of Your servants.' He was in short a realist among idealists and an idealist among realists.

It is no wonder, therefore, that when the call came, he came out of his self-imposed seclusion and agreed to serve as the Prime Minister of the then ruling emperor Bijjala of the Kalachurya Dynasty. Biographers of Basava, unfortunately, have not given us an adequate account of his career as a Prime Minister. In fact, Basava has every claim to be included among the best finance ministers of the world. So long as he was Prime Minister, his thoughts were entirely on the poor and he did his best to make the people feel that the State was primarily theirs. He abolished almost all those taxes, the incidence of which was on the poor people, and imposed several new taxes on the idle rich. He anticipated those principles of taxation which made many a financier famous in the nineteenth century. It is no wonder that Basava did so for he was not a believer in private property. To him wealth was for the welfare of humanity and nobody had any right to live more decently than his sisters and brothers. One may acquire wealth by the sweat of his

brow, but he must not hoard it up. He must utilize it in the service of humanity. Says he, 'Give unto the servants of God that which you possess. The house of the man who makes parade and worships and says he is worshipping continuously, is like the house of the public woman.' Again, 'Endurance in whatever happens were discipline; not to conceal what one possesses were discipline; to do without erring were discipline; to speak without uttering falsehood were discipline; when the servants of our God Kudala Sangama come, to give them what one hath as to the owners, that were the discipline of disciplines.'

Like Karl Marx he hated the capitalists; he saw no justification for interest. In his own words: 'The wealth you earn give to God's servants and lend not at interest. If it comes back, well; if it does not, doubly well. Whether it is there or it is here, it is employed in service of God. That which is God's goes to God and there is no thought of its having come to you nor pain for its going. Therefore, O my God, except to Your servants, money should not be lent out.' His own salary he distributed among his followers: 'If of my gold a single streak or of my clothing a single thread I want for to-day and to-morrow, I sin before You and Your ancient servants; except for the use of Your servants I desire nothing, my God.'

Sometimes Basava was generous to a fault. A follower of his, we are told, kept a mistress, who having heard of the magnificence of the attire of Basava's wife, desired it for herself. Hearing of this, Basava directed his wife to strip herself of it and give it to his follower's mistress. When some cows were removed from his house by the thieves, he directed his servants to take the calves and hand them over to the thieves wherever they might be.

During his short regime as minister, he put an end to corruption among officers completely and made every subordinate feel that he had also a soul not in any way inferior to those of his superiors. Like Karl Marx, again, he was a believer in the supreme value of labour. To do one's work and thus serve humanity was far more important than to aspire for heaven. What strikes us most in the teachings of Basava is the fact that he always spoke with his feet on earth. He never believed in attracting people by creating illusions. He did not ignore the problem of bread. On the other hand, he realized the dignity of labour and raised it to the rank of religious worship. Among his followers were men who followed the meanest of professions. One of them was Nuliya Chandayya who earned his livelihood by making ropes; Madara Channayya was another who was a tanner by profession; still another was Medara Ketayya who lived by making and selling baskets. Moliga Marayya was a dealer in fuel. Basava did not stop with making them his followers—but promoted matrimonial alliances between men and women of high and low castes; in short he did things which people are afraid of doing even to-day. He sowed the seeds of a social revolution through which we are still passing. He did not like those who would employ others to do things which they could do for themselves. Says he, 'Is it right to get done by another the duty to one's wife, or the feeding of one's body? A man should perform the worship of his God himself. How can he get it done by another? They do for show, they do not know You, my God Kudala Sangama.'

Basava's ministry was short-lived. He was himself more anxious to improve society than to overhaul the administrative machinery. Society at the time of Basava was caste-ridden and required a

good deal of overhauling. People were clamouring for a living and human religion—a religion of the heart and not of the head. Basaveshwar, who was the embodiment of this new spirit, gave such a strong and dynamic impetus to this new movement that ere long he was able to bring about a renaissance. He breathed new life into the chaos of human heart and brought it to symmetry and order. He infused an undying hope in the minds of the lowly and the downtrodden by scoffing at the idea that God-consciousness could be achieved only by the chosen few. He proclaimed that the gates of Heaven were open to all irrespective of caste and creed, provided one had the will and necessary discipline to achieve Godhead. Under his banner rallied thousands and thousands of men and women, fired with the zeal of holiness, fortified by the eternal faith in the Lord, and nerved to courage by their sympathy for the poor, the fallen, and the downtrodden. These noble heroes of the new order went over the length and breadth of the land preaching his gospel of divine love. Society discovered its soul and surrendered itself to its spontaneity as this new message and the consequent awakening spread to all strata of society. The old order brooked all this as it felt itself helpless against the surging wave of awakened consciousness.

He insisted upon his followers to have an unquestioning faith in God. Says he, 'Dull of wit, I see not the way. Lead me as they lead the born-blind by staff placed in the hand. O God Kudala Sangama, teach me to trust, teach me to love the way of Your true servants.' Again, 'When I have said that this body is Yours, I have no other body; when I have said that this mind is Yours, I have no other mind; when I have said that my wealth is Yours, there

WHITHER SITA?

BY MRS. C. K. HANDOO, M.A.

Sitâ the ever beloved heroine of Hinduism rules over an empire that monarchs may well envy. Though historically time has dimmed her figure yet ideally she shines enthroned in the heart of India's womanhood. The tale of her silent suffering retold at dusk under the village peepul tree to countless generations has shaped the very lives and destinies of the daughters of the land. Over and over again are little girls blessed: 'Be thou like Sita!' And as they hear these simple words their young hearts throb with expectation and happiness: for is this not their own cherished desire and secret aspiration? To her gentle influence we may trace the softness of the Indian woman—a softness that is yet so firm that it does not shrink to face the wrath of the mighty Râvana nor the hardships of the forest life. In her proud purity and stainless honour that calmly face the fiery ordeal and in the end prefer death to calumny, in putting aside her own happiness for ever without a murmur, do we not see the stamp Sita has left behind in the land of her birth?

For a long, long time the sun of Sita lighted up the Indian sky, and the women like dew-drops caught her reflection and sparkled joyfully in her incomparable brilliance; and in course of time India became studded with innumerable little Sitas that spread a golden hue throughout the length and breadth of this vast continent. But suddenly we find a cloud in the horizon which threatens to veil the sun and cast its gloomy shadow over the glistening purity of the morning dew.

The glamour of the West with its

material prosperity and comfortable living, its frank engrossment in the pleasure of the moment coupled with the so-called marvels of scientific invention has like wine intoxicated the whole world. We are drunk with life itself which is but a stage in our journey, a thing that once was not and will again cease to be. A life of enjoyment as opposed to a life of sacrifice, of the supremacy of physical well-being over matters of the spirit, of manners over morals, and everywhere the worship of economic success are the ideals that rule our modern world. Though the evil effects of a purely materialistic civilization are now apparent, a hundred years ago it was not so, and then there was a general and naive acceptance of this soulless culture, cruel and relentless in its pursuit for power and wealth, and greedy and selfish beyond measure. But now the world has come to such a stage that we are obliged to pause and think. 'We are taught to fly in the air like birds, to swim in the water like fishes, but how to live on earth we do not know.'

—This in brief sums up the attitude of a perplexed humanity. But when one is pledged to a life of pleasure it is not so easy to draw back; even if there be a desire, the will is wanting. To replace old ways of thinking by new ideals, to see things in a different perspective means a complete change in one's angle of vision and mental make-up, and is the work of a lifetime. But where life is taken at its superficial value, and where there is no thought behind it, one is apt to be infected by the madness that has possessed the world and

be drowned in its rushing torrent. We are reminded of the Yādavas of old who got drunk while making merry, and in a state of intoxication killed one another until the clan was completely annihilated.

At this critical hour in the world's history who will lead the way but India who has survived many a crisis worse than the present one and has seen many empires, nations, and civilizations flourish and die. Yet she lives and we are inclined to think that there must be a reason for it. Let us turn to the pages of the European scholars of the nineteenth century, and we are struck with their foresight and vision. In a little book called *India : What It Can Teach Us* we find Max Müller saying, 'If I were to ask myself from what literature we, here in Europe, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only but a transfigured and eternal life—again I should point to India.' Still earlier we read of another German philosopher, Schopenhauer, who on reading an imperfect translation of the Upanishads was so impressed by it that he declared that 'the world is about to see a revolution in thought more extensive and more powerful than that which was witnessed by the Renaissance of Greek literature'. In our own country the Swami Vivekananda was the first amongst modern men to realize that India had a message for the world. He said, 'Here activity prevailed when Greece did not exist, when Rome was not thought of, when the very fathers of the modern Europeans lived in the forests and painted themselves blue. Even earlier when history has no record, and tradition dares not peer into the gloom of that intense past, even

from then until now ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it.'

India never aimed at territorial conquest nor did she ever soil her hands with the blood of weaker nations. But now there is rising in her a consciousness of her own great past and a still greater future and she seeks deliberately to conquer the hearts of men so that the bleeding soul of humanity may find peace in her philosophy of life. She would fain give them a vision of the Universal to replace the narrow and parochial, of the essential unity of life which makes us one with the meanest living creature, and most of all of the immense possibilities of the human soul. She would beg the world not to sacrifice the highest object of life for the sake of life. To her death is but a new birth and time a mere shadow of Eternity, for it is the Infinite alone which gives meaning to the finite and fleeting things of life. 'Pleasure and pain, heat and cold are born from the contact of senses with their objects and are impermanent. The calm man whom these do not disturb is fit for immortality.' (Gita, II. 14-15). And this is 'the life for which India aspires. Her poets have sung, 'He who delights in the life of the Self cannot be deluded by the mirage of sense objects.' (*Shivamahimnah Stotram*). She would live like 'a pearl drop on a lotus leaf', a life free from the trammels of Nature. In more modern language we read that this 'freedom comes only to those who no longer ask of life that it shall yield to them any of those personal goods that are subject to the mutations of time'. (*Mysticism and Logic* by Bertrand Russell). Towards this goal India has directed all her energies; she has studied it systematically and practised it assiduously in her daily life.

Perhaps there is no more forceful example of how India combined her philosophy with action than the dialogue of the Gita which was spoken on a battle-field. Again in later times, as if to show that at no moment has this search for a higher life been abandoned, we find Tulsidas voicing the same spirit of India. In the midst of a fierce battle the devoted Vibhishana implores Râma to ride on a chariot like his powerful enemy Ravana. 'Listen to me O friend,' replies Rama 'the chariot that leads one to victory is other than this; courage and patience are its wheels, truth and good conduct its banner, strength, discrimination, self-control, and unselfishness are its horses, and the reins that control the horses are mercy, compassion, and even-mindedness; love of God is the clever charioteer, renunciation the shield, contentment the sword, charity the war-axe, intelligence the spear, and wisdom the bow; a pure and steadfast mind is its quiver, various disciplines its many arrows, and respect for the learned and wise its invincible armour. There is no method of gaining victory better than this, for he who has this spiritual chariot can conquer the most formidable enemy.'

The women of India have always been known for their discipline and sacrifice, their high sense of honour and devotion to duty. So far they have been the guardians of the home and have been content to lead secluded and sheltered lives. But we believe that the time has now come when they must leave their seclusion; their homes must be the wide world, and their pure and tender affection must be shared by the poor, the lonely, and the outcaste. Men may sometimes indulge in brute force and violence; but women rule supreme in the domain of mercy and compassion and all the qualities of the heart. We would even venture to say

that the golden chariot that Rama speaks of, and with which we wish to conquer the demon of materialism must be manned by the men of India; but in their vanguard must march the heroic women of this land—women to whom no cost will be too great, and no personal loss, however great, of any consequence. They will be the spiritual soldiers who will guide the world through paths of peace to a newer and more humane civilization.

So far woman has passively tolerated war and violence all over the world, and sometimes even actively participated in it; but, perhaps, she has never fully realized her own true sphere in life as the mother of man. She is the preserver of the race and on her in future lies the burden of preventing this wanton destruction of human life. All wars are a challenge to womanhood, for does she undergo the agony of child-birth only to be a helpless witness to the bombing of her little ones, and a wholesale massacre of the old? Can she bear to see the earth drenched with the blood of the flowering manhood of her sons? Motherhood lies desecrated and women weep for their beloved dead; but this is not the time for tears—not tears but action quick and prompt before human existence itself is wiped out from the face of the earth.

Womanhood in India is awake today; but she has forgotten to some extent her own great and glorious past, and so is often swayed like the corn by every passing breeze. She is getting much education and has comparatively greater freedom than her grandmother enjoyed, but there is in her a tendency towards competition and rivalry with man. Education in India at present has the sole object of qualifying men to earn a living, but on the men lies the responsibility of supporting large families. The women are free in this

respect and this adds greatly to their advantage. Let them utilize their leisure and education for a higher purpose than economic independence or mere equality with men. They are proud of their newly acquired freedom and jealous to guard it from outside attack; but there is a little confusion in their minds about its utility. Like the rest of the present-day world they are more concerned with the freedom that brings to them the evanescent pleasures of life than with the freedom that enables them to lead a higher and nobler life than that demanded by the deadening level of conventionalism. We would that they enter all departments of life as they are now doing, but let them not degrade themselves to the level of money-making machines. Let them be guided instead by an idealism such as has been their country's gift to them from ages gone by.

This idealism, if it is to take them in the right direction, must be deeply rooted in the past. They must stand like trees in the forest with their roots interlacing underground. And though the flowers on this tree will always be new, the sap must come from the same ground. Thus we are inclined to think that though Sita will ever embody the true seed of India's womanhood, the tree is destined to blossom again with a greater abundance and a sweeter fragrance than before; the flowers of this new generation will be neither a dead image of the past, nor a mere imitation of the West, but keeping intact the racial character the new age will bring forth women such as the world has neither seen, nor yet heard of.

When Macaulay, the father of India's present-day educational policy, said in his famous speech that the English education would 'form a class of persons who would be Indian in blood and colour but English in taste, in

opinions, in morals, and in intellect', he was more than right. This great wrong which has been done to the nation must be undone in the same manner. The modern Indians—men and women—must again be Indianized through their own literature, both modern and ancient. Whereas their intellect will be developed and fed on all the modern sciences, languages, and arts, their spirits will continue to draw inspiration from that philosophy for which India is famous, and wherein she has achieved a harmony between thought and action, as well as reason and faith. After all, it is philosophy in the larger sense of the word which is the unseen foundation of civilization, and we cannot hope to build any new and enduring structure except on the basis of this same solid foundation. If women will accept the role of leadership then their past inheritance of a spiritual outlook on life will become an anchor in this their new and most exciting adventure. Modern education will teach them how to deal with the new problems of life, but the ancient will give them a breadth of vision and depth of character. It will also heal the breach that the present English education has caused between the educated and the uneducated, the rich and the poor, the liberal-minded and the orthodox.

In this manner we see that the task is many-sided, and those who would aspire to scale these Himalayan heights must be strong. Women have been weak too long; they have come to regard weakness as an inherent quality of their sex, but henceforth they must give up this idea as a superstition of the past. In respect of physical strength they are, perhaps, worse off than the women of any other country: and this they must cultivate. But this is not all. There must be strength of mind,

tenacity of purpose, the will to do though they fail at every attempt, to struggle though they stumble at each step, and to die if necessary for their ideal but to live most certainly for it—for the Himalayan heights are difficult to reach. And, perhaps, when their strength is exhausted, through the inspiration of their noble lives others will arise who will tread the same narrow and steep path and who will hold high the inextinguishable torch of India's message to the world. Thus will go on generation after generation, living ever in the vision of beauty their own ideals have fashioned and worshipping at the shrine their own hands have built; and when courage fails and hearts despair then the light these heroic women shed round them will hearten many a weary traveller on the path of life.

But let woman be only conscious of her mission in life. Let her understand that she was not born to be a slave to man's passion, a plaything of the hour to fill his moments of leisure and to be spurned and thrown away afterwards. Let not her love be imprisoned in the cage of her family, nor her actions be ordained by the social routine of those who live and die and never wake from their drowsy dream of life. Her love must know neither East nor West, caste nor creed, and she will in truth

be the mother of the world. Let her heart quiver and quake to see the misery of the world, and there will be born in her an infinite strength that will enable her to fight single-handed against all odds. Her very presence will be a blessing to mankind, thoughts of her will heal the wounds of the heart, and bring peace to the passion-tossed soul of man.

The Upanishads speak of the paths of 'Shreya' and 'Preya',—of the good and the pleasant—the choice of which every man is faced with. Though true for all times and for all people, it is particularly true at the present moment. We stand at a parting of ways: Will posterity look on the women of India with shame and regret for wasted opportunities and neglected moments or with pride and glory as has been done in the past? They cannot go on in a haphazard manner, for the world is moving rapidly; and they must either lose themselves in its fast current, or put up a strong fight against it. Let them pause awhile and ask of themselves: Which go a hundred and fifty million Sitas of India—in the wilderness of selfish enjoyment called 'Preya', the pleasant path 'in which many men perish' or the blessed land of 'Shreya', which through the path of love, service, and sacrifice leads to freedom and immortality?

THE PHILOSOPHICAL BACKGROUND OF INDIAN CULTURE

By PRINCIPAL D. G. LONDREY, M.A., PH.D. (LEIPZIG)

(Concluded)

We now proceed to study the principle of harmony in Indian medicine. The Indian system of medicine has as its aim a positive object, viz,

maintenance of health and prolongation of life. The very name *Āyurveda* is an evidence in point. It does not undertake as its main task only the negative

purpose of removal of disease. The latter is only a secondary function, the primary function being the maintenance of health and the prolongation of life. Life is understood as the full and free enjoyment of the body, the sense-organs, mind, and the soul. Health, according to the Ayurvedic point of view, is not simply a harmonious functioning of the body, but also of the subtle inner potentialities of the sense-organs : the mind and the spirit are also duly recognized to be the essential elements of that comprehensive system we call the individual man. Blindness is something less, a defect in the total and full enjoyment of life. Insanity is diminution of life, though apparently and superficially man seems to possess a sound body. Spirit, soul, or self is a constituent of life which is more comprehensive than mind. It is a matter of everyday experience that in sleep mind or consciousness in the ordinary sense is absent, though many involuntary processes such as digestion, respiration, and circulation of the blood continue. Spirit is probably that constituent of the unity which we understand as man, that is the substratum of the basic process beyond the control of consciousness.

It is a characteristic feature of the Hindu system of medicine that man, who is the subject of treatment, is not torn out of the context of Nature. Man is considered as a part and parcel of Nature. Thus it is that, we find in works on Ayurveda, a special chapter is devoted to the consideration of man in relation to the nature of the country in which he lives. Three kinds of the surrounding country are distinguished. (1) Dry and arid (Jangala) land is the kind of country which has sparse and scanty vegetation of stunted growth. There is a comparative scarcity of water. Hills are few and do not rise to

the dignity of a mountain. We are told that this country tends to increase Vâta in the body. Men living in such a country are susceptible to the diseases of Vata. (2) Forest (Anupa) land is the region marked by abundance of water, and hence vegetation is vigorous and prolific. Trees are tall and grow thickly. This country is mountainous. Such a region tends to increase phlegm. The people living in such regions are liable to suffer from the diseases of the disturbance of phlegm. (3) The moderate or the common kind of the country is the one in which both the extremes of scarcity or abundance of water and vegetation are avoided. The temperate country does not make its inhabitants liable to the diseases of the disturbance of any particular humour in any marked degree.

The doctrine of the classification of the countries may be followed in further details. Proximity to the sea is a factor which affects the inhabitants of that region in a specific manner. The people of a region far inland are subject to the conditions of a very different nature. The climate near the sea is moist and the soil produces rice in plenty. In the interior parts the climate is dry, and the food different. In this, much further development of this doctrine is possible. We should only recognize that the principle underlying this doctrine is very sound and valuable though it still admits of much elaboration.

The Hindu system of medicine lays special stress on the close liaison between man and Nature, particularly the plant world around him. Just as man derives his food from plants, he should derive the remedies of the disorders also from plants. Herbal medicines are the most natural medicines for man's ailments. In the Western system of medicine this principle is not sufficiently recognized.

Highly synthesized chemical medicines may produce undesirable after effects on the human body. There are no doubt some remedies in the Western system which are derived from plants, such as, quinine, strychnine, digitalis, and cascara. But these are few and far between, and must be regarded as exceptions rather than the rule. In the Ayurvedic *materia medica* herbal medicines predominate very markedly.

Another characteristic feature of Hindu medicine is found in the treatment of man with particular reference to the changes in his environment brought about by the cycle of seasons. The topic of the seasonal programme (Ritucharyā), as also that of the daily programme (Dinacharyā), strikes any casual reader as being very significant so far as man in relation to the time of the year and that of the day is concerned. This is naturally considered in the context of the fundamental hypothesis of the triad of the Doshas—Vata, Pitta, and Kapha.

We are told that in the first four hours of the day (as also those of the night) phlegm is on the increase. In the second period of the next four hours bile is on the increase, and in the third period of the last four hours of the day Vata is on the increase. Coming to the different seasons, we are informed that in the rainy season (Varshâ-ritu) Pitta is on the increase, and Vata is disturbed (Prakopa), while Kapha is quiet; in the Sharad-ritu Pitta is disturbed, i.e., the process of increase during the Varsha-ritu becomes acute in this season, Vata is now quiet after its disturbance in the Varsha. In the Hemanta-ritu Pitta is quiet, but Kapha is on the increase, and Vata is disturbed. In the Shishira Vata is disturbed, Pitta is quiet, and Kapha is increased. In the spring Pitta is increased and Kapha is disturbed, Vata

being quiet. In the summer Pitta is disturbed and Vata is increased, Kapha being quiet. Thus it will be seen that as there is a cyclic order of gradual changes in Nature, so also there is a corresponding order of cyclic changes in the human organism. The practical rules as regards change in diet, habits, and the daily programme are only a corollary to this theoretical doctrine of the man-Nature harmony. Wisdom consists in suitable adjustment, which in its turn will help the maintenance of health.

The close liaison between philosophy and biology in the Ayurveda is illustrated by the fundamental doctrine of embryology. It is laid down that conception follows not simply from the coming together of the sperm and the ovum, but from the inception of the soul into the fertilized ovum. We read in the *Charaka* that the embryo is formed only when Jiva enters the physico-chemical constituents in the womb. This is still further clearly expressed in the *Sushruta*: 'The embryo is the conjunction of the sperm and the ovum in the womb enlivened by the Atman and the sixteen evolutes of Prakriti.' In the Hindu medicine the concept of the embryo is thus found to be spiritualized, while in the Western science it is conceived only on the materialistic model. At first sight the Hindu conception is likely to be brushed aside, as something simply speculative and superstitious. But revealing light has been thrown on this subject by the recent development in biology. The old-world mechanistic biology has admittedly failed to explain the different stages and the complicated processes of the embryonic development by purely physico-chemical concepts. The neo-vitalistic biology of Hans Driesch has proved on the basis of scientific evidence that we have to acknowledge the exist-

ence of a controlling and determining factor which is far from being materialistic, i.e., physico-chemical in nature. This biological factor is called 'entelechy' and is said to work not *in* space but *into* space. Recently biologists are inventing new names such as determinants, organizers, etc., for factors which perform functions which cannot be adequately described in physico-chemical terms.

The treatment of Ayurveda far from being sectarian and separatist represents a point of view which comprehends and synthesizes physiology, psychology, psycho-therapy, and religion. Modern scientists are becoming firmly convinced of the inadequacy of the purely physiological conception of the cause of human ailments and are becoming more and more inclined to supplement it from other spheres. For instance T. B. Scott writes: 'In scientific language, Biedl sums up the present position of our knowledge thus: two agents are concerned in ordering and maintaining the complex activity of the animal organism; in addition to the nervous communication which admittedly is the agent in effecting rapid readjustments, there is also a chemical correlation of the different organs; in accordance with the latter, each organ, each tissue, and even each cell by means of its specific secretory products acting through the agency of the blood stream, is enabled to exert a specific influence on other parts of the body. In this manner an equilibrium of the various parts is maintained. . . . To maintain this balance or to regain it, if it be for a time lost, is mercifully the divine order, the implanted tendency. We may so fight against or ignore the laws of Nature that this balancing is never perfect and it is thus that chronic disease arises and gains mastery. . . . Under the influence of great emotions

of joy and hope and also of religious fervour some of us seem to have the power of calling on our reserves and of increasing the output into the blood of all our home-made auto-coids; this often results in improvement of health and in some cases even of cure. It is surely not for us to throw on poor struggling mortals cold douche of cynical semi-scientific scepticism, but rather to encourage them in their spontaneous efforts, and to let them see that we can supplement our own natural powers from outside. With this new knowledge of "Vis Medicatrix" of its mechanism and of its chemistry, we must realize that our control over our disease is enormously increased and that there is far brighter and less suffering future for the sons of man.' (*Modern Medicine and Some Modern Remedies*, p. 137-40).

The Ayurveda takes three Doshas—Kapha, Vata and Pitta—as fundamental in the system of the human body. Some suppose that the triad of the Doshas is merely hypothetical. Others hold that they signify functions. Still others maintain that they are substances though minute and subtle. The task of interpreting the Tri-dosha theory in terms of modern Western science of physiology and medicine is a difficult one. That the Doshas are substances is probably the nearest approach to the doctrine of the Ayurveda as is seen by the description given in the medical works. But nothing in modern physiology corresponds to the concepts of the Doshas. Modern physiology is cellular physiology. We must look to the constituents or functions of cells if we can ever hope to discover the basic substances, viz, Kapha, Vata and Pitta. The process of oxidation in the cells must be identified with one of the Doshas. We know that every cell breathes, assimilates, and secretes. One

thing is certain. The Doshas are not humours as conceived by Hippocrates, the father of Western medicine. In the opinion of a close student of comparative medicine, 'the Tri-dhātu theory, on the other hand, goes many steps beyond the cell of the modern cellular theory. . . . In fact the Tri-dhatu physiology of the Ayurveda begins just where orthodox cellular physiology of Western medicine ends. Hence it seems to me that we cannot at present equate the Tri-dhatu theory exactly with anything known to modern Western physiology. But the time may soon come when such a comparison may become possible. The most recent researches in the West are leading the vanguard of our Western scientists into the regions which appear so "Ayurvedic"; already the biologist is looking beyond his original comparatively simple cell with its protoplasm, nucleus and, cnetosome, on to the complexity of chromosomes, Ids, Determinants, Biophors, and even the vital atoms (bio-atoms, if you please, so strongly reminiscent of Vata, Pitta, and Cough "corpuscles"); in the field of immunity the exponents of both the "cellular" and "humoral" doctrines have gone far beyond the original simple conception of the cell on to the complexities on complexities of Haptophors, Complementophile, Ergophore, Ambosceptors, Opsonians, Agglutinins, Precipitins, Cytolysins, Alexins, Sensitization, Anaphylaxis, and so on—truly a bewildering array of Neologisms, wherewith to describe things and events, which are for the most part as specula-

tive as the Tri-dhatu theory itself, and also exhibit like it a distinct leaning towards "humoral" conceptions of colloids and bio-chemistry. Similarly in the field of endocrinology and psychology Western scientists have now begun to talk of body fluids (humours?) influencing, and being influenced by, emotional and mental states reminding us of the Ayurvedic view of 'Vata being responsible for enthusiasm, Pitta for intellection, and Kapha for forbearance, and so on.' (Shrinivasa Murthi : *Report of the Committee on Indian System of Medicine*, Madras Government, pp. 24-25 of Appendix 1).

Medicine is a never-ending quest. As man is one, the system of human medicine must be one. Eastern and Western medicine, Indian and European science of life and health are conventional concepts useful for the convenience of study only. Ayurveda promises to be a complete and harmonious study of man in all the aspects of his being.

In concluding this survey of the different departments of Hindu culture in search for the heart of harmony in them all, we must point out that we do not deny the phenomenon of struggle in human affairs. Struggle may be necessary in the sense that it is a necessary evil. But it is an evil and a malady, though necessary and inevitable as a means of establishing harmony. Harmony is the undeniable end and the ideal. Wisdom consists in recognizing what is ideal and eternal and in distinguishing the ideal from what is merely phenomenal and transient.

NOTES AND COMMENTS

TO OUR READERS

Sj. Nolini Kanta Gupta of the Sri Aurobindo Ashrama needs no introduc-

tion to the reading public. Any introduction needed will be furnished by his *The Basis of Unity*. . . . Professors Sharma and Srikantan, who are already

known to our readers, appear this month in apparently different roles. But on closer examination their themes converge to the same point. Prof. Sharma argues that science cannot for ever fight shy of spirituality. And Prof. Srikantan shows how in Sri Basava's life the eternal conflict of scientific and spiritual outlooks was actually resolved. . . . Mrs. Handoo, who has first-hand experience of work among women, points out the proper basis for their uplift.

COMMUNAL PARTIES

Indians are now quite familiar with and, perhaps, sick of political parties which exploit the religious susceptibilities of the ignorant masses in the name of religion. *The New Review* condemns this political stunt in no uncertain terms :

Under modern conditions, a political party on a religious basis does not appear desirable ; in fact wherever any such party was formed in western countries, it was a defence measure against irreligious laws. Once redress has been obtained in matters religious, the continuance of such a party is not without serious drawbacks. Most questions coming before a legislative body have no direct religious bearing, and it would be awkward to record the 'Christian' vote in favour of, let us say, buses against trams, or for one Chamber as against two Chambers etc. The real safeguard for religious minorities lies in the fair-minded respect of the majority for constitutional provision. This takes nothing away from the utility of having extra-parliamentary associations to watch over religious interests and enlightening legislators of all parties on religious grievances. In any case, let us have no kind of association in which, under the guise of securing religious tolerance, religious principles are diluted and vaporized.

But the *Review* leaves one important point out of consideration. When a political party becomes militant, assum-

ing a religious appellation with a view to blackmailing other communities, should other communities form similar parties in self-defence ?

ALEXANDER AND INDIAN IMPERIALISM

Mr. T. G. Subramanyam, M.A. writes in *The Indian Review* of March :

To exaggerate the Hellenistic influence of Alexander's invasion has been the tendency of a great many European scholars. . . . To say that the vigorous rule of the Mauryan administration was the outcome of Alexander's invasion, however indirectly, is to repudiate the capacity of the Mauryan monarchs. The Mauryan monarchs, just then wresting power from the Nandas, had to be vigorous and powerful in their policy and administration.

But the writer concedes that

It can be asserted that one marked effect of the invasion was the rise of a strong monarchy, with imperial ideas, in India in the place of small republican States. The easy subjugation of the small States by Alexander led to the realization of the need for a strong monarch in the country and this indirectly helped the rise of the Mauryan power and empire.

Before any such causal relation can be established, historians will have to find out where, how, and when the idea of a strong central Government arose. It did not certainly originate with Alexander, for his achievements belie such an assumption. His meteoric career was almost purposeless. On the contrary, the idea can be traced almost in all phases of its development in the Indian soil itself. The next question is, With how many Indian States did Alexander wage war ; and how many of them did he subjugate so that his invasion might have the necessary indirect influence ? History does not speak of any considerable number, we fear.

When thou rememberest God, do so with all thy heart wholly set on him. Let thy mouth speak no words. Shut all outward doors (the doors of the senses) and let open the door within.—Saint Kabir.

REVIEWS AND NOTICES

RAMMOHUN ROY AND AMERICA. By MISS ADRIENNE MOORE, M.A. *Published by The Sadharan Brahmo Samaj, 211 Cornwallis Street, Calcutta. Pp. xii+190. Price cloth Rs. 2-8 and paper Rs. 2.*

This book is the thesis of Miss Moore for her M.A. degree of the Columbia University (U.S.A.), obtained in 1935. The first part of this work was published in *The Modern Review* for September and October 1936. Miss Moore became interested in Indian life and culture while she was a student in college, and in fulfilment of her long-cherished desire has been in India since 1940, studying the social, educational, and economic problems of the country.

The enthusiastic authoress took great pains to prepare this scholarly work. She consulted as many as seventy-six libraries in U.S.A. in order to get access to the literature on Rammohun and to find out periodicals containing articles on his thought and activities. The book is a successful attempt to show the possible influence of Rammohun in U.S.A. between 1816 and 1836, i.e., during the last two decades of his life. It, however, puts more emphasis on bibliography than on interpretation. Miss Moore devotes only about thirty to forty pages to offer her appreciative estimate of the Raja which like that of the Raja's English biographer, Miss Collet, is extremely interesting and deserves a perusal. The second part of the book contains an exhaustive bibliography of Indian, English, American, German, and Dutch editions of the works of Rammohun as well as a long list of several hundred articles in English and French dealing with Rammohun appearing in about eighty-nine periodicals published in India, America, and Great Britain. This essay, as the authoress rightly observes in the Introduction, may be considered as an excellent chart that will be very useful for reference and as a basis for further research.

Miss Moore points out that the great American thinker, Emerson, came to know of Rammohun while the former was still in college. Emerson's aunt, Mary Moody, wrote a letter to him inquiring if he had received the materials about Rammohun which she had sent to him. Miss Moore thinks that Rammohun was the first medium

through which oriental thought reached New England, the birth-place of American transcendentalism. She reiterates that even though it cannot be actually proved that Rammohun was the first contact of America with India yet it is certain that previous to New England's knowledge of Rammohun there was no sign of any influence of oriental thought on the American mind.

On account of the controversy over Christianity which he conducted with the Serampore missionaries, Rammohun then became so much a topic of discussion in America that all the major libraries at that time had acquired copies of his work, and Roy was for a brief time with the principal transcendentalists of New England the burning issue of the day, and articles about him had appeared in at least fifty per cent of religious publications of the eastern coast of the United States, especially in New England. The authoress deplores that she discovered Roy after tremendous labour only to be amazed that he was so soon forgotten in the West which had appreciated him even before his countrymen began to recognize his greatness.

Miss Moore, however, very thoughtfully remarks that though Rammohun during his lifetime was more esteemed by the West than India yet after his death he has been more appreciated in India which now acclaims him as the father of her renaissance. 'If Rammohun was influential during the generation after his death,' concludes Miss Moore, 'it was Rammohun the Hindu, shorn of Christian embellishments, who lived on.'

SWAMI JAGADISWARANANDA

PRAGMATISM AND PIONEERING IN BENROY SARKAR'S SOCIOLOGY AND ECONOMICS. By MR. NAGENDRA NATH CHOUDHURY, M.A. *Published by Mr. R. C. Chakravarty, M.Sc., Chakraverty Chatterjee & Co., Ltd., 15 College Square, Calcutta. Pp. 152. Price Rs. 3.*

Mr. Choudhury opens his book with an interpretation of Sarkar's pragmatism. Dr. Sarkar is no believer in things extramundane. And as such he weighs all values,—even spiritual and aesthetic, in

the balance of their 'serviceability and usefulness'. His pragmatism, however, is not satisfied with the present order of things and broadcasts a definite philosophy striving for the progress of the world. 'All his ideas, ideals, theories, and precepts which currently pass as "Sarkarism", have been inspired by and shaped in the spirit of pragmatic idealism;' writes the author, 'He is not a Utopian but a practical idealist, a pragmatist.' But one is confused when one sees that a believer in progress does not admit a definite goal. 'Progress is not a thing about which one can say: "Thus far and no further". . . . The ultimate synthesis or Absolute of which certain philosophies in East and West talk *ad nauseum* is the greatest unreality conceivable in human affairs,'—said Dr. Sarkar in his Barrackpore lecture as is culled in the book. Well, is not a progress without a goal or standard or Absolute an inconceivable affair? What is the difference between regress and progress if there is no absolute standard? And this assertion of an unimaginable idea leads Dr. Sarkar to contradict himself when he explains his idealism: '. . . such idealism as can inspire educated men to shun the prospects of fame and career, and feel their *highest* self-realization in the spread of education. . . .' (The Italics are ours).

Dr. Sarkar, we are told, 'sees no virtue in eulogizing what is decrepit and moribund in India, neglecting what is fresh, growing and vigorous outside India. He does not confine himself to Hindu ideals and culture.' So far this shows the broad outlook of Sarkar. But when the author writes, 'to him, so-called Hindu ideals there are none; there is nothing exclusively Indian in Hindu culture,' one feels that he overshoots the mark. There may not be at present any ideal which the Hindus have not shared with humanity as a whole, and which could not have been evolved independently by others. But historically speaking, there are things that originated in Hindusthan with the Hindus and which have not as yet been fully assimilated by others. 'According to Sarkar the West is no less spiritual than the East and the East no less materialistic than the West. Spirituality is not the monopoly of the East.' This is only a general statement that leaves out of consideration preponderance of tendencies and historical sequence. Even Dr. Sarkar admits the predominance in the West of worldly progress. May not the

East go ahead of the West in creating spiritual values?

Notwithstanding some such points of difference none can cease admiring Sarkar for his forceful and comprehensive pragmatism that includes in its wide sweep the spiritual teachings of Ramakrishna and Vivekananda, though he studies them from his own standpoint. One also admires the true, self-reliant patriot in him. To him 'the basic foundation of freedom, democracy, and socialism, in education and culture, as in politics, is self-help, self-direction, individual initiative and individual creativity. Creative individualism is the life-blood of man as a moral agent.' But this creativity need not certainly be judged in terms of material achievements alone.

Mr. Choudhury was long in touch with Dr. Sarkar, and his interpretations of Sarkarism are true and valuable, though his comparisons and historical perspective are faulty. His graceful presentations are pleasant and easy.

RELIGION IN THE U.S.S.R. By WILFRED C. SMITH. *Published by Free India Publications, Commercial Buildings, the Mall, Lahore. Pp. 35.*

The writer begins the pamphlet with a short account of the spread and development of Christianity in Russia and propounds that it could never replace the primitive form of religion but only produced an amalgam of the two. Then he narrates how the Church allied itself with the State in subjugating and exploiting the people and grew hopelessly corrupted. Reformist movements arose but fell far short of the requirements. At last came the Revolution. The Church joined hands with the Czarist Government and opposed the communists at every step. The Soviet Government, when it came to power, 'abolished the privileged and oppressive position of the Russian Orthodox Church and gave to all religious groups an equal standing, and to all men, religious, indifferent, and atheist, complete freedom of conscience and of propaganda'. 'Religion, under the socialist State,' says the author, 'has been reduced simply to conducting worship for those who wish to participate.' But the old ritualistic form of religion is slowly dying out, giving place to a 'dynamic, joyful urge for cultural and concrete creation'. All that the socialist regime has done to bring about such a state, is, through education and

other indirect means, to make it less likely for the people to hold the old superstitious beliefs.

In conclusion the author contends that religion, if it means creative goodness and belief in truth, beauty, and justice, flourishes more in the U.S.S.R. than in any other country. It is good so far as it goes. But religion means more than this. It seeks to discover the Supreme Verity of life in relation to which alone the relative values of life, such as goodness, justice, etc., can be determined.

The position of religion in Soviet Russia was hidden behind a dark screen of mystery, and the outside world had a very vague idea about it mixed with a feeling of distrust and fear. Interested propaganda made the situation worse still. The war that sweeps ruthlessly over Russia now has made it urgent for the good of the land to state facts clearly, and we are glad to welcome the present booklet which amply clarifies the present position of religion in Russia.

HE FOLLOWS CHRIST. EDITED BY J. P. GUPTA. Published by Hamera Hindoostan Publications, 23, Hamam Street, Fort, Bombay. Pp. 44. Price 8 As.

This booklet attempts to place before Christian Indians what Gandhiji stands for. According to the editor, 'Gandhiji's Satyagraha is Christianity in Action.' He would also place Gandhiji on a footing of equality with 'Christ, Mohanmad, Bodh and Krishna', since 'Gandhiji embodies in his little person all those attributes of greatness which were possessed by' those teachers. Gandhiji is undoubtedly a great man, and the influence of Christ is palpably on him. But he will be the last man, we believe, to claim any kind of equality with Christ or any one of those prophets. But hero-worship is nothing if not hyperbolic in its language!

The above, however, is only a side-issue, and the demerit of the proposition does no real harm to the book itself, which contains Gandhiji's views on non-violence, Christianity, conversion, and other allied subjects. There are also articles by Mr. John Gunther and Prof. H. C. Mookherjee. The following articles are from Gandhiji himself: *Jesus of Nazareth, Tolerance, The Law of Love, Ray of Hope for World Peace, God Appears in Action, India's Message.* The booklet is highly instructive and very readable. It presents a phase of Gandhiji's life that has

a permanent appeal far beyond that of political vicissitudes.

WHOSE FREEDOM? Published by International Book House Ltd., Ash Lane, Mahatma Gandhi Road, Bombay. Pp. 61. Price 8 As.

This is a very timely publication bearing on the problems of India and the East vis-a-vis England and the West. The colour bar and the Japanese slogan of Asia for the Asiatics fall within its purview. It brings to a focus apt quotations from recent writers like Hannen Swaffer, Dr. Felix Morley, George Kent, Bertrand Russell, Pearl Buck, John Gunther, and others whose pronouncements on the above problems are set against a background of high idealism preached by Tagore, Gandhi, Madame Chiang Kai-shek, Lincoln, and others. Japan's relationship with Korea has exposed the hollowness of her claim as the liberator of the East, and the outcome of the present war will show where the Euro-American world stands so far as the practical question of the freedom of all races is concerned. Freedom must be for all the oppressed people of the world. Short of such a high idealism the present war is only an unredeemed holocaust.

THE SCIENTIFIC VIEW OF DEATH. BY SWAMI ABHEDANANDA. Published by Swami Prajnananda. Ramakrishna Vedanta Math, 19B Raja Rajkrishna Street, Calcutta. Pp. 28. Price, not mentioned.

'What is the most wonderful thing in the world?'—is a prize question which could only be satisfactorily answered by Yudhishthira: 'Every day, and day after day, animals and human beings are passing out of life, but we do not think of death; we think that we shall never die. What can be more wonderful than this?' Birth and death are facts of our everyday experience. Both are equally mysterious. Man has left no stone unturned to make his life happy and easy: he has shaken the very foundation of heaven and earth to conquer Nature—to become immortal. But all in vain. Death has its own suzerainty over all living beings. Birth presupposes death. And as such all living beings are slaves to it unless the real Life-force is known. Rightly laments the author that man dwells only in the present and seldom thinks of the 'why' and 'wherefrom' of his

coming to this plane and the 'whereto' of his march.

We congratulate the publisher on bringing out this thought-provoking and scholarly brochure of the famous monk at a time when death is more rampant than ever. We wish the book to rouse the question of death in every thoughtful mind—Eastern or Western.

JOY OF THE SUN. BY SAVITRI DEVI. Published by Thacker, Spink & Co., Ltd., Calcutta. Pp. 109. Price Rs. 4-8.

Akhnaton who was also known as the Joy of the Sun, was the king of Egypt in the early fourteenth century B.C. He was a man of extraordinary intelligence, liberal outlook, and saintly character. His sacrifice for others and love of and faith in God were the envy of many. He fought against superstition. He was a rationalist. 'Superstition and mummery begin where reason ceases'—he said. But he was not a biased iconoclast. What he did he did for the better. The noble king lost his empire for Truth. He was ill-treated by the people. Nevertheless, when asked to retaliate, he replied: 'I don't want to return evil for evil.' He died an exile; but for that he did not lack the fullness of heart. When breathing his last (at the age of twenty-nine) he prayed to the Sun, the Divine Light of which flooded him, and he felt full within. Such was his great personality, noble character, and faith in God!

But the public hardly knows his name. It is only very recently that two archaeologists, Weigall and Ayton, in 1907, discovered the remains of the young king. They lie now in the Cairo Museum.

The book under review is a beautiful life-sketch of this king narrated in a simple and lucid language and covered within an attractive get-up. The book is meant for young people, for whom it is quite suitable.

ALVAR SAINTS. BY SWAMI SHUDDHANANDA BHARATI. Published by Anbu Nilayam, Ramachandrapuram, Trichy District. Pp. xvi+145. Price wrapper Re. 1-8, calico Rs. 2.

'The Tamil expression Alvar means one who has taken a deep plunge into the ocean of Divine consciousness. An Alvar is a golden river of love and ecstasy which finds its dynamic peace in the boundless ocean of Sachchidānanda.' But the Alvars, though they confined their activities in

Tamil-nad, must be studied against an all-India background, for they were Indians first and Tamilians afterwards. 'An Alvar is a living Gita, breathing Upanishads, a moving temple, a hymning torrent of Divine rapture.' And as pointed out by Dewan Bahadur K. S. Ramaswami Sastriar in his learned Foreword, 'We must not forget or ignore that all the heart-felt outpourings in the songs of saints all over India . . . would not have come into being but for the epic triad. . . the *Rāmāyana*, the *Muhābhārata* and the *Bhāgavata*.'

These Vaishnava saints, then, are as much of India as they are of the South, and when the history of the religious movements in India is fully reconstructed we shall come to know how intimately the North and the South acted and reacted on each other. In fact, there is a theory that devotion had its origin in the South. Be that as it may, the lives of the Alvar saints and the Achāryas deserve to be studied closely by every one who cares for Indian religions and culture. Swami Shuddhananda Bharati has done a distinct service to this cause by bringing out this handy volume, which not only delineates the main events in the lives of the Alvars, but provides for a peep into their minds by presenting some choice hymns in translation. A more elaborate presentation would, perhaps, help scholars, but the book, as it is, is a good guide to the general public.

THE LIFE AND TEACHINGS OF JESUS CHRIST. BY S. K. GEORGE, M.A., B.D. Published by G. A. Natesan & Co., Madras. Pp. 104. Price 12 As.

This book is a welcome addition to the series of Natesan's 'World Teachers'. The writer is a Syrian Christian who has moved away from orthodox Christianity, and brings to his work a freshness of outlook more in keeping with the modern view of religion as a way of life rather than a creed. If this is accepted, Indian Christianity cannot stand apart from the Indian life as a whole. 'It would mean a more complete identification of the Christian movement in India with the life and struggles of the motherland.' Mr. George is not satisfied with institutionalism, but exhorts the Christian Churches 'to sell all that they have, even their cherished Christologies, and find him (Jesus) afresh in the toils, the struggles and privations of real life.' He also recognizes the innate spirituality of India and holds that she has the 'right and

duty to assess and assign the right value to Jesus and his message'. The orthodox Christians will hardly endorse this. None the less the book deserves to be studied by all who make a distinction between culture and religion and hold that faith in a prophet need not necessarily mean conversion in the narrow sense of the term.

SANSKRIT

AITAREYA BRAHMANA, WITH THE VRITTI SUKHAPRADA OF SHARH-GURUSHISHYA. Edited by R. ANANTA-KRISHNA SHASTRI. Published by the University of Travancore, Trivandrum. Pp. xii+iii+638. Price Rs. 6-8.

Vedic scholars are generally familiar with the commentaries of Sāyana on the *Aitareya Brāhmaṇa*. The other glosses and commentaries, though existing in manuscript, are hardly available to them. As such, the University of Travancore has put all lovers of the Vedic literature under a debt by publishing this edition of the *Aitareya Brāhmaṇa* with the *Vritti Sukhaprada* of Sharhgurushishya which throws a flood of light on the meaning of the *Brahmana* texts and the intricate grammatical construction of the sentences. The writer readily admits his indebtedness to earlier commentators like Govindaswami, Krishna, and others. But he is rightly aware that the existence of other commentaries is not in itself an argument against writing a fresh one. Modern scholars will agree with him in this, their only regret being that there are not many more commentaries in existence, so that the Vedic lore might stand fully revealed. Sharhgurushishya has a fascinating way of expressing himself in short pithy sentences and summing up his comments and references in attractive verses, which fact keeps up the reader's interest and helps his memory.

The erudite editor has added valuable footnotes, adduced parallel passages from Sayana, Govindaswami, Bhatta Bhāskara, and others, traced the innumerable references in the gloss to their sources, given alternative readings, and explained difficult words in a way that does ample justice to his vast scholarship.

The printing in bold types is fine, and the arrangements of the text and the *Vritti* are helpful to readers. The book, as it is, is not complete. It contains only the first fifteen *Adhyāyas* out of a total of forty.

And we are told that a second volume will follow, in which will be added a note on the various editions of the *Aitareya Brāhmaṇa* as well as the author of the present *Vritti*. We shall eagerly wait for the same and so will all lovers of India's ancient culture. The South is ever noted for its Vedic scholarship, and the Trivandrum University will, we hope, keep bright the escutcheon by bringing out similar volumes.

BENGALI

MAHABHARATI. By JATINDRA MOHAN BAGCHI. *Pravartak Publishing House, 61, Bowbazar Street, Calcutta.* Pp. 116. Price Re. 1-8.

Poetry is defined as the record of the best and happiest moments of the happiest and best minds by Shelley. And he concludes that poetry thus makes immortal all that is best and most beautiful in the world,—it redeems from decay the visitations of the Divinity in man. So all poets elevate and delight the readers to some extent according to their respective personality and Jatindra Babu is no exception to this.

The word *Mahābhārata* may be made to mean the 'Vast India'. The poet sings the most enthusing and inspiring traits of the Indian heroes who are the representatives of Indian ideals and who have been installed as the living deities in the hearts of every true Indian, man and woman. Karna, Duryodhana, and Bhima of the *Mahabharata* open the pages of the *Mahābhārati*. Personification of Nature and making Her one's own are essential poetic virtues. In this respect Jatin Babu's invocation of *Samiran* shows how beautifully he can make the ever-free *Samiran*, wind, wait to receive his greetings. True poetry, it is said, has a magic power, as it were, to effect any change in the mind of the reader. Poets first draw out the sympathy of their good reader and then carry him to where they like without his knowing of the journey. And thus poetry is the best vehicle to make appeals to man for remedies of vices that run riot in human society. Jatin Babu's apostrophizing of the *Sannyāsi* and his *Kashti-parikshā* are good specimens of this poetic power. Speaking of poetry Milton said, 'Which is simple, sensuous, passionate. . . .' *Prāchīndr Pralāp* has virtually inherited all these qualities. But the omission of the few un-

chaste words from the ravings of the Prachina would have kept the demands of elegant style and refined taste of poetic art intact.

HINDI

CHICAGO VAKTRITA. (THIRD EDITION). TRANSLATED BY BABU THAKUR PRASAD AND PT. UMA SHANKARJI, B.A. *Published by the President, Sri Ramakrishna Ashrama, Nagpur, C. P. Price 6 As.*

Chicago Vaktrita is the Hindi translation of the famous address on Hinduism and other short lectures delivered by Swami Vivekananda in the Parliament of Religions held at Chicago in the year 1893. These lectures, which cast a wonderful spell on the Westerners, enshrine the fundamental truths of Hindu religion, the essence of which consists in the realization of absolute oneness in and through the manifested variety. Swamiji in his unique forceful style has dwelt upon the transcendent and immanent aspects of Reality and pointed out with the help of modern science that Advaita, or absolute non-dualism, is the only

rational conclusion at which man arrives through his contemplation as well as experimentation in the laboratory. It was in this address on Hinduism that Swamiji for the first time in the presence of a Christian audience exploded the idea of inherent sinful nature of man and declared with all the force at his command that man is fundamentally a divine being and that if ever there is any sin on earth it is to call man a 'sinner'. At the end of his address Swamiji struck the most wonderful note of harmony which is at once magnificent and heart-touching, all-inclusive and thought-provoking. He has thus presented to the world the cardinal principles of the 'Religion of Man' that will go a great way in shaping the future of mankind. Sahitya Shastri Prof. V. B. Shukla, M.Sc., P.E.S., College of Science, Nagpur, has rendered a great service to the Hindi-knowing public by successfully revising and re-editing the original Hindi Translation. The utility of the book is all the more enhanced by the inclusion of the Preface by one of Swamiji's leading disciples, Sister Nivedita.

NEWS AND REPORTS

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK AND APPEAL

The cyclone relief work of the Ramakrishna Mission, started in the last week of October, is being continued in 313 villages of the Midnapore, 24-Parganas and Balasore Districts. In the week ending 15th April, our 10 centres distributed 2,179 mds. 25½ srs. of rice, 77 mds. of paddy, 2,000 pieces of new cloth among 59,101 recipients, as well as 3½ srs. of barley and 4 srs. of milk for children and patients.

Our total receipts up to the 20th April are Rs. 3,58,001/- in cash and over Rs. 1,50,000/- in kind, and our total expenditure about Rs. 2,34,496/-, excluding bills for about Rs. 75,000/- due mainly to the Government of Bengal for rice supplied.

In spite of gratuitous relief administered so long, the condition of the sufferers is gradually becoming worse, since virtually famine conditions are prevailing in the affected areas. For want of funds, our work in the Balasore District has been closed, but with the free supply of food-stuffs from the Government it is being continued in Bengal. We have just undertaken on a very small scale the work of hut-

construction, which has become an urgent necessity in view of frequent nor'-westers and the approaching monsoon. The supply of cloth and good drinking water is another immediate need. We have already begun re-excavating tanks in certain areas. To combat the prevalence of diseases, however imperfectly, we have started homoeopathic medical relief in three of our centres.

These types of work have to be extended at once in order to save the people from premature death. For this large sums of money are required. We earnestly appeal to the generous public to make further sacrifices for thousands of our helpless sisters and brothers. Contributions will be thankfully received and acknowledged by:—

(1) The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta; (3) The Manager, Advaita Ashrama, 4 Wellington Lane, Calcutta. Cheques should be made payable to the "Ramakrishna Mission".

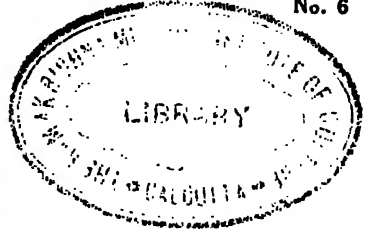
SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
22. 4. 48.

PRABUDDHA BHARATA

VOL. XLVIII

JUNE, 1943

No. 6



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Master's attitude towards young disciples—Reminiscences of his God-intoxicated state—Reassurance to the devotees—Parable of the false ascetic—Faith in God.

Monday, June 4, 1883. At about nine o'clock in the morning the devotees began to arrive at the temple garden. Sri Ramakrishna was seated on the porch of his room facing the Ganges. M., who had spent the previous night with the Master, sat near him. Rakhal lay on the floor, resting his head on the Master's lap. For the past few days the Master had been looking on Rakhal as the Baby Krishna.

The Master asked Balaram to stay for his midday meal. Before meal Sri Ramakrishna described to the devotees his days of God-intoxication. Rakhal, M., Ramlal, and a few others were present.

Master : ‘Now and then Hazra comes forward to teach me. He says to me, “Why do you worry so much about the youngsters?” One day, as I was going to Balaram's house in a carriage, I felt greatly troubled about it. I said to the

Divine Mother, “Mother, Hazra admonishes me for worrying about Narendra and the other young boys. He asks me why I forget God and think about these youngsters.” No sooner did this thought arise in my mind, than the Divine Mother revealed to me in a flash that it is She Herself who has become man. But She manifests Herself most clearly through a pure soul. At this vision I went into Samādhi. Afterwards I felt angry with Hazra. I said to myself, “That rascal made me miserable.” Then I thought, “But why should I blame the poor man? How is he to know?”

‘I know these youngsters to be Nārāyana Himself. At my first meeting with Narendra I found him completely indifferent to his body. As I touched his chest with my hand, he lost consciousness of the outer world. Regaining his consciousness Narendra said,

"Oh, what have you done to me? I have my father and mother at home!" The same thing happened at Jadu Mallick's house. As the days passed I longed more and more to see him. My heart yearned for him. One day at that time I said to Bholanath, "Can you tell me why I should feel this way? There is a boy called Narendra, belonging to the Kāyastha caste : why should I feel so restless for him?" Bholanath said, "You will find its explanation in the *Mahābhārata*. On coming down to the plane of ordinary consciousness a man established in Samadhi enjoys himself in the company of Sāttvic people. He feels peace of mind at the sight of such men." This relieved me of my worries. Now and then I would sit alone and weep for the sight of him.

"Oh, what a state of mind I passed through! When I first had this experience, I couldn't perceive the coming and going of day or night. People said I was insane. What could they do? They had me married. I was then in a state of God-intoxication. At first I was worried. Then I said to myself, "Why worry about it? My wife also will eat, drink, and live like me."

"I visited my father-in-law's house. They arranged a Kirtan. It was a great religious festival, and there was much singing of God's holy name. Now and then I would wonder about my future. I would say to the Divine Mother, "Mother, I shall take my spiritual experiences to be real if the landlords of the country show me respect." They used to come of their own accord to speak to me.

"Oh, what an ecstatic state I experienced at that time! Even the most trifling thing would awaken my spiritual consciousness. I worshipped the "Beautiful" in a girl fourteen years old. I found her to be the personification of the Divine Mother. At the end of the worship I prostrated myself before her and offered a rupee at her feet. One day I witnessed the Rāmīlā performance. I saw the performers to be the actual Sitā, Rāma, Lakshmana, Hanu-

mān, and Vibhishana. Then I worshipped the actors and actresses who played those parts.

"At that time I used to invite the little, unmarried girls here and worship them. I found them to be the embodiment of the Divine Mother Herself.

"One day I saw a woman in blue, standing near the Bakul tree. She was a prostitute. But instantly she kindled in me the vision of Sita. I forgot the woman. I saw that it was Sita herself on her way to meet Rama after her rescue from Rāvana in Ceylon. For a long time I remained in Samadhi, unconscious of the outer world.

"Another day I had gone to the *maidan* in Calcutta for fresh air. A great crowd had assembled there to watch the flying of a balloon. Suddenly my eyes fell on an English boy leaning against a tree. As he stood there his body was bent in three places. The vision of Krishna came before me in a flash. I went into Samadhi.

"Once, at Sihore, I entertained the cowherd boys with a feast. As I put sweets into their hands, I saw that they were actually the cowherd boys of Brindavan. Then I took some of the refreshments from their hands.

"At that time I was almost unconscious of the outer world. Mathur Babu kept me at his Janbazar mansion a few days. While living there I regarded myself as the handmaid of the Divine Mother. The ladies of the house didn't feel at all bashful before me. They felt as free with me as women feel before a small boy or girl. With the maidservant, I used to escort Mathur's daughter to her husband's chamber.

"Even now any slight thing awakens God-consciousness in me. Rakhal used to repeat the name of God half aloud. At such times I couldn't control myself. It would awaken my spiritual consciousness and overwhelm me."

Sri Ramakrishna went on describing the different experiences he had had while worshipping the Divine Mother as Her handmaid. He said, "Once I showed a woman singer the gestures peculiar to

her profession. She said that my acting was quite correct and asked me where I had learned it.' The Master re-enacted these parts before the devotees, and they burst into laughter.

After his noon meal the Master took a short rest. Manilal Mallick, an old member of the Brâhmo Samâj, entered the room and sat down after saluting the Master, who was still lying on his bed. Manilal asked him questions now and then, and the Master, still half asleep, answered with a word or two. Manilal said that Shivrâj admired Nityagopal's spiritual state. The Master asked in a sleepy tone what they thought of Ilazra.

Then Sri Ramakrishna sat up on his bed and told Manilal about Bhavanath's devotion to God.

Master : 'Ah, what an exalted state he is in! He hardly begins to sing about God when his eyes are filled with tears. The very sight of Harish made him ecstatic. He said that Ilarish was very lucky because he was spending a few days here, now and then, away from his home.'

Sri Ramakrishna asked M. the cause of this devotion. Why should young boys like Bhavanath have such spiritual flashes? M. remained silent.

Master : 'The fact is, all men look alike, but inside they are different. Cakes may be filled with condensed milk or the powder of black gram, but they look alike from the outside. Similarly some men have inside them a filling of sweet condensed milk, as it were. The desire to know God, ecstatic love for Him, and such other spiritual qualities are the condensed milk.'

Sri Ramakrishna spoke words of reassurance to the devotees.

Master (to M.) : 'Some think, "Oh, I am a worldly creature, I shall never acquire knowledge and devotion. But if one receives the grace of the Guru, one has nothing to fear. Once a tigress fell upon a flock of goats. As she sprang on her prey, she gave birth to a cub and died. The cub began to grow in the company of the goats. He ate grass with

them and bleated with them. Gradually the cub grew into a big tiger. One day another tiger fell upon this flock. He was amazed to see the grass-eating tiger. Running after him, the wild tiger at last seized him. The grass-eating tiger began to bleat. The wild tiger dragged him to the water and said, "Look at your face in the water. It is just like mine. Here is a little meat. Eat it." Saying this, he thrust the meat into the grass-eater's mouth. But he wouldn't eat at all, and began to bleat. Gradually he got the taste of blood and relished the meat. Then the wild tiger said, "Now you see there is no difference between you and me. Come along and follow me into the forest."

'Therefore, there can be no fear, if the grace of the Guru descends upon one. He will let you know who you are and what your real nature is.

'If the devotee practises a little spiritual discipline, the Guru explains to him what is what. Then the disciple understands for himself what is real and what is unreal. God alone is real, and the world is illusory.

'One night, a fisherman entered a garden and cast his net into the lake in order to steal fish. The owner detected him and surrounded him with his men. They brought lighted torches in search of the thief. In the meantime, the fisherman smeared ashes over his body, and feigning the posture of a holy man, sat under a tree. The owner, with his men, searched a great deal but could not find the thief. All they saw was a holy man, covered with ashes, under a tree. The next day, the news spread in the neighbourhood that a great sage was staying in the garden. People gathered there and saluted him with offerings of fruits, flowers, and sweets. Many also offered silver and copper coins. "How strange!" thought the fisherman, "I am not a genuine holy man, and still people show such devotion to me. But I shall certainly realize God if I become a true Sâdhu. There is no doubt about it."

'If the mere pretence of religious life can bring such spiritual awakening, you

can imagine the effect of the real thing. Then you will realize what is real and what is unreal. God alone is real, and the world illusory.'

One of the devotees said to himself, 'Is the world unreal, then? The fisherman, to be sure, renounced worldly life. What then will happen to those who live in the world? Must they also renounce it?' Sri Ramakrishna, who could see into a man's innermost thought, said very tenderly, 'Suppose an office clerk has gone to jail. He undoubtedly leads a prisoner's life there. But when he gets out of jail, does he cut capers in the street? Not at all. He secures a job as a clerk again and goes on working as before. Even after attaining knowledge through the grace of the Guru, one can very well live in the world as a *Jivanmukta*.' Thus did Sri Ramakrishna reassure those who were leading a householder's life.

Manilal : 'Sir, while I perform my daily worship, where shall I meditate on God?'

Master : 'Why, the heart is a very good place. Meditate on God there.'

Manilal, who was a member of the Brahmo Samaj, believed in a formless God. Pointing to him, the Master said, 'Kabir used to say, "God with form is my Mother, the formless God my Father. Whom should I blame? Whom should I adore? The two sides of the scale are even." During the day-time Haldhari used to meditate on God with form and at night on the formless Deity. You may adopt any attitude you like. If you have firm conviction you will certainly realize God. You may believe

in God with form or God without form, but your faith must be sincere and whole-hearted. Sambhu Mallick used to come on foot from Baghbazar to his garden house at Dakshineswar. One day a friend said to him "It is risky to walk such a long distance. Why don't you come in a carriage?" At that Sambhu's face turned red and he exclaimed, "I set out repeating the name of God. What danger can befall me?" Through faith alone one attains everything. I used to say, "I shall take all this to be true, if I meet such and such a person, or if a certain officer of the temple garden talks to me." Whatever I used to think, would come to pass.'

M. had studied English logic. In the chapters on 'Fallacies' he had read that only superstitious people believed in the coincidence of dreams with actual events. Therefore he asked the Master, 'Was there never any exception?'

Master : 'No. At that time everything happened that way. Whatever I believed, taking the name of God, would invariably come to pass. (To *Manilal*) But you must remember, unless one is guileless and open, one cannot have such faith. There are certain physical characteristics, such as hollow eyes, cross-eyes, and the like; people with such traits cannot easily acquire faith.'

It was dusk. The maidservant entered the room and burnt incense. *Manilal* and some other devotees left for Calcutta. M. and *Rakhal* were in the room. The Master was seated on his small cot absorbed in meditation on the Divine Mother. There was complete silence.

A WILLING PARTNER IN THE DIVINE PLAY

BY SWAMI TURIYANANDA

This is the way of the flesh. 'Years eat away boyhood, youth is wasted away by senility.' It is decaying every-

day. 'The human frame, alas, does not last for ever! Death must surely follow birth; where and when is he who is

immortal?' It is, however, a great fortune if one does not suffer with the body. It is no small matter to know oneself to be separate from the body. If that happens through the grace of the Lord, Supreme Bliss is attained.

Why should you worry about your family? I asked you to resign everything to the Lord and be free from all care through His mercy. Family and everything belong to Him. You are only charged with their maintenance—nothing more. The Master has said, 'The housemaid in a rich man's house brings up the rich man's boy and calls him "my Hari", and so on; but she knows it for certain that her home is at Burdwan.' Renunciation for you is internal—to live without attachment knowing all to be God's. These are no obstacles for you. For you the Lord has said,

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of Knowledge. (Gita, x.21). . . . to these whose mind is set on Me, verily, I become ere long, O son of Prithā, the Saviour out of the ocean of the mortal Samsāra. (*Ibid.* xii.7). . . . I will liberate thee from all sins. (*Ibid.* xviii.66).

The Lord Himself has taken up all your burden. God bears the burden of the favoured. You are the favoured ones. The verses you have quoted are for those who follow the path of Jñāna, —those who are afraid to be reborn. The devotees of the Lord pray for love. They say, 'O Keshava, wherever I may be born, among insects, birds, deer, reptiles, Rākshasas, ghouls, or men, may I have steady and unflinching love for Thee!'

The Master once said to me, 'Those who pray for nirvana are low-minded; they are haunted with fear. As in a game of dice they always aim at getting to the safe position. Once their points are safe they do not want to replay them. These are timid players. While

expert players replay their points whenever they find an opportunity to score. The dice seems to obey them; they throw whatever number they call. So they have no fear and play fearlessly.' 'Does it really happen?' I asked. The Master replied, 'Sure enough, it really does through Mother's grace. Mother loves him who continues the play. Just as in the game of hide and seek, the "old lady" is pleased with those who race about. She may sometimes stretch out the hand and the player never becomes the "thief" by touching the "old lady"'. But the "old lady" is not pleased with him who hangs about her. Similarly Mother is not pleased with those who desire nirvana and want to break up the play. Mother loves sport. So the devotees do not desire nirvana. They say, "O mind, I do not want to turn into sugar, I love to eat sugar."'

The Master has further remarked a number of times—as everybody knows—that scriptures and holy books are no more than memoranda or lists. They are necessary for checking the things wanted. They have no further use. After the things have been bought the list is thrown away. In the course of sweeping the floor someone comes across a slip of paper and pauses to examine it. He discovers that it contains a list of things, sweets, cloth, etc., and says, 'These things have already been sent, so throw it away.' So are the scriptures; they describe the nature of the realization of knowledge and devotion. One checks these by comparing these with them. If the deliverances have not been made, one should try to gain the object. And if they have been made, one should throw them (scriptures) away. So it has been declared, 'The scriptures turn, as it were, into straw on the dawning of the knowledge of Brahman.'

The Master used to say, that Mother

had shown him whatever is in the various scriptures, the Vedas, Purānas, Tantras, and other books. It is for this reason that he could humble the pride of even many a big pundit. He would say, 'If a ray from the goddess of knowledge comes all other learning pales into insignificance.' He has no dearth of any knowledge.

The person intent upon Jnana is dying for attaining Jnana, while the devotee has found Him and loves Him. And our Treasure has also manifested Himself to us through our great good fortune or through His spontaneous mercy,

whatever it is. So we have dedicated our minds and souls to that Treasure and love Him. If that happens everything will follow. If He can be loved, what to speak of forgetting the world, the identification with the body will also vanish through His grace. Others may try and succeed, but we have taken refuge in His lotus feet after despairing of attaining anything through discrimination or austerities. Now as He wills; I have surrendered myself to Him knowing it to be the essence of wisdom. I know that He is also your refuge; so have no fear.

RESURGENT HINDUISM

I. THE COMMUNAL APPROACH

BY THE EDITOR

We pray for our welfare, so that we may be able to chant in praise of sacrifices and sing in praise of the Lord of sacrifices. May Divine blessings be showered on us! May peace be unto humanity! May prosperity abide by us! May peace be unto all the bipeds and peace unto all the quadrupeds!—*Rigveda*, X. iv.

I

Ours is not a call to an aggressive war, but an exhortation for unity and action, backed by unquenchable faith, unflinching resolve, indomitable courage, and unflagging perseverance. To maintain and multiply the existing values, to formulate and broadcast newer ideals, to fight and die for life's chosen goals are some of the noble human virtues that no race or community can neglect without virtual civic death or ultimate extinction. And, yet, it is no pessimism to asseverate that the modern Hindu society has fallen from the height of a vigorous pursuit of life's ideals to the grovelling depth of passive acquiescence and submission. Or where the dying sparks of life are still in evidence, they only show the more clearly how fast the end is approaching. The Hindu society, as we find it to-day, seems to have lost

all initiative and is only living on its inherited capital, which is constantly being depleted. Old habits and customs which are meaningless in the modern environment and are ineffective or even harmful amidst the present world forces, are still allowed to reign supreme. Instead of fully acquainting ourselves with the forces gathering around us and taking adequate steps for averting an imminent cataclysm we have resigned ourselves to a meaningless fatalism and, as a consequence, are being driven from pillar to post. That this dismal picture is not overdrawn will be evident from the following facts.

India was once the land of the Hindus. But at present they form only two-thirds of the total population, and in some provinces they are either definitely losing their position or barely maintaining it. Let us look at the Punjab first.

The Christians are improving their position in the Punjab. The numbers of Indian Christians in the province per 10,000 inhabitants were as follows :

1901	1911	1921	1931	1941
27	82	133	148	149

In 1881 the Muslims were 47.5 p.c. of the total population, in 1931 they became 55.4 p.c., and in 1941 they were 56.8 p.c. Needless to say that this increase was mostly at the cost of the Hindus, for the Sikhs more than maintained their position. The Sikhs formed 8 p.c. of the population in 1881, in 1931 they were 12.9 p.c., and the 1941 percentage rose to 13.42.

Percentage variation in the Punjab during 1901-41 :

Christians	Sikhs	Muslims	Hindus
687.6	143.3	51.1	1.0

The Bengal figures are equally revealing :

Period	Rate of Increase of Mussulmans	Rate of Increase of Hindus
1881-91	9.7	5.0
1891-01	8.8	6.2
1901-11	10.4	3.9
1911-21	5.3	-0.7
1921-31	9.1	6.7
Average	8.6	4.2
1931-41	20	22

The apparent increase in the rate of the Hindu population in 1931-41 is due mainly to the fact that they boycotted the 1931 census but took a lively interest in 1941.

A more intensive study of the census figures as regards some of the Bengal districts makes one stand agape. Mr. F. D. Ascoli, in his *Final Report on the Survey and Settlement Operations in the District of Dacca, 1910-1917*, points out :

Of the total population of the district (1911 census) 10,52,526 are Hindus and 18,96,470 are Mohammedans, but the large excess of the latter religion is of recent origin. In 1840 it was reported that the numbers of Hindus and Mohammedans were about equal. . . . In the census of 1872, 8 Hindus were enumerated to every 4 Mohammedans ; the figures of 1911 give a proportion of 5 to 9 respectively. . . . It may be roughly stated that the rate of natural increase of the Mohammedan population is double that of the Hindus.

The Dacca figures (per 1,000) may be shown thus :

	1891	1901	1911	1921	1931
Hindus	386	873	355	342	327
Muslims	609	623	640	654	668

The Mymensingh figures are :

	1901	1911	1921	1931
Hindus	301	278	257	243
Muslims	609	714	734	749

In Assam, the hill tribes are being rapidly converted to Christianity, and the fertile Assam Valley is being colonized by people from the Mymensingh district, who are predominantly Mussulmans. Up till 1941 about half a million Mussulmans had moved on to Assam, thus disturbing substantially the Hindu-Muslim ratio in a small province whose population is only ten million.

II

There is the same woeful tale in the South. If the Hindus are fighting a losing battle with the Mohammedans in the North, the Madras Presidency and the States of Travancore and Cochin have to meet the serious challenge of Christianity. The following excerpt from the pen of Mr. Chas. D. Newton in *The National Christian Council Review* of January 1943 is very illuminating :

With a population of over two million Christians the Madras Presidency has by far the largest number of Christians among all the provinces, and one-fifth of the total number in India. This is undoubtedly the most productive field for Christian missionaries, who are to be congratulated for their effort and who should be proud of their achievement. Considering that the province is the stronghold of orthodox Hinduism, that the climate is in several places unsuited to foreigners and the missionaries began work comparatively recently, the results are all the more gratifying.

We give below the percentage of the Christian population in 1941 in some of the Madras districts :

Guntur	Tinnevely	Kistna	S. Kanara	Kurnool	Nilgiris	Salem
12.9	11.7	9.3	9.0	8.1	10.0	8.0

About Travancore and Cochin we read in a recent book :

According to the census of 1901 the Christian population of Travancore was only six lakhs. By 1931 it rose to seventeen lakhs

or thirty-three per cent of the total population. . . . (In the Cochin State) already (1921) two and half lakhs or 27 p.c. of the total population have become Christians.

This upward trend of the Christian population is equally in evidence in the Bombay Presidency, though the total number there, up till now, is not considerable.

Variation per cent during 1901-41 :

1901-11	'11-21	'21-31	'31-41	'10-41
12	14	20	27	94

In the North Western Province the position of the Hindus, who are constantly subject to trans-border raids and who count as a drop in the vast ocean of Muslim population around them, is anything but enviable. Sind, Kashmir, and other provinces and States have the same depressing tale to tell.

Without multiplying figures we can safely aver that, so far as number is concerned, the Hindus have failed to maintain their position vis-a-vis the other major communities of India.¹ And this we say in spite of the fact that in the census figures of 1941 the Christian population in the United Provinces shows a contrary tendency, for in the general Indian outlook this exception to the rule is quite insignificant.

III

The only lesson impressed on us by the above study is that the Hindus must be up and doing if they are not to be totally routed in a struggle for existence through which their ranks are being continually depleted and which is adding fresh vigour to and placing fresh resources at the disposal of the rival communities.

But before we diagnose the drawbacks in the Hindu society and prescribe remedies, we must make our conscience perfectly clear that we do not want to grow at the cost of others, and that the other communities have nothing to fear from us so far as their legitimate share in the body politic is concerned. All that we

¹ Vide the census quotations in this month's *Notes and Comments*.

are concerned with is that the Hindus must maintain their own and not be gradually reduced to an ineffective community. The rot that has set in must be stopped forthwith. For it is to the interest of not only the Hindus but the world at large and the other communities that the Hindus should live as a vigorous and effective part of the Indian nation.

The message of India lies in renunciation and service through which she is to bring to one and all the highest teachings of the Upanishads. The world is athirst for it. There should be no rancour in our hearts, no hatred for those who might have even misused the charity and hospitality extended to them by the Hindus in the past. As Swami Vivekananda said :

No man, no nation, my son, can hate others and live. India's doom was sealed the very day they invented the word Mlechha and stopped from communion with others.

Instead, therefore, of trying to fight others, we have to put our own house in order, so that it may become a better place from where to broadcast the eternal words of the Vedas and the Upanishads. The world was in need of them in the past. History teaches us that it was the intimate contact with Hinduism that re-orientated all the great world religions and made their spiritual outlooks wider and deeper. We quote again from Swami Vivekananda :

Religious researches disclose to us the fact, that there is not a country possessing a good ethical code but has borrowed something of it from us, and there is not one religion possessing good ideas of immortality of the soul but has derived it directly or indirectly from us. . . . India has for thousands of years peacefully existed. . . . Ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it.

But India's mission is not yet fulfilled :

For a complete civilization the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race.

India has fallen low politically,

economically, and socially. But among the Hindus will still be found the highest practical spirituality in its pristine glory. It is from this fountain that the world must drink deep if a moral and spiritual death is to be averted. Will Durant does not indulge in vain flattery when he writes :

It is true that even across the Himalayan barrier India has sent to us such questionable gifts as grammar and logic, philosophy and fables, hypnotism and chess, and above all our numerals and our decimal systems. But these are not the essence of her spirit, they are trifles compared to what we may learn from her in the future. As invention, industry, and trade bind the continents together, or as they fling us into conflict with Asia, we shall study its civilization more closely, and shall absorb, even in enmity, some of its ways and thoughts. Perhaps, in return for conquest, arrogance, and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living beings.

As the custodians of such social, cultural, and spiritual values the Hindus have to live; for the world will be poorer in their absence. But this preservation of certain traits is not the only problem so far as humanity is concerned. Humanity stands to lose if the Hindus have simply to live a life of museum exhibits. The Hindus have a vigorous part to play. The world has not been able fully to assimilate the message of India through these thousands of years, and who knows how many thousands more will still be required to chase away the brute from men ! On our side again, it is only by a continued policy of give and take that we can command respect, without which people who are self-satisfied and are in full possession of pelf, power, and honour will have little regard for the message of a people who cannot help themselves. Hinduism has to expand, it has to conquer, though that expansion and conquest are not in the material plane; through such activism alone can its spiritual service to humanity be ensured. To quote S̥wami Vivekananda :

The only condition of national life, of awakened and vigorous national life, is the conquest of the world by the Indian thought. We must go out, we must conquer the world through our philosophy. There is no other alternative, we must do it or die.

Expansion is life while contraction is death. India has to send forth currents of spirituality abroad and at the same time build up at home a vigorous spiritual life that may feed, sustain, and replace the energy ever flowing out.

IV

Another problem for us is the reaction of the sister communities. Should we antagonize them? The ready answer will be, 'No. We want to grow in our own way. Let them grow in theirs without being aggressive. But if our resolve to regain our due share in the national life makes others unduly jealous, well, we cannot help it. We have to fight it out. For we have a world mission to fulfil. And we owe it to ourselves, to our forefathers, to the glorious India of Rāmachandra, Sri Krishna, Buddha, Shankara, Ramanuja, Madhva, and Chaitanya that we must live, and that manfully.'

But we maintain that our sister communities should welcome this Hindu revival for more reasons than one. With these, however, we cannot deal here elaborately, but shall only make passing references.

One fundamental question that is agitating the minds of Christians and Mohammedans, is as regards the stand they should take vis-a-vis the Indian culture as distinguished from her spirituality, for modern religions are becoming increasingly conscious of the distinction between culture and spirituality. It is found that all races and nations who possess political independence never give up their culture, even though they may adopt foreign religions. In India, for obvious reasons, the tendency was otherwise. A defeated nation got its vision blurred and mistook culture for religion. The problem now for thinking Christians as well as for far-seeing

Mohammedans is how best to nationalize their religion, that is to say, how to adapt it to the social and cultural *milieu* without touching in the least the inner core of spirituality. Each nation has a way of life, suited to the natural environment and genius of the people, and evolved through ages of history. As a result of this growing consciousness we hear talks of having an Indian Christian theology. Mohammedanism, too, had its days of acculturation, though the present political tension has diverted the attention elsewhere and made it more militant and exclusive in outlook. Now, this Indian culture can be found in its fullness mostly among the Hindus. It is from them that the Christians and Mohammedans have to contact the national orientation and thus get rid of an inferiority complex which keeps their faces ever turned to other superior nations across the seas.

Secondly, the other communities cannot afford passively to witness the disruption of the Hindu society or actively oppose its resuscitation, because any such attempt is bound to react on them like a boomerang. If the Hindu society loses vigour and disintegrates, it will not do so without spreading a contagion all around, just as it is doing even to-day before our very eyes. It is absurd to think that three hundred million people will have no influence either for the better or the worse on others living on the same soil and in close association. The rival communities build their hope on conversion. But can conversion alone raise the moral and spiritual tone of a whole nation? Were it possible, Indian Mohammedans would have been culturally and politically the equals of the Turks, and Indian Christians would have rubbed shoulders with the English. Besides, have the Indian Christians and Mohammedans completely got over the problems of caste, child marriage, poverty, passive submission to force, and a thousand other vices that beset the Indian people—be they Hindus or not? Nay, the converts taken from a disorganized Hindu society carry with them

all the virtues and vices of the Hindus. The other communities have to recognize once for all that the whole Indian atmosphere can be purified only by helping the Hindus to come to their own.

Thirdly, the existence of the Hindus as an energetic community ensures a pure spiritual atmosphere for all concerned. It is under such a circumstance that true spiritual values can be kept in the foreground. As matters stand now, the Christians and Mohammedans and their preachers vie with each other for material gain and enlargement of their respective communities, the land-slides taking place almost invariably in the Hindu community. This diversion of attention from true spiritual values cannot be too sorrowfully regretted. The fight is waging round false issues to the detriment of all concerned. The interest of true religion requires that this unholy competition should go. And this can only happen when the Hindus can take a firm stand and rear their heads proudly as the compeers of all around them. Then only will they command respect, then will it be that the other communities will have their attention riveted on the Spirit rather than on matter, and then will it come to pass that the Indian nation will gain in vigour, cohesion, and higher aspiration.

Fourthly, the interest of all concerned lies in giving up conversion in its crude forms, and concentrating rather on transfusing into the sister communities the ennobling ideas that each may possess. When lessons come through living contacts and are not forcibly imparted, they are accepted and assimilated all the more promptly and easily. That will be real conquest and that will be doubly ensured when the Hindus are drawn into brotherly relationships with other communities and are not victimized under their present helpless condition.

The long and short of this discussion is that, though the other communities may not be helpful, nay, though they may often be inimical, the Hindus have to march onward with their conscience clear that in helping themselves they

harm no one else, on the contrary the truest service they can render to humanity and the sister communities is by energizing their lives, individual and collective, more fully and thoroughly.

The Hindus know of no spiritual

exclusiveness. It is the fanaticism of others that is injecting this exclusive outlook into them. The message of Hinduism ever was, and still is :

If one religion be true, then all the others also must be true. Thus the Hindu faith is yours as much as mine. (Vivekananda).

SOME FACTS ABOUT HINDUISM

BY PROF. A. C. BOSE, M.A., PH.D.

1. LINK WITH THE PAST

The religion and culture of Hindus are primarily based on the Vedas, which no specialist, either Western or Eastern, has placed later than 1500 B.C. Some have placed them much earlier. The texts of the four Vedic Samhitās consisting of some twenty-four thousand hymns have been regarded as the most precious religious documents from the earliest times onwards and for the last four thousand years and more have been handed down by oral tradition—a feat unequalled in the history of human civilization.

Equally surprising is the fact that the Vedic religion should have survived through these thousands of years, in spite of great social and political upheavals and terrific onslaughts on it from age to age. A consideration of these onslaughts and of the reaction of the religion to them may throw some light on its inner power. The following are the more important religious onslaughts.

2. ONSLAUGHTS ON HINDUISM

(i) *The Buddhist Onslaught.* The first great onslaught was that of Buddhism, a non-conformist sect of the Vedic religion which arose in the sixth century B.C. It persuaded one half of India to accept the older religion in a restricted ethical sense, by renouncing ritual and metaphysics, and also spread far and wide outside the country. But within a few centuries India absorbed the new sect into the parent body and little trace of Buddhism as an indepen-

dent religion was left in this country. In doing so it adopted many of the new attractive features of Buddhism, like temples, image-worship, etc., as also some of the ethical points, like the emphasis on non-violence. Hinduism (as the Vedic religion, nationalized among the people of India, has come to be called), had adopted a method of deifying eminent men (as Avatāras), and according to that Buddha himself was accepted as the ninth in a line of ten Avatāras. This completed the absorption of the new cult in the parent body.

(ii) *The Moslem Onslaught.* Moslem sailors from Arabia were settled in Malabar by the Hindu king there in very early Moslem times. Arabs invaded and conquered Sind in 711. But they could not proceed further and never reappeared as invaders. Other Moslem invaders came in the eleventh century, and later India was almost wholly under Moslem rule for over 500 years. But the Moslem Power that had conquered and converted, almost to a man, great countries like Persia, Turkey, Egypt, Afghanistan, and parts of Europe could affect the religion of the Hindus very little indeed; for after so many centuries the Moslems, including later converts, do not form even one-fourth of the population to-day. At the end of their palmy days, early in the eighteenth century, before new tracts like East Bengal provided numerous converts, the Moslem percentage must have been only a fraction of what it is now. Hinduism

preserved itself almost miraculously against the military, social, and economic pressure exerted by Islam. The Vedas were preserved against the vandalism of all times by being handed down through the oral tradition. Great saints arose who established religious sects (Vaishnavite and Shaivite) that were democratic in character and carried a mass appeal through the cult of devotion (Bhakti). Another bastion of defence of Hinduism was Indian womanhood which distinguished itself by its loyalty even when facing terrible defeat and destruction.

(iii) *The Christian Onslaught.* Shortly after the death of the founder of Christianity missionaries were at work in different parts of Europe, and everywhere the new religion entirely supplanted the old. The worship of Odin and the religion of Druids as well as Greek and Roman paganism became completely extinct, everybody having changed over to Christianity. To India there came an apostle, St. Thomas, in the first century and preached in Kerala (Travancore-Cochin). But the religion did not make a headway in this country. In fact after eighteen hundred years the followers of St. Thomas are still confined to Kerala and even there they form hardly 30 p.c. of the population.

Christianity came a second time to India with the Portuguese in the sixteenth century. The Spaniards and the Portuguese had forced their religion on the Red Indians of Central and South America. Spain forcibly converted the whole of Philippines. But Portugal could not convert the whole even of the small tract of Goa with all its inquisitorial activities. Even to-day the Christians do not form a majority there.¹

The third wave of Christianity came with the missionaries in the British period. Now the contest was unequal. On the Christian side were the new scientific knowledge of the modern

world, and the prestige that went with it; on the side of Hinduism was the ignorance of the masses with hardly any leaders for them. Hinduism received a few shocks in the beginning. Some of the enlightened Western-educated Hindus renounced their religion. But a strange and powerful reaction followed. Great leaders of the religion appeared and produced a feeling among the Hindus that theirs was the first and greatest religion in the world. The activities of the Christian missionaries were now limited to the poorest and most backward communities from among which they have still been effecting conversion, though the means adopted by them are not always purely religious. But reformist bodies came into being that attempted to remove the disabilities of the backward and depressed classes and consequently to prevent conversion. It may be stated by way of contrast that in modern China and Japan conversion to Christianity among the educated classes is on a much larger scale than in India.

Thus it will be seen that for the last four thousand years or so Hinduism has flourished with a strange vitality, withstanding severe onslaughts.² This, however, does not in itself establish the future invincibility of the religion, but provides good argument for each Hindu

² Even in the orthodox section of the people there are found signs of a strange power of resistance. As a rule Hindus followed rigid caste rules preventing them from association with the Moslem or the Christian. Even to-day a Hindu servant would not eat food touched by his British master. Ordinarily a Hindu will work as an office-boy or a gardener to the European but not as a valet or a cook. Even the presence of a Christian or a Moslem will defile the entire kitchen of an orthodox Hindu.

In contrast with this it may be pointed out that in pre-Moslem days large bodies of foreigners were assimilated in Hindu society. The chief reason evidently was that the foreigners of those days had great respect for the religion of Hindus. But the Moslem conquerors held it in contempt and this created great bitterness and opposition, which proved to be a fatal weakness of the Moslem empire in India, in spite of the fair-mindedness of some of the rulers.

¹ There was some later annexation of strips of Hindu territory, but emigration of Hindus was also very considerable in early times.

to do his utmost to preserve his great heritage.

8. HINDU GENEROSITY

While considering the successful defence of the religion against foreign attacks, it should also be noted how Hinduism acquitted itself in the days of triumph and how it treated others who were at its mercy.

There is no historical record to show that Hindus practised acts like the Inquisition of Christians, that Buddhists were massacred or non-conformists driven out of the land. On the other hand there is clear evidence of religious harmony. For example, the Ellora rock temples belong to three different religions, Brahminism (Hinduism), Buddhism, and Jainism; but they are all in a continuous line, the ordinary visitor being unable to distinguish where one religion ends and another begins. In parts of India which were reconquered by Hindus from the Moslems not a single case of the forcible conversion of a Moslem to Hinduism ever occurred. (In fact Hinduism had stopped admitting others to its fold). No tax corresponding to the *Jizia* was imposed on Moslems. Even Hindu temples turned into mosques are not known to have been restored to Hinduism in territories reconquered by Hindus. There are instances of great courtesy having been shown by Hindu conquerors (e.g., Shivaji) to Moslems. This contrasts strongly with what the Spaniards did to the Moslems who had subjugated their country for 800 years and been finally defeated; after frequently subjecting them to the Inquisition and forced conversion they at last in 1609 gave the Moslems three days' time in which to clear out of the country.

Again, foreign refugees were welcome to this land, as in the cases of Jews in South India (first century) and Parsees in Bombay Presidency (eighth century), and were allowed to practise their religion in their own way. The attitude remains unchanged to this day when fresh refugees are entering India.

It is this religious courtesy and the total absence of coercion in religious matters that won a high moral prestige for Hinduism.

4. THE HINDU SPIRIT AMONG CONVERTS

It is also interesting to note that Hindu converts to other religions have been as a rule more liberal than many followers of those religions elsewhere. For example, the Syrian Christians of Kerala are not known to have burnt heretics or witches; nor did the Roman Catholic converts of Goa show any eagerness to emulate Portugal in its religious warfare against heretics and infidels.

Similarly Moslems in India have lived amicably with Hindus, forming part of a social unit with the latter as an important factor. This social fusion between Moslem and non-Moslem is not common. Perhaps, China is the only country outside India where this has happened. Again, there were Indian Moslems who highly specialized in arts like portrait-painting, to which the religion as practised in the country of its origin was strongly opposed. Thus even where Hindus left their religion, they retained a good deal of their culture and adjusted their new religions to the ideals of that culture.

From all these points of view the history of Hinduism will appear to be unique in the religious history of the world.

5. SOME FACTS ABOUT SHUDDHI

If we were to consider the people in India who left Hinduism in the middle ages or modern times for some other religion, we would find that in many cases conversions were effected by force, through the economic pressure of taxes, and through ordinary financial inducements. But more powerful than these external causes were internal causes like the ignorance of their religion among Hindus owing to the lack of religious leaders, and social disabilities of certain backward castes (called 'untouchables'). The mass conversions in Sind, Kashmir,

and East Bengal can be directly attributed to the absence of religious teachers. Had there been a saint like Ramananda or Ramdas in Kashmir or a Namdeva or Tukaram in Sind or had Chaitanya lived and preached in the home-land of his father, East Bengal, the masses in these tracts would not have changed their religion. What happened to these outlying parts of India also happened to the Hindu colonies like Malaya and Java : with minor exceptions all went over to other religions.³

If Christianity in modern times has made much less progress in India than it was expected to do, it was due to the knowledge of the purer and higher form of Hinduism being spread among the people by modern religious leaders and reformist bodies. It has been found of late that wherever the knowledge of the Hindu religion has been brought, there has been desire among converts from the religion to re-enter its fold. As Hinduism had shut its doors against all comers no return was possible for ages. But as soon as the door was thrown open, thousands were found to flock to it for re-admission. This is the movement called 'Shuddhi' nowadays.

This Shuddhi is certainly surprising and is another indication of the marvellous vitality and magic of Hinduism. We do not hear of such mass movements for re-admission to the original religion elsewhere. Greek Christians have not wanted in large bodies to go back to Paganism, nor Hebrew Christians to Judaism, nor Christians, converted to

Islam, to Christianity, nor the forcibly converted Moslems of Spain to Islam. But in India millions of Buddhists returned to Hinduism and recently thousands of Moslems and Christians have done so. All possible measures, political, administrative, and diplomatic, are found necessary in modern India to prevent Hindu converts to other religions from returning to the Hindu fold.

6. THE MAGIC OF HINDUISM

How to account for the magic in Hinduism? We think that the root of the whole matter lies in the imperishable truths and unconquerable spirit contained in the original documents, the Vedas, and the noble lives lived according to high moral and spiritual ideals by generations of sages and saints, kings and commanders as well as the masses of the people. True, this religion through hundreds of centuries has accumulated a vast number of imperfections, but there were also proper adjustments made from age to age to meet the requirements of the time-spirit. Perhaps, nowhere has the spiritual ideal of life and character been so lofty and nowhere has the approximation of practice to some of these ideals been so close, as it has been among Hindus. If Hinduism is weak to-day it is because all her ideals have not been followed with equal persistence or sincerity. The social ideal has been most neglected—caste and untouchability are now great stumbling-blocks in its way. They may undo what centuries of noble efforts have done.

But if the Hindu religion, so disorganized and neglected, could exercise such magical influence as its history shows, how much more can it do for humanity if it is truer to its noble aspirations and ideals!

³ The same fate threatens the Hindus settled in West Indies, and South America at the present time. On the other hand, the presence, on however small a scale, of enlightened elements in places like Fiji and Mauritius makes a difference in the situation.

Set thy heart on thinking of God as intently as the worm (Kita) thinks of the bee (Bhramara) and forgetting itself eventually transforms itself into the bee.—Saint Kabir.

A DEFINITION OF HINDUISM

BY S. C. CHATTERJEE, M.A., PH.D.

Hinduism may be taken to mean either the Hindu way of thinking or the Hindu way of life. The Hindu way of life is popularly called Hindu Dharma. But Hinduism really stands for both and should, therefore, be taken to mean both the Hindu view and way of life. As such, Hinduism is identical with Hindu religion. The word *Dharma* derivatively means that which supports or upholds the world of living beings.¹ Dharma is neither a system of abstract ideas and beliefs having no necessary connection with life, nor a set of rules which one is to follow blindly in one's daily life without any understanding of their basic principles. Rather, it is the conscious adoption of the principles of perfect life in the world. Hence although Hindu Dharma may popularly mean obedience to and observance of the Hindu code of life, yet its original and real import covers both the Hindu religious ideas and ways of life. So by Hinduism we here mean Hindu Dharma in the sense of Hindu religion. Every religion has a twofold aspect. It includes certain ideas and beliefs on the one hand, and certain emotions and activities on the other. 'In the soul of religion,' says Dr. James Martineau, 'the apprehension of truth and the enthusiasm of devotion inseparably blend.'² What is true of religion as such is true of Hinduism as well. In it we find both a theory of reality and a practical code of life. So we seem to be justified in taking Hinduism to mean Hindu religion.

To define Hinduism is a delicate and difficult task. This is so, not because it is a very abstract and mystic religion, but because it is very wide and, in a

sense, universal in its scope. It is not based on the messages of any single prophet or incarnation of God, nor on the teachings of any one saint, sage, or religious reformer. On the other hand, Hinduism is founded on the varied religious and moral experiences and teachings of many ancient, medieval, and modern Indian sages and seers, and saints and devotees—Munis, Rishis, Āchāryas, and Bhaktas. Historically speaking, it has its bases in (1) the Shruti consisting of the four Vedas, including the Upanishads, (2) the Smritis or Dharmashāstras like those of Manu, Yājñavalkya, Sankhya, Likhita, and Parāshara, (3) the Purānas and the Upa-purānas numbering thirty-six in all, (4) the Itihāsas like the *Rāmāyana* and the *Mahābhārata*, the latter including the *Bhagavadgita*,³ (5) the six Vedāngas including the Shrauta, Grihya, and Dharma Sutras, and the six Vedopāngas or the six systems of Hindu philosophy with their texts and numerous commentaries and compendiums.⁴ It is quite natural that a religion, of which the source is so complex and multiple, should itself be complex and manifold in character. It does not represent a single type of religious experience, nor does it recommend the same path for all to attain the goal of religion. On the other

¹ The Purānas and the Itihāsas, taken together, are sometimes said to constitute the fifth Veda. Cf. *Chhândogya Up.*, 7.1.2; *Vishnu Bhāgavata*, 1.4.20.

² It should be noted here that the heterodox or non-Vedic systems of religious philosophy like Buddhism in its numerous branches and Jainism (both Svetāmbara and Digāmbara) have a large number of ideas and beliefs, especially ethical, in common with Hindu philosophy and religion, and may thus be regarded as kindred systems. If we take the word 'Hindu' in the geographical sense to mean 'Indian', then Buddhism and Jainism also may be included within Hinduism. This is what has actually been done by some writers on Hinduism.

³ चारवाक्यं इत्याहुर्मो चारवति प्रजाः—

Mahābhārata, Karnaparva, lxix. 59.

⁴ Cf. Martineau: *A Study of Religion*, Vol. I. p. 1.

hand, it comprises the entire body of religious experiences of different sages and saints at different times and from different standpoints. These different types of religious experience have been interwoven into one comprehensive system of religious theory and life, which suits the needs of different men at different stages of their life. Hinduism as a religion is thus a synthesis of different types of religious experience, none of which is allowed to contradict or cancel the others, but all of which are adjusted as interrelated parts of one whole and as progressive steps in the religious life of man. Each type of religious experience, however, may be, and has actually been, taken as the foundation of one kind of religion. This is the reason which explains the existence of so many apparently different religions in the fold of Hinduism. Since, however, the basic religious experiences, on which they are founded, are not contradictory but complementary, there need be no conflict among them. As a matter of fact also we see how different religious sects like the Shaiva, the Shâkta, and the Vaishnava live and prosper on the common ground of Hinduism. Having regard to this cardinal fact of the different types of religious experience growing and manifesting themselves in the form of different religions, we may describe Hinduism as a synthesis of many religions, or a universal religion.

Let us now try to define Hinduism. This can be best done in the light of the central teaching of the Vedas. Of the different bases of Hinduism, mentioned above, the Vedas constitute the primary ground and the final authority in Hindu religion. As such, the central and cardinal faith of the Vedic sages may be expected to be present in a greater or lesser degree in all the ramifications of Hinduism, and accepted as their common character. Of course, we do not dispute the possibility of pre-Vedic cultures and non-Aryan influences entering into and somewhat modifying the original character of the Aryan religion.

But this is still a matter of historical research. So far as historical evidences go, we can say that Hindu religion is based mainly on the Vedas and that the different religions and philosophical schools which have evolved on the soil of India are more or less indebted to the Vedas and participate in the spiritual outlook of life which characterizes Vedic culture from time immemorial. Now the cardinal faith that enlivens and permeates the Vedas is

the belief in one universal Spirit who is self-luminous and manifests Himself as the earth, the sky, and the heaven, and dwells in every heart as its inner ruler and guide.

Along with this belief, the Vedas enjoin

meditation on the Supreme Being and regular prayer to Him to guide our intellect along the path of virtue and righteousness.

That this is the central creed of Hinduism becomes clear when we consider that it is a religion which is primarily based on the Vedas and that the Vedas are summed up in the Gâyatri. For this view that the Gayatri Mantra sums up the teachings of the Vedas we have the authority of the Vedas themselves and the entire body of Sanskrit literature. What the Gayatri Mantra means we have just stated here as the central creed of Hinduism. The Gayatri in a single Mantra combines a creed and a prayer.⁵

Next in importance to the Vedas comes the Bhagavadgita as an exegesis of Hinduism. The Gita is a religious-philosophical treatise in which we have the quintessence of Vedic religion and Upanishadic philosophy. It is said to be the supreme knowledge of Absolute

⁵ The Mantra reads as:

ओं भूर्भुवः स्वः तत् सवितुर्वरेण्यं भर्गो देवस्य

धीमहि धियो यो नः प्रचोदयात् ।

It may be translated (to give the full sense) thus: 'We meditate on the most resplendent and adorable light of the self-luminous Spirit who dwells in our heart as its inner ruler and manifests Himself as the earth, the sky, and the heaven; may He guide our thoughts and actions along the right paths!' Cf. The *Shukla Yajurveda*, ch. xxxvi. verse 8.

Reality and to be the embodiment of the spirit of the Vedas.⁶ It is also described as the cream of the philosophy of the Upanishads as that was culled by Sri Krishna and delivered to Arjuna for the good of mankind.⁷ Of all the Hindu scriptures the Bhagavadgita is most widely read among the Hindus, and for many of them it is the solace of life and death alike. It has a universal appeal to all seekers of truth and lovers of God in the world. The central teaching of the Gita is that God is the Supreme Self (Paramâtma) whose lower nature is revealed as the physical world including mind, intellect, and the ego, and whose higher nature constitutes the world of individual selves (Jivas), but who transcends both these worlds, and is, therefore, called the Supreme Person (Puruṣottama) in the Vedas and the Puranas.⁸ It teaches also that the Supreme Self can be realized, and thereby perfect and eternal life attained by man by following any one of the three main paths of religion, viz, Karma or work, Bhakti or devotion, and Jñāna or philosophic knowledge. These three paths are in no way exclusive of one another or of recognized paths other than these. They are the three broad pathways of religion which are complementary to one another and are inclusive of other different paths followed by the different religious sects of Hinduism. All of them lead to the same goal of religion, namely, God or life eternal, and a man may adopt and follow one or the other according to

his attainments, temperament, and character.⁹ The continuity of religious theory and culture is maintained from the Vedas to the Bhagavadgita, although we find in the latter a purer and finer form of the religion than found in the former. This is just the reason why the religion of the Gita appeals readily to the mind of the modern Hindu and equally satisfies his emotional, intellectual, and volitional nature, and also suits the different temperaments which go by these names.

In the light of what we have said about the Vedas and the Bhagavadgita, we seem to be justified in saying that the Gayatri and the Gita constitute the fundamental ground of Hinduism. Hinduism as a religion should be founded on these bed-rocks and a definition of Hinduism should be given in terms of the one and elaborated in the light of the other. It is in accordance with this principle that we propose to define Hinduism as follows. Hinduism is a monistic religion which, on its theoretical side, believes in one Spiritual Reality or Existence which reveals Itself as this and many other worlds, and exists everywhere in the universe and beyond it, and dwells in every living being as its Inmost Self, its Wisest Ruler, and Supreme Lord. On the practical side, Hinduism enjoins meditation on and devotion to the Supreme Being throughout one's life, so that one may realize the highest goal of one's life, i.e., God. It admits also that there are many divine beings or superhuman spirits which, in common parlance, go by the name of gods and goddesses. But these it regards as the manifestations of the Supreme God as much or as less as other beings and things. While God is one, there are, according to Hinduism, many different ways of reaching Him, just as there are many

⁶ Cf.

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।

वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥

Gita-māhātmya, 8-9.

⁷ Cf.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पाथो ब्रह्मः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

⁸ Cf.

ब्रह्मिणो पुरुषौ लोके क्षत्राक्षर एव च—

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

Gita, xv. 16-18. Cf. also loc. cit. vii. 4-5.

5

⁹ Cf.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पवित्रताः—

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

Loc. cit. v. 4-5 ; cf. also iii. 3 ; vii. 21.

paths that lead to the same destination.¹⁰ Among the many ways or paths of religion, it emphasizes three, namely, Karma or the performance of religious and moral duties in a disinterested spirit, Bhakti or devotion to and worship of God in pure body and mind, and Jnana or a reflective and critical knowledge of Reality, which through moral purification and continued meditation, leads to the realization of the

¹⁰ Cf.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

Gita, iv. 11. Cf. also ix. 26. The same idea is neatly expressed by an oft-quoted Sanskrit saying which means: 'Just as rain-water falling from the sky flows into the ocean, so does salutation to all gods reach Keshava, the Supreme.'

आकाशात् पतितं तोयं यथा गच्छति सागरं ।

सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

Ultimate Reality or God. The other paths of religion which might have been laid down and followed by different sects of Hinduism may be comprehended within these three, so far as they are genuine and authoritative and are sanctioned by the Hindu scriptures. So also, the apparently divergent schools of Hindu religion may be shown to bear the common stamp of monistic faith in one Existence or one Being as present in everything. Hinduism is the sublime religious faith which finds one in all and all in one, and recognizes the unity of all genuine religious faiths as being so many paths leading to the same goal—God.¹¹

¹¹ Cf.

सर्वभूतस्यमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

Gita, vi. 29. Cf. also *ibid.* 30-32.

THE ANTIQUITY OF INDIAN IMAGES AND TEMPLES

BY RABINDRA NATH ROY

The study of Indian temples is a fascinating one if it could be recovered from the academic clutches of archaeologists, the passions of theologians, and the perverted presentation of missionaries. Even archaeologists, though generally free from the prejudices of the last two, have been obsessed by theories of pro-Hellenistic prepossessions as to the so-called influences of foreign art on Indian culture. The data which the spade of the archaeologists has brought forth to prove the antiquity and the autochthonous origin of Indian temples, are not yet accessible to the general public, who are still ruled and misguided by the incorrect views of earlier theorists now exploded by the discovery of new evidences.

As the construction of temples presupposes the worship of images, it is necessary to consider the position of the use of images both as regards their basic

psychology and their chronology or antiquity. The two phases are somewhat interrelated. Some theorists have asserted without considering the available evidences that the practice of the use of images must belong to post-Vedic times, as the fundamental position of Vedic forms of worship is essentially an-iconic. This has been the position of certain sects of dissenters from Paurāṇic Hinduism who take their stand on Vedic culture in its earliest phases, which, according to them, has nothing to do with image-worship. A superficial support to this point of view has been accorded by a group of archaeologists anxious to establish, on one-sided evidence, that India is indebted to the Greeks for the beginning of her sculpture and architecture, and that Vedic culture being a culture without images, India had no necessity and, therefore, no opportunity to make images or build

temples before she came in contact with the Greeks. It is very unfortunate that writers on Indian temples and sculpture generally ignore the opposite view in order to avoid the difficulty of meeting the case in support of the earliest practices of image-worships and temple-buildings. The necessary correctives have been given by scholars belonging to the other camp. We shall quote here only two authorities. Professor Gardner, a great authority on Greek art, has observed :

There can be no doubt that Indian art had an earlier history. The art of Ashoka is a mature art: in some respects more mature than the Greek art of the time.

Dr. Sten Konow, a great Sanskrit and Prakrit scholar, in controverting, with solid and unassailable data, the theories of the so-called Greek influence on the growth of image-worship, has remarked :

It would, however, be unwise to infer that the Indians learnt to worship images from the Greeks or that the practice of adoring images of the Buddha was inaugurated by the semi-Greek population of the Punjab as maintained by Fergusson and Cunningham. . . . My intention is only to remind of a few facts which show that the Indians had been making images before the rise of the Buddhist art of the Gandhara school.

Other scholars, viz, Kaegi, Bollensen, Coomaraswamy, Bhattacharya, Venkateswara, and Gangoly have also brought forth new evidences which prove beyond all shadow of doubt that images have been in use as early as the *Rigveda*. It is beyond doubt that the personification of the elemental powers of Nature was the conception of the Vedic Rishis who laid the beginnings of image-worship.

Before alluding to the actual evidences, it is necessary to show that image-worship is not psychologically opposed to fundamental Vedic conceptions, and the oblations offered to the various gods (thirty-three in number) in the *Rigveda* are not inconsistent with the monotheistic doctrine of one Brahman, a single principle permeating and pervading the whole of the created universe. Even if we should accept, which we need

not, the popular Western view of Hinduism as a polytheistic system, it could not be maintained that the Indian icon is in any sense a fetish or an idol, as these are understood in Christian theology. Generally speaking, an Indian is not an idolater or fetishist, and his theological conceptions are rooted firmly in a sound monotheistic doctrine. To worship an image of one aspect of the Divine Principle (Brahman) is not necessarily to deny the existence of one unique and single Immanent Principle having no second or different phases (एकमेवाद्वितीयम्) : the different aspects and phases have been formulated for the convenience of worshippers without ignoring the basic doctrine of one unity behind all diversities. As has been recently emphasized by René Guénon :

In India, particularly, a symbolic image, representing one or other of the 'divine attributes' and which is called a Pratika, is not, in fact, an idol, because it has never been accepted as anything more than what it actually is, a support of meditation (ध्यान-साधन) and an auxiliary medium of realization.

The position is made perfectly clear in such aphorisms as 'नेदं यदिदमुपास्ते— it is not that what you worship (in images)', and in that well-known verse, often quoted from the *Rāmopaniṣad* :

It is for the advantage and benefit (अर्थ) of the worshippers (उपासकानाम्), (and not by any intrinsic necessity) that the Brahman, whose nature is intelligence (विन्मय), besides whom there is no other, who is impartite and incorporeal, is aspectually conceived (रूपकल्पना).

That is to say (as commented by Dr. Coomaraswamy)

the image as in the case of any other 'arrangement of God' has a merely logical, relative, and not an absolute validity—as in the case of a fetish or symbol. Worship (उपासना) has been defined as an intellectual operation (मानस-व्यापार) with respect to the Brahman with attributed qualities (सगुण).

Apart from the two forms of worship—Saguna and Nirguna Brahmapâsanâ—there is a very significant passage in a Shilpa-shâstra text, not generally known to scholars, which classifies the

Great Divine Principle (Parameshvara) under three aspects :

सकल-निष्कल-मिथ-विभागतः त्रिविधमेव रूपः परमेष्ठिः — the Great Divine Principle has three 'bodies', the image-form, the bodiless-form, and the immanent-form.

The Buddhistic formulations of anthropomorphic images (the image of the Buddha in later Hinayanist conception and the whole hierarchy of gods in the luxuriant pantheon of the Mahayanist conception) are similarly defined and explained.

Those who look at earthen images (सुन्मय-प्रतिष्ठा) do not honour the clay as such, but without regard thereof, honour the deathless principles referred to (अमरसंज्ञा) in the earthen images. (*Divyāvadāna*, ch. xxvi).

This principle is illustrated in the famous legendary episode where Upagupta compels Māra, who as a Yaksha has the power of assuming shapes at will, to exhibit himself in the form of the Buddha. Upagupta bows down in ecstatic devotion to the form, and Māra, shocked at this apparent worship of himself, protests, and Upagupta has to explain that he is not worshipping Māra but the person represented and impersonated by Māra.

This fundamental recognition of the actual relationship of the Divine Principle to Its Saguna or aspectual representations is clearly expressed in the dual ceremonies of **आवाहन** (invocation) and **विसर्जन** (immersion) practised with reference to the images in Hindu-brahminical and Buddhist formulations, and these practices are sanctioned by the respective ritualistic texts. The image as such is a mere fetish before the Divinity is induced by the necessary meditation to come and dwell in it for the time being for the purpose of receiving the adoration of the worshipper. Therefore, after the sculptor has finished his task of completing the image, it is consecrated by ceremonies with sacred meditative formulas known as **प्राश्नप्रतिष्ठा** (invoking the Divine Consciousness) and **नेत्रमार्गद्वय** (auspicious 'opening' of the eyes).

Corresponding to the Pauranic rituals, there is an analogous Sinhalese Buddhist text for consecrating Buddhist images, so that the basic ideas of image-worship are identical in Hindu-brahminical and Buddhist practices. Therefore, we find, that the image both in the brahminical and the Buddhist forms of worship is not regarded as the deity itself in which case it would have been a fetish—but as a symbol or a support of contemplation (**ची-आलम्बन**), a symbol or instrument (**साधन, यन्त्र**), or a diagram for invoking the spirit of the Divinity—by contemplative and ritualistic processes. As the late Mr. Gopinath Rao has pointed out :

It may be said that images are to the Hindu worshipper what diagrams are to the geometrician.

They are only means to an end (**साधन**), not the end itself—not the Divinity Itself. And images have been used with a full recognition of the fact that the All-pervading, Unique, and One Immanent Principle—the Brahman—is the source and inspiration of all the universe. Even the most ill-educated and ignorant image-worshippers never ignore this fundamental fact. And the great sages who have themselves worshipped images and encouraged image-worship and composed hymns for their worship, have frequently reminded the common worshipper not to forget the monotheistic conception of the universe. Thus, the great South Indian saint, Mānikya-Vāchaka, himself an ardent worshipper of images, and composer of thousands of hymns, has explained the character of the Great Divinity whom we worship in diverse images :

He is beyond the description of words, not comprehensible by the mind, not visible to the eye or other senses.

There is really no essential contradiction in an iconic and an an-iconic conception of the Divinity. If that were so, there would have been no room for the composition and use of hymns also, and hymns themselves would be pieces of theological solecisms. In a famous verse Shankaracharya himself apologizes

for praising in hymns 'One who is beyond the reach of words' (स्तुत्यानिर्वचनीयाखिलगुरोर्दूरीकृतं यन्मया), and he characterizes also the practice of composing hymns as a piece of perversity (विकलता). By offering oblations and prayers to the thirty-three gods, in the *Rigveda*, the Vedic Rishis may be said to have been guilty of a 'perversity' in the sense indicated by Shankaracharya. As a matter of fact, the two positions are not contradictory, and the early Vedic texts contain a good deal of evidences to show that images were actually made of some of the gods such as Vāyu, Agni, Rudra, and Indra. Agni is regarded as the medium or agent for conveying to the gods the hymns and gifts of the worshipper. In Christian mysticism the worship of images is justified by similar conceptions:

All honour that we pay to the image, we refer to the Archetype, namely Him whose image it is. . . . In no wise honour we the colours or the art, but the Archetype in Christ, who is in heaven. For, as Basilus says, the honouring of an image passes over to its prototype. (Hermeneia of Athos).

From an analogous position, the great Shankaracharya himself, one of the most brilliant intellects the world has ever known, interpreter of the Upanishads and creator of the Vedanta system of pure monism, was a devout worshipper of images, a visitor to shrines, and a singer of devotional hymns. It is unlikely that he should have indulged in such things if they were opposed to Vedic thoughts and conceptions. Several scholars have brought forth unimpeachable evidences to establish the fact that the *Rigveda* itself, the oldest record of Vedic culture, contains indisputable references to worship of images. I shall refer here to the conclusion of only one scholar, Dr. Bollensen :

From the common appellation of the gods as Diva-narāh, 'Men of the sky' or simply Narāh 'Men' and from the epithet Nripesah, 'having the form of Men' (*R.V.*, III. iv.5) we may conclude that the Indians did not merely in imagination assign human forms to their gods, but also represented them in a visible manner. (*Z.D.M.G.*, Vol. XXII. p. 587).

Besides the Aryan gods from the Vedic pantheon, various other forms of gods and demi-gods were worshipped in temples and holy shrines. Of this class of demi-gods, the most important was the series of Yakshas worshipped as guardian deities of every region and city in India. Sylvain Levi has brought forth valuable literary evidences to prove that every city in ancient India had its Yaksha shrine or temple, and he has compiled a complete list of the names of the various Yakshas worshipped in each city. To one such Yaksha temple, which was the shrine of the guardian deity of the Sakyas, Buddha, immediately after his birth, was presented by his foster-mother Gotami, at the request of king Suddhodana. This goes to establish that this class of temples must have existed at least about the time of the birth of the Buddha (c. 550 B.C.). I have refrained from alluding to the references to images and temples in the *Rāmāyana* and in the *Mahābhārata*, the texts of which are difficult to date with any degree of certainty. But more reliable and authenticated references to images and image-makers occur in the *Sutras* of Pānini (datable about the eighth century B.C.), who in several of his aphorisms (e.g., V. 3, 99) refers to images. Patanjali (c. 150 B.C.) also refers specifically to the images of Shiva, Skanda, and Vishākha.

If the practice of worshipping images was current in India from early Vedic times, it is reasonable to expect some amount of material vestiges or remnants of archaeological data as tangible evidence of this practice. Several colossal Yaksha-images have come to light of which the most typical is the famous Parkham Yaksha in the Muttra Museum. Most scholars believe that these belong to times much earlier than the Maurya period (320-185 B.C.). They could not be later than the time of Ashoka. Their characteristically early Indian plastic style forbids any suggestion of contact with Hellenistic art. The temple of Yaksha, and the

worship of the Yaksha-cult undoubtedly antedate the birth of the Buddha. Although these images represent the earliest surviving remains of stone sculpture, effigies in other materials go back to still earlier times. Thus, Dr. Bloch dug out from the remains of a Vedic burial mound at Lauriya Nandangarh a small gold leaf representing the effigy identified by him as the Earth-goddess referred to in the Vedic burial hymn. Dr. Bloch, a distinguished and learned archaeologist, has assigned this effigy to the eighth century B.C. There is also a very interesting series of effigies of goddesses in terracotta some of which have been identified by various eminent scholars as representing Vedic divinities. Dr. Coomaraswamy has identified some of them as the representations of the Vedic goddesses Aparâjitâ, Virajâ, and Aditi and has assigned them to a period between 1000 to 300 B.C. We have, therefore, abundant evidences of images in India long before the Christian era, which tend to push the antiquity of the practice to early Vedic times.

If there were images of gods, there must have been shrines and temples for their worship—for Devas, there must be Devâyatanas, Devakulas, or Deuls. Passing over the literary references to temples, and 'abodes of gods' in ancient literature, let us take stock of the actual vestiges of temples and shrines which the spade of the archaeologists has recovered for us from the debris of dusts and the forgotten mounds of history and pre-history.

In the neighbourhood of Pathan-kot, archaeologists have discovered a series of coins of the kings of Audumbara dynasty, who lived in the Gurudaspur district of the Punjab and who claimed to have descended from Vishvâmitra Rishi, celebrated in the third book of the *Rigveda*. Dharaghosa, one of the kings of this dynasty, most probably reigned in the latter half of the first century B.C. (Marshall). On some of the coins of Dharaghosa there are representations of buildings with railed pavilion with five pillars and domed roof with project-

ing eaves and small finial, which certainly represent temples. One of these effigies on Dharaghosa's coin is interpreted by Cunningham as 'a pointed-roofed temple of two or three storeys, with pillars'.

By excavations conducted in the year 1891, Dr. Fuhrer, Archaeological Surveyor of the Government of India, recovered from the ruined mounds near Ramnagar (ten miles from Tahsil Aonla in the Bareilly district), the ancient site of Ahichatra, the kingdom of the Northern Pāṇchālas, the remnants of a Shiva temple which must have been seventy feet in height. The foundations of the temple are built of archaic bricks of the size of 18" × 12" × 3", and the exterior walls of the temple are enriched by a display of ornamental bricks and terracottas illustrating scenes from the life of Shiva. From the coins of the Panchala kings (Dhruva-mitra, Surya-mitra, etc.), recovered from the ruins of this temple, the date of the temple has been assigned to about 178 B.C.

In 1908 an inscription was discovered near the village of Besnagar (Bes), ancient site of Vidisa (Bhilsa), in Central India. The inscription records the erection of a pillar as a Garudadvaja, in honour of God Vāsudeva, by one Heliodorus, son of Dion, a Greek ambassador from the Indo-Bactrian king Antialkidas of Taxila (175-155 B.C.) to the Court of the local prince Bhagabhadra. The epitaph thus points to the existence in the immediate neighbourhood of the column, a temple of Vasudeva, which was as old, at least, as the middle of the second century B.C. to which time Antialkidas has been assigned by numismatists. Incidentally, it indisputably establishes the fact, as does the conversion of the Greek king Menander (c. 175 B.C.) and, later, the conversion of Kanishka to the faith of Buddhism, that during these centuries Indian culture was in a state of aggressive vitality influencing the adherents of Hellenic or Zoroastrian culture, instead of succumbing to the debased Hellenism

of Bactria. And the so-called influences of Hellenistic culture on India and Indians is a gross perversion of the actual state of things. The recent discoveries of vestiges of reliefs of the Muttra school at Begram, the heart of Gandhara area, is another clinching evidence which demolishes the so-called 'Greek influence' on Indian culture.

The remains of a still earlier temple have been discovered by Dr. Bhandarkar at Nagari (ancient Mādhyānmikā), eight miles north of Chitorgarh in the Udaipur State (Rajputana). The inscription recovered records the erection of a devotional stone enclosure on a site called Narayana-vata by one Gajayana, son of Parasari, in connection with the divinities Samkarshana and Vasudeva. Bühler, an eminent epigraphist, assigns

this record to the period between B.C. 350-250, that is, to a pre-Mauryan epoch, an epoch during which there can be no question of any 'Hellenistic influences'. As Dr. Bhandarkar has pointed out, 'this is the earliest epigraphic reference to the worship of the gods Samkarshana and Vasudeva', the suggestion being that the worship of these images must be much earlier than the fourth century before Christ.

With all these tangible and solid archaeological evidences staring us in the face, it is impossible in the year of Grace one thousand nine hundred and forty-three to assert or to believe that the brahmins of Hindusthan learned to worship images or to build temples to house them from the Eurasian colonists of Gandhara.

PAKISTAN—A CONSTITUTIONAL STUDY*

By PROF. A. AWASTHI, M.A.

Nothing, during recent years, has led to so much controversy as the Muslim League demand for Pakistan. The Muslim League resolution passed on 26 March 1940 at Lahore, threw, as it were, a bomb-shell in the already disturbed Indian political life. The resolution created a whirlpool in the already disturbed waters of Indian politics, and the whirlpool shows no sign of calming down. The demand has accentuated the already existing communal differences and has widened the gulf between the two major communities in the country. 'Pakistan' *versus* 'Akhand Hindustan' is the issue before the country. In the heat of the moment a sense of balanced thinking is being lost. An attempt is made in this paper to study the demand from a constitutional point of view.

* The Editor does not hold himself responsible for some of the opinions expressed.—Ed., P.B.

WHAT IS PAKISTAN?

The term 'Pakistan' has been used in a very loose sense. Its definite meaning and exact implications have not so far been clearly and openly stated. Quaid-e-Azam has chosen not to define the term; probably he thinks it inexpedient to put his cards on the table. Whenever pressed by the Congress to give his definite terms, the Muslim League President has refused to commit himself. Various schemes of Pakistan are, however, in the air. Frequent reference is made by the Muslim League leaders to two Indias—Hindu India and Muslim India. Justifying the Muslim League demand at a press conference at Delhi on 18 September Mr. Jinnah said,

The Muslim League stands for independence for the Hindus and for the Mussulmans. Hindu India has got three fourths of India in its pocket, and it is Hindu India which is bargaining to see if it can get the remaining one fourth and diddle us out of it.

From this we can surmise that Mr. Jinnah wants to divide India into two parts—Muslim and Hindu, and is ready to accept the modest share of one fourth of the land for the Muslims. Pakistan, therefore, means partition of India. Literally interpreted, it means the creation of a Holy Land for the Muslim.

But in the absence of any clear and authoritative definition of Pakistan we have to fall back upon the original resolution passed at the Lahore session of the All-India Muslim League on 26 March 1940. Says the resolution:

No constitutional plan would be workable in this country or acceptable to the Muslims unless it is designed on the following principle, viz, that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial adjustments as may be necessary, that the areas in which the Muslims are numerically in a majority, as in the North Western and Eastern Zones of India, should be grouped to constitute 'independent States' in which the constituent units shall be autonomous and sovereign.

A Constitution should be made providing for the assumption finally by the respective regions of all powers such as Defence, External Affairs, Communications, Customs, and such other matters as may be necessary.¹

An analysis of the above parts of the resolution brings out the following implications:

1. The League does not envisage one federal union embracing all the provinces in India. The resolution speaks of 'independent States' and 'the respective regions' assuming full powers. It obviously wishes to create more than one State in the country. The resolution asks for the constitution of homogeneous administrative areas, which are predominantly Muslim, into independent States.

In concrete terms it means that the Punjab, North Western Frontier, Baluchistan, and Sind in the North West, and Bengal in the East . . . shall be incorporated as independent States. . . .²

2. Whether the independent Muslim 'States' or 'regions' will remain each a

sovereign State or will form a single State, federal or unitary, is not clear. The resolution is ambiguous on this point. It speaks of grouping the regions into 'independent States' in which the 'constituent units shall be sovereign'. The use of the terms 'constituent units' indicates that what is contemplated is a Federation. If that is so, then the use of the word 'sovereign' as an attribute of the units is out of place. Federation of units and sovereignty of units are contradictions. The resolution, thus, gives us no help in understanding the implication of the term Muslim Indian State.

3. The resolution sees the need for territorial adjustments and is prepared to allow them. In fact, the Muslim League demand of creating regions, in which Muslims predominate, logically implies territorial adjustments. It may not be out of place here to mention the fact that while western Punjab has a Muslim majority, the Hindus and Sikhs are in a majority in the eastern Punjab. Similarly in Bengal the Muslims are in a majority in the eastern Bengal but form a minority in its western counterpart.

4. The resolution contemplates a transitional stage before its goal is achieved. It speaks of the assumption 'finally'. The term 'finally' clearly indicates that the process of 'assumption' is to be gradual. The resolution further speaks of the assumption by the regions of 'such other matters as may be necessary'. This clause clearly shows that the regions are not to assume all powers; it is evidently indicative of some sort of distribution of powers. This part of the resolution has, perhaps, been deliberately so worded as to leave room for bargain and compromise.

The above analysis of the resolution shows that the demand for Pakistan, from a strictly constitutional point of view, is nothing more than the demand of certain units for a right to enter the future Indian Federation or not, to secede from the federal Union at wish, and to form a separate Union of their

¹ Quoted in *Thoughts on Pakistan* by Dr. Ambedkar, page 16.

² *Ibid.* pages 16-17.

own if they so desire. Such a demand is by no means new. History of Federations furnishes examples of similar demands and attempts made to fulfil them. In 1860 the Southern States of the American Union seceded from the Union and formed a separate Union of their own called 'Southern States Confederacy'. The Northern States under President Lincoln resisted that demand. The result was a civil War which ended in the defeat of the Southern States. The attempt to partition the Union thus failed. Similarly, the claim of the Catholic cantons to secede from the Swiss Confederacy and to establish a separate Union was resisted by the majority Protestant cantons. The War of Sonderbund in 1848 was the result. The Catholic cantons were defeated and their attempt to split the Confederation was foiled. The demand of the Muslim League, therefore, is in its essence nothing else but the problem of adjusting the relationship between the Federation and its constituent units. The hesitation, distrust, and suspicion displayed by the Muslim provinces is nothing new. The creation of a federal Union in other countries as well, for example, the U.S.A., Canada, and South Africa, was preceded by a lot of bitterness, distrust, suspicion, opposition, and pessimism, and the federal Union in each case was the result of much bargaining and compromise. The birth of a Federation, like the birth of a child, has always been accompanied with pangs. The difficulties in the way of an All-India Federation are, therefore, neither new nor peculiar. A study of the methods adopted in other Federations should help us to suggest a way out of the present impasse. The U.S. S.R., the U.S.A., and Switzerland, being heterogeneous countries with weak Federations, will serve for us a better model than the strong Federations of Canada and South Africa.

WILL PAKISTAN SOLVE THE PROBLEM?

The demand for Pakistan or a separate Muslim Holy Land is based on

two principles—first that the Muslims form a nationality distinct from the Hindus and second that their right to self-determination must, therefore, be recognized and conceded. Though opposed to a democratic form of Government being established in India, Mr. Jinnah swears by the principle of self-determination of nations. No term has been more abused. Is the thesis of the Muslim League correct? Let Dr. Beni Prasad answer:

To call the Hindus or the Mussulmans a separate Nation is to use the term in a somewhat unusual sense, but in any case it does not follow that Nationhood coincides with Statehood.³

The demand for Pakistan is the logical corollary of the Muslim search for security through separation. The demands for separate electorates, for reservation of seats with weightage in the legislatures of the provinces where Muslims are in a minority, for statutory majority in the legislatures of the provinces where they are in a majority, for fixed quota of public services, for representation in the ministries, have been the earlier manifestations of it. The Muslims are after a mirage. Security through separation can never be possible. Security comes by co-operation and not by separation. Pakistan will fail to give security to the Muslims just as earlier attempts to attain security through separation failed.

Partition offers no solution of the Indian problem. Paradoxical as it may seem, it is a psychological escape from the stern realities of the situation.⁴

Pakistan is a circle of stagnation. It leads to a blind alley from which there is no way out. It is a counsel of despair. It is a fight against the facts of geography, history, administration, military strategy, economics, and psychology. If persisted in, it will ruin India. One recoils at the potential mischief inherent in the idea.

If India were split into two, four or even twenty fragments and separate electorates

³ *The Hindu-Muslim Questions*, pp. 85-86.

⁴ *Ibid.* p. 89.

retained (and the Muslim League wants to retain them), each State would soon be writhing in civil strife, and the resulting bickerings would involve any two of them in ceaseless war.⁵ (Brackets ours).

We do not desire, and it is beyond the scope of this paper, to discuss the pros and cons of Pakistan in all its aspects, but we do emphatically maintain that the partition of India, far from solving the Hindu-Muslim problem, will make it worse.

We, therefore, stand by the principle of one undivided Indian State. The political and administrative unity of India, which the British Government has taken 150 years or more to establish, should, under no circumstances, be allowed to disappear. To support our case we shall quote the Hon'ble Sir Feroze Khan Noon, who, by no means, can be said to be anti-Muslim:

The political unity of India is a great aim which every Indian should have in view. If India can be kept as one political entity, we can be the most powerful country in the world, whether looked at from the point of economic resources, financial strength, or defensive power.⁶

SOLUTION

There are various methods of solving the Hindu-Muslim tangle. We agree with Dr. Beni Prasad when he says that

the organic wholeness of life, of course, requires that all the problems be tackled forthwith and that the solution should, *inter alia*, take the form of a vast movement of harmony touching every aspect of life.⁷

He suggests a

threefold solution—a long-range solution pertaining to general progress, an immediate settlement pertaining to political issues, and an intermediate integration pertaining to cultural matters.

Dr. Radhakumud Mukherjee at a press conference at Lucknow on September 27 suggested his scheme of 'Cultural Autonomy of Communities' as an alternative to Pakistan. The solution given in this paper is, however, only partial

and limited. We have tried to tackle only one aspect of the problem, viz, the relationship between the centre and the constituent units as, according to the thesis of this paper, this is the most important aspect of the problem.

At the outset, we have to decide the form of the future Indian State, that is, whether it is to be unitary or federal or confederal or a collection of States, e.g., Hindu India and Muslim India. The Muslim League stands firm by its demand for Pakistan or partition of India. With an appeal to the principle of self-determination of nations Mr. Jinnah is bent on having his pound of flesh, that is, one-fourth of India. The Hindu Mahasabha is pledged to the principle of 'Akhand Hindustan'. The Congress, while believing in one indivisible India as an article of faith, is ready to accept the right of any unit to stay out of the future Indian Union if its people by a majority show a clear desire to that effect. The British Government stands pledged to give India a federal form of Government. The Indian princes have also agreed to the federal principle. Various other schemes have been put forward like Sir Sikandar's scheme of dividing India into seven zones and establishing a weak centre, Sir Feroze's scheme of dividing India into five Dominions which should create a weak central Government. But with the possible exception of the Muslim League (whose attitude in this matter is ambiguous) all other parties and schemes recognize the need of having a central Government. We have, therefore, based our solution on the desirability of constituting the future Indian Union on a federal model. The establishment of a Federation involves three problems—the creation of homogeneous units, the character of the proposed Federation, and the distribution of powers between the federal Government and the part-States. We shall take up these problems one by one.

⁵ *Ibid.* p. 82.

⁶ Speech delivered before the Students' Union at Aligarh on August 24, 1942.

⁷ *The Hindu-Muslim Questions*, pages 95-96.

1. THE UNITS OF THE PROPOSED INDIAN FEDERATION

The first thing that is necessary is to re-draw the provincial boundaries on a more scientific basis, with a view to having homogeneous units. The present provinces have been formed more on the basis of administrative convenience than on the basis of any principle. The problem in India is twofold—regional and communal; and, therefore, the provinces should be demarcated in such a wise as to satisfy both points of view. Taking the regional problem first, we find that there are certain glaring injustices that call for redress. For example, the Maharashtrians, who form one linguistic and cultural unit and occupy a contiguous territory, have no 'land' of their own and are distributed into the provinces of Bombay and the C.P. and Berar and the States of Hyderabad and Kolhapur. It should not be very difficult to create a Maratha province with Poona as its capital consisting of the Marathi-speaking districts of the Bombay Presidency and of the C.P. and Berar. Similarly, Gujratis who form one linguistic and cultural unit and have a land of their own, are without any province. Surely, we can give them a province with Ahmedabad or Surat as its capital. The Andhras have been clamouring for an independent province of their own. The Andhras form one cultural unit, have a contiguous territory, and cherish the memory of the once powerful Andhra kingdom of Vijayanagar. They can, as well, be given a separate province with Vizagapatam as its capital and port. Coming to North India, we find that the provinces are, more or less, constituted on regional basis. The problem in this part of the country is more communal than regional. The Muslims predominate in Sind and the N.W.F.P., have a majority in the Punjab and Bengal, and constitute an important minority in U.P. and Assam. Since the Muslim League wants to have separate Muslim States,

let us see if we can create Muslim provinces without much prejudice to regional consideration. Now, an analysis of the population of the Punjab shows that while the Muslims predominate to the west of the Sutlej, constituting 70 p.c. of the population, they are in a minority to the east of that river, constituting only 30 p.c. of the population. There is also a little difference in the language spoken to the west of the Sutlej and to the east of it. Should we not, therefore, limit the province of the Punjab proper to its old historical boundary, viz, the Sutlej and create a separate province with Delhi as its capital consisting of the districts of the Punjab east of the Sutlej, the present province of Delhi, and, if necessary, a few districts of western U.P. Similarly in Bengal, a line can be drawn from

Cooch Bihar to Khulna, to the east of which the Muslims are 70 p.c. and to the west 20 p.c.*

Again, Bihar is torn by the Bihari-Bengali controversy as certain eastern districts are predominantly Bengali-speaking. Assam has a 'Sudetan land' of its own in the district of Sylhet in which the Bengali Muslims constitute 60 p.c. of the population. All these problems can be solved if we create two Bengals—Eastern Bengal to include the districts of the present Bengal east of the line referred to and the district of Sylhet with Dacca as its capital and the Western Bengal to include the districts of the present Bengal west of the line and the Bengali districts of Bihar with Calcutta as its capital. This will not mean the partition of the Bengali people as eastern Bengal differs from its western counterpart not only in religion but also to a certain extent in language and culture. Historically as well Eastern Bengal constituted the independent kingdom of the Gours being known as 'Gourdesh'*.

* *Provinces on Linguistic Basis*—G. V. Joshi, p. 58.

* The difference is over-emphasized. It does not, at least, justify partition. The historical evidence covers only a very limited

The above proposals are by no means exhaustive; they are only illustrative. The claims of other people can be considered provided they occupy a contiguous territory, have a linguistic and cultural or communal unity, are economically resourceful, and are able to run a decent system of administration. The principle of homogeneous provinces on linguistic basis has already been accepted by the Congress. Says the Nehru Report:

The present distribution of provinces in India has no rational basis. It is clear that there must be redistribution of the provinces.

The Muslim League obviously stands pledged to the creation of homogeneous provinces on communal basis and is also prepared for 'such territorial adjustment as may be necessary'. (*Vide* the Lahore resolution passed on 26 March 1940). The British Government also does not seem opposed to re-drawing the frontiers of the provinces, in fact, the provinces of Sind, Orissa, and the N.W.F.P. have been formed by the Government itself. There seems to be, therefore, an agreement among all important parties including the Government to form the provinces on a more scientific basis. The schemes of dividing India into a number of artificial zones and dominions ignore the regional and communal basis of the problem and are, therefore, unacceptable.

2. THE CHARACTER OF THE PROPOSED FEDERATION

What type of Federation should India have?—is the next problem. In view of the linguistic and communal differences and the desire of the different provinces to maintain their separate identity and autonomy, the type of Federation should be weak and modelled upon the Swiss and Russian Federations. A strong Federation of the Canadian and South African type will not serve

our purpose. Moreover, the Muslims look upon a strong federal centre with fear and disfavour. As there is much in name, we suggest that the provinces be given the title of Republics on the Russian model and the Indian Union be called a Confederation on the Swiss model. In order to create a sense of complete equality and autonomy in the Republics we suggest that the Confederation be formed as a result of a treaty drawn by the autonomous Republics. The U.S.S.R. affords an example of this kind. This will lead to the units having a feeling that the federal centre is their creation. We cannot, however, go so far as to agree with the suggestion of Sir Feroze that

these five dominions could be completely independent like New Zealand, Australia, and South Africa.

Autonomy and equality to the units can be given by all means but never sovereignty which must remain the undisputed possession of the Indian Confederation. There cannot, obviously, exist more than one sovereign State within a country. The sovereignty of the units leads to questions like the following:—

(a) Can a unit stay out of the Union if it so desires in the beginning? (b) Can it enter after the inception of the Federation? (c) Can a unit secede after the establishment of the Confederation? (d) Can it re-enter after secession? (e) Can such units form separate Unions? So far as the question (a) is concerned, the right of a unit to stay out has been conceded in all the Federations. If a Republic or State does not wish to join the Union, nothing can compel it to do so. Not all the provinces joined the Canadian Federation at its inception. Some provinces chose to stay out in the beginning. Similarly, all the colonies did not affix their signatures to the American Federation at its inauguration. The Congress has agreed to the right of a constituent unit to stay out if it so wishes. The Cripps proposals also accepted this

period. Besides, nationalist Bengalees (both Hindus and Muslims) are against partition. The partition of Punjab, too, is opposed by the Punjabis.—Ed., P.B.

right. The Muslim League definitely grants this right. Regarding the question (b) every Federation provides a machinery to enable new States to enter. The original thirteen States of the U.S.A. have now become forty-eight. The Canadian provinces which did not join in the beginning entered the Federation later. The Government of India Act 1935 allows the Native States the right to stay out in the beginning and provides a machinery for their entry into the Federation later on. New units can always accede to the Union. As regards question (c), no Federation, except the U.S.S.R., grants the right of secession to the constituent units. In fact, the U.S.A. and Switzerland resisted by force of arms the attempt of the Southern States in 1860 and of the Catholic cantons in 1848 respectively to secede from the Union. Even in the case of the Soviet Union the right exists more on paper than in practice; it is highly improbable if the actual exercise of such a right will be tolerated. The Act of 1935 also denies the right of secession to the units. Replying to a question in the Commons Sir Samuel Hoare, the then Secretary of State for India, said,

A State, which has entered the federation cannot be allowed to go out. The federation, when brought into being, will be perpetual and indissoluble.

The grant of this right will make the Indian Federation not only weak but also unstable. It will turn the Indian Union into an alliance. As regards question (d), it becomes superfluous in the light of the answer to the question (c). So far as the question (e) is concerned, opinions differ. The Muslim League resolution of 26 March 1940 is not very clear about it. But from the public utterances of prominent Muslim League leaders it is clear that they are prepared to grant this right to the units. The terms 'Muslim India' and 'Hindu India' definitely show that the Muslim League will gladly allow the non-acceding Republics the right to form a separate Union. The Cripps propo-

sals granted this right subject to certain territorial and economic considerations. The Congress stand on this point is not very clear. It has recognized the right of Muslims to self-determination. Gandhiji in his last speech before the A.I.C.C. at Bombay said that he had no mental reservations regarding Pakistan. Gandhiji even went further and said that if the Muslims wanted Pakistan, no power under the sun could stop them. The Hindu Mahasabha is definitely opposed to the creation of two States in India. This paper as shown earlier is based on the thesis that there should be only one Indian State, and, therefore, we do not recommend the grant of the right of non-acceding Republics to form a separate State. Even Sir Feroze Khan Noon has not given this right to the 'Dominions'.

It may not be out of place to examine Sir Feroze's scheme in this respect:

If at any time any Dominion were dissatisfied with the working of the central authority, that Dominion shall have the power to secede, but there shall also be a provision for such a seceding Dominion to come back to the centre when the points of difference were removed.*

The grant of the right to a unit to come in the Federation, get out of it, and re-enter it according as it is pleased or displeased with the federal centre will put the Federation on a very uncertain, unstable, and nebulous basis. There will be presented a strange spectacle of some units seceding, others remaining, and still others re-entering the Union. Moreover, the conceding of such a right will not be altogether free from danger. What will prevent a unit seceding from the Union at a critical time like war and allying itself with the enemy? What will check a unit from isolating itself and not participating in some scheme of economic and industrial planning undertaken by the federal centre? Any unit can, thus, be a clog in the smooth working of the federal Government whenever it suits its pur-

* Speech delivered before the Student's Union on Aug. 24.

pose, the federal Government will thus have to depend on the mercy of the constituent units. This will be giving equality and autonomy to the units with vengeance. It should, however, be noted that Sir Feroze does not grant his Dominions the right to stay out of the Federation and the right to form a separate State to the seceding Dominions.

3. DISTRIBUTION OF POWERS BETWEEN THE CONFEDERATION AND THE REPUBLICS

True to our thesis of a weak Federation, there should be a grant of powers by the units to the federal centre. The federal Government, following the American, Swiss, and Russian models, should be given control over a fixed number of subjects and the residuary powers should be vested in the Republics. The Congress, at its last A.I.C.C. session at Bombay, agreed to hand over the residuary powers to the provinces. The Muslim League, of course, will accept this principle. The Hindu Mahasabha will certainly not agree to it in principle. There is, however, no serious opposition to this agreement. As to what subjects should be transferred to central control is a controversial matter. The Muslim League resolution speaks of

the assumption finally by the respective regions of all powers such as Defence, External Affairs, Communications, Customs. . . .

No person, we suppose, will consent to such vital matters of country-wide interest being placed in the hands of the units. Probably the Muslim League is thinking in terms of having no federal Union! The grant of such powers to the units is the negation of the very principle of federal Union. Sir Feroze will give only four subjects to the Federation, viz, defence, customs, foreign relations, and currency. This list is totally inadequate. Are we to allow the units to have their separate railways,

posts and telegraph, etc.? This is going too far. India must remain one economic, political, and military unit. A word of caution is necessary here, namely, that in the modern age of planning international economics, world-wide politics, and totalitarian warfare, a centre with inadequate powers cannot function efficiently. The centralizing tendencies in the American and Russian Federations under the pressure of current events point to a similar lesson. The need of the hour is a strong central Government. We should, therefore, take care not to cripple our proposed federal Government by denying it necessary powers. According to Dr. Beni Prasad the minimum jurisdiction that every Federation should possess is: foreign affairs, army, navy, air force, emigration, nationality, extradition, transport, communication, currency, exchange tariffs, banking, insurance, federal public debts, services and pensions, power of social and economic reconstruction, and the ultimate responsibility for peace and tranquillity throughout the land. While reasonable objection may be taken to hand over some of the above subjects to the Federation the list on the whole seems to be satisfactory. The necessary minimum powers to be handed over to the confederal Government will be determined by the acceding Republics as a result of mutual consultation. In case of certain subjects we may very well accept Dr. Beni Prasad's principle of legislative centralization and administrative decentralization. There should be a concurrent list consisting of subjects where uniformity of legislation is necessary, e.g., marriage, divorce, civil and criminal law, archaeology, patents, copyrights, and census, but the administration of these subjects can be left to the provinces. In the event of there being a dispute between the Confederation and the Republics the matter shall be referred to the Federal Court, whose decision shall be final and binding.

SHAIVISM AND VEERASHAIVISM

BY DEWAN BAHADUR K. S. RAMASWAMI SHASTRI

Dr. M. R. Sakhare has brought an edition of *Lingadhâranachandrikâ*¹ with an English translation, notes, and an introduction. *Lingadhâranachandrika* is a clear, correct, and comprehensive exposition of a great protestant movement within Hinduism. The author's introduction runs to nearly 700 pages and is available as an independent work by itself. It traces the growth of the Shaiva cult, the philosophy of Shaivism in general as well as of the Lingayat religion in particular, and attempts an estimate of the same in the general scheme of Indian religious culture. He has given also the text of *Lingadhâranachandrika* with a clear translation, elaborate notes, and appendices. The entire work is a vast monument of crude research.

Every sect in India which accepts the authority of the Veda tries its utmost to find Vedic texts in support of it and even tries to find prophecies of its founder in the Veda. The Veda is the supreme Pramâna in India, and religions which like Buddhism challenged it, got shattered like waves dashing against a rock. Of course, as may well be expected, the attempts made to derive the later cults from the supreme source book are often imaginative, far-fetched, and even fanciful and puerile. The Lingayat attempt to trace the cult from the *Rigveda*, II.iv., is no exception to this rule. The author of the *Lingadhâranachandrika* is no more successful than the Vaishnava is in seeing a Vedic source for every doctrine and emblem. He probably belonged to the seventeenth century A.D., as pointed out by the learned editor. The commentator Shiva-

kumar is severely criticized by the editor as a 'hack-writer'.

We have to evaluate the Lingayat religion from a modern, historical, comparative, and critical point of view, while assigning its place in a comprehensive review of Indian religious culture, in a spirit of sympathy. The Ârâdhya sect represents the contact and compromise between the extreme Lingayat religion and the orthodox Hinduism. The Aradhyas wear Linga on their bodies while wearing the Yajnopavita or the sacred thread. They utter the Gâyatri and follow the orthodox Hindu Samskâras. The author distinguishes Veerashaivism from Lingayatism and says that Lingayatism taboos the orthodox Hindu Samskaras. The more correct view is that even within the Veerashaiva or Lingayat fold there was an orthodox sub-sect as well as a protestant sub-sect. The author seems also to emphasize the points of difference between Shaivism and Veerashaivism. In fact, however, they agree largely and differ only in minor details. They hold in equal veneration Vibhuti, Rudrâksha, and Mantra and regard Shiva as the Supreme Divinity.

The author seems to accept wholesale the theory of some Western scholars that the Âryas were immigrants into India from the Volga in Russia, that the Dravidians peopled India before such immigration, and that 'the Sumerians' (?) in Mohen-jo-Daro and Harappa were Dravidians. It is enough to state here that all these are challenged and challengeable facts, despite Father Heras whose conclusions the author accepts without question. The author regards the Swastika as a pre-Aryan symbol. He accepts also the theory about Southern India having been the cradle

¹ By M. R. Sakhare, M.A., T.D. (Cantab.).
Published by the author from 134 Thalakkwadi P.O. Price Rs. 15.

of the human race. A possible view is that the Aryans and the Dravidians were indigenous people in different portions of India and that their cultures blended into a composite whole thousands of years ago, after some clashes and conflicts. The identification of Dasyus and Dravidians is not a sure fact, because the Dasyus were largely Aryan backsliders. Just as the Asuras (Assyrians) were the Aryan dissenters who trekked into Persia and further beyond to the West.

The author is, however, right in his view that the finds at Harappa and Mohen-jo-Daro have revolutionized the view that civilization moved into India from the West. He shows that the Indus valley civilization—be it Aryan or Dravidian—was born in India.

A more than passing mention should be made of certain new theories urged by the author. He says,

The rivalry and fight between the Dravidians and Aryans was, in fact, owing mainly to their religious differences. The Aryan worship of natural phenomena and their meaningless sacrifices appeared to the philosophical Dravidian mind to be sacrilegious. The deities of the Aryans were treated with contempt and the sacrificial performances were furiously attacked, whenever and wherever the sacrificial performances were performed, by the powerful Dravidians. This is why, it seems, the honorific name 'Asura, Lord', with which the Dravidians were at first addressed, changed its meaning as the enemy of the Gods in the last Mandala of the *Rigveda* and in the Brahmanas. The word Asura seems, in all probability, a metathesis of the Tamil word 'Arasu' or the Kanarese word 'Arasa', 'a King'. A careful reader is struck at once by the high development the Dravidian speculation of God had attained when compared with that of the Aryans. The latter called their object of worship by the term 'Deva', 'a shining one', while the Dravidians called 'Kadavul' meaning 'beyond the earth', 'beyond the sky', i.e., 'eternal or endless'. The Dravidian God was otherwise named 'Shiva', nothing but 'goodness', 'righteousness', and 'graciousness', from the Tamil 'Sem', 'good', 'right', 'gracious'. (Page 116).

It is impossible to accept this presentation and interpretation of the facts. The so-called Dravidians indulge even to-day in cruel sacrifices to the Gods. The fact is that among both the Aryans and non-Aryans, the higher minds rose

to meditation and devotion while common run of men stuck to sacrifice. The fights among the Aryans and Aryans were for pelf and power, territory as the fights are even to-day. The word 'Asura' is certainly not a Dravidian word. The explanation is that after the Zoroastrian dissidence, dissenters were disliked by the host-staying Aryans; and hence the word Asura fell from its former high state in India, as the Zoroastrians called the God Ahura-Mazda (Asura-Mitra) broke away from the Aryan sacrifice and the worship of Soma. The Zoroastrians in their turn attacked and abused the Devas. The word 'Shiva' is obviously a Sanskrit word that all attempts to derive it in a forceful way from a Dravidian root must be piled up as claimed failures. Some Tamil scholars derive it from *Sivappu* (red). The word Pashupati is an undoubtedly Sanskrit word. The word Shakti also is a Sanskrit word. It is wrong to say that the Aryans worshipped natural phenomena when they claimed God to be immanent and transcendent and said that 'He was one though the sages called Him by various names'—(Ekam sad viprah bahud vadanti—*Rigveda*). It is wrong to dissociate Rudra from Shiva. The words Namah Shivaya occur in the heart of the *Shatarudriyam*. The author, however, seems to think that the Aryans borrowed even Rudra from the Dravidians (page 122). The author says:

The Dravidian modes of worship also or an idol or gods in temples were slowly adopted, the modes of worship being sprinkling (Abhisheka), seeing (Darshana), thinking (Manana), and meditation (Dhyana).

He fails to see that all these are pure Sanskrit words. He refers to the five geographical regions described in Tamil literature, viz, Kurinji (hilly region), Palai (desert region), Mullai (forest region), Marudan (river valley region), and Neydal (seashore region) whose deities are Murugan, Korravai, Mayon, Indra, and Varuna. The author does not refer to the identity of Murugan with Subrahmanya, or of Korravai with

rgā, or of Mayon (Maya is a Sanskrit word with Vishnu, and does not mention the names of Indra and Varuna at all. The fact is that even in the earliest literature we have a blended faith. I do not find any traces of the supposed pure Dravidian faith at all. The author goes to the length of saying that Dakshināmurti means God of South India, forgetting that the southward face is but one of the five faces of Shiva and that it is said that Dakshināmurti has an arm under his foot. He thinks that the doctrine of metempsychosis was non-Aryan. I have discussed this matter elsewhere and shown that it is of the essence of the Vedic thought.

Turning to historical times and turning our back to legends and guesses, we find that the author has given us a most valuable description of the growth of Shaivism. The cult had grown in importance and importance during the Panishadic period and found its culmination in the Paurāṇic and the Āgamic period. The author's work is a brilliant sketch of this remarkable growth.

But it is difficult to follow him when he affirms that the rival cult of Vishnu came later. The roots of Vishnu worship are as old as the Vedas and certainly as old as the roots of Shiva worship. I do not propose to discuss in detail the author's view that Lanka as described in the *Rāmāyaṇa* had a Dravidian civilization, because I have shown elsewhere that Lanka had an Aryan civilization. It is not further possible to accept the author's view that the Gita departs from the Vedas and is founded on the Āgamas.

The fact is that both the Shaiva and Vaishnava cults took their stand on Yoga, Bhakti, and Ahimsā and attracted an ever-increasing number of adherents, though the author seems to admit this truth only in regard to the Shaiva cult (page 191).

The author gives us a graphic and forceful description of the way in which Shaivism displaced Buddhism and Jainism in South India. A similar work goes to the credit of Vaishnavism

also, though the author does not refer to it. In both of them devotion was exalted above caste rules. The Nayanars and Alvars were drawn from all castes and from both the sects.

The author is at great pains to try to prove that the Āgamas and the Vedas are poles asunder (page 269). It is not possible to discuss this matter in detail here, but I may point out that the highest authorities (Tirumular, Haradatta Shivacharya, and Shrikanta) are against this view. The author is carried away by his view that the pre-Aryan Dravidian religion was the source of the Āgamas. If that were a correct view we should have some traces of the Āgamic concepts or terms in the Indus valley age but there is not an iota of any such trace.

The author deserves the highest credit for having demolished once for all the equation of the Linga with the phallic symbol. One view is that it represents the altar flame shooting upwards. Another view is that it represents to the ordinary minds the truth that God has got form and is yet formless. The author, however, says,

The Linga with circular bases and the semi-spherical top placed on the circular bases represents the Universe, the child, and image of the God.

He rightly urges that the primary meaning of the word Linga is not phallus but a mark or a sign or an emblem, and that it is the least anthropomorphic emblem in the world. He shows convincingly that the word Shishnadevāh in the Veda (it occurs only in two hymns) means not those who worship the phallic emblem but men of useful minds. Yaska says in his *Nirukta* that it means a Brahmacharyat.

It seems to me that the author goes too far when he says that

all the three schools (Shaiva, Shakta, and Vaishnava Āgamic schools) are agreed in opposing and demolishing the Mâyāvāda or the illusion theory of the Vedānta.

The fact is that Mâyā as adumbrated in the *Shvetāśvatara Upanishad* is capable of being looked at from two

points of views : (1) from the point of view of the Absolute (Parabrahman), defining Sat or truth as that which exists always unchanged. You can call the world a relative reality or Maya, meaning by it not illusion but Vyavahârîka Sattâ (phenomenal reality), i.e., that which exists for some time and which afterwards does not exist. (2) From the point of view of Ishwara or Saguna Brahman, the universe is a mode of Brahman. It is here that the Satkâryavâda or Satkhyâti of Sri Ramanuja and Sri Shrikanta and the Avikâri-parinâmavâda of Shaktism come in. He does not undergo any change, though the universe changes every moment. It is no doubt true that there is an extreme aspect of Advaita which amounts to extreme idealism or solipsism. But the Vivartavâda based on Vyavaharika Satta and on Jnâna being Vastutantra (as Sri Shankara says) is not really very different from the Avikâri-parinâmavâda (अविकारी प्रपञ्चोऽनन्यत्वं). The three Agamic schools are not keener supporters of Bhakti than Shankara. In fact, he is enthusiastically described as the *व्यसतस्त्यापनाचार्य*. He is the author of the Agamic work *Prapanchasâra* as well as of *Sarvavedântasiddhântasârasamgraha*.

The author deserves the highest encomium for his admirably clear and correct exposition of the Lingayat (Veerashaiva) religion. Its external emblem is the wearing of the Linga (Ishta Linga) on the body. The Ishta Linga is made up of light grey stone obtained from Parbatgiri. According to him the worship of the Ishta Linga is not image-worship. Ishta Linga or the Linga in its gross form is Paramashiva Himself : and the Upâsaka (worshipper) who is the microcosm of the macrocosmic soul, is brought face to face with the Upâsya-upâsaka Leelâ by Ahamgraha Upâsarâ. In the scheme of Shatsthaka philosophy of Lingayat religion, the Linga (Saguna Shiva) and Anga, the devotee, are only the two aspects of the same Reality in its sportive capacity

called Upasya-upasaka Leela. This the Advaitic position also.

Another valuable idea of Shaivism, including Veerashaivism, is the four Padas and Mârgas, viz, Charyapada (Dâsamârga), Kriyâpada (Satputa mârگا), Yogapada (Sahamârga), and Jnânâpada (Sanmârga). These are merely the lifting of the nature of worship plane by plane, and do not materially differ from the Vedantic Karma-yoga, Dhyâna-yoga, Bhaiti-yoga, and Jnâna-yoga which are accepted by all the Vedantic scholars. Other technical terms of Shaivism are Pati, Pashu, Pashupâsha, Vimochana, Manta, Dikshâ, etc. The Tripudârtha (three categories) are Pati, Pashu, and Pâsâ. These are the same as God, Jiva, and Avidyâ of the Vedantins. The Shaivas affirm Panchakritya, five acts, (Srishti, Sthiti, Samhâra, Tirodhâna, Anugraha) in respect of God in the place of the three (Srishti, Sthiti, Samhara) of the Vedantins. But Tirodhana and Anugraha come under Avidya or Maya and Vidya respectively. The Shaivas enumerate the free and fettered Jivas as Vijnânâkala, Pralayâkala, Sakal. They refer also to Mala, Karma, Mayâ corresponding to Mulâvidyâ, Tulâvidyâ of the Vedantists. The author clearly and succinctly says that Shiva is the efficient cause; His Shakti (Ichchhâ, Jnâna, Kriyâ) is the material cause. The creation takes place in accordance with the cult of the Lord giving rise to thirty-six principles or Tattvas.

Shaivism and Shaktism are really one faith, though in the former Shakti is subordinate to Shiva and in the latter Shakti is dominant and Shiva is helpless till energized by Shakti, and though they differ in rituals and modes of worship. They both propound thirty-six Tattvas and have a similar philosophic ideology. Both are monistic schools. Both emphasize the importance of Dikshâ. Shaktism, however, emphasizes Yoga more than Shaivism does.

The chief feature about Veerashaivism is that it is a South Indian product. There were already the Kashmiri Sha-

vism, the Siddhānta Shaivism of Tamil Nad, and other Shaiva schools. The Jangamas (itinerant Shivayogis) existed before the founding of the Lingayat religion. The author describes the Panchācharyas (Revana, Marularadhya, Panditaradhya, Ekoramaradhya, and Viswaradhya) and other teachers and declares that the real founder of Veerashaivism was Basaveshwara. The fact seems to be that like Buddhism Basavaism was also a reaction against Varnāshrama sociology. Basava was the minister of King Bijjala. The new faith spread in the north-west, Mysore, and the surrounding country. The author says, 'The philosophy of Lingayat religion is monism and is called Shaktivishishtādvaita.' The relation of Shiva and Shakti is one of unity. The author says,

The Lingayat philosophers give a special name to this intimate union, Sāmarasya, which means essential identity and is different from Tādātmya.

Shakti carries out Shiva's will. Shakti is fivefold—Chit, Ānanda, Ichehha, Jnana, Kriya. There is no doubt that the classification of the Tattvas into Shuddha, Shuddāshuddha, and Ashuddha enables Shaivism and Shaktism to bridge over the gulf between the one and the many better than Shankara's Advaita, though, after all, the difference between them and him is really minimal, if we do not allow ourselves to be lost in a maze of words. Both of them transcend the Sankhya system in similar ways. Their Avikari-parinama and his Anirvachaniyakhyāti are divided only by thin partitions. The Lingayat school exalts Bhakti even over Shakti, because Shakti urges towards creation or Samsāra while Bhakti urges towards the union of Jiva and Shiva.

The author points out that the human body in its meditative posture is of the Linga (page 482).

In practice the value of Lingayatism is that it makes no difference between the castes and exalts both the sexes to an equal height. We can now understand its attack on Varnashrama. The author being a follower of the Veerashaiva school naturally exalts this aspect. But when we consider the orthodox Hinduism with its historic legacies and its main stream of doctrines and disciplines, we can well realize why it has persisted and commanded the allegiance of the Hindu community. It has benefited by the shocks—internal and external—which it has received and has liberalized itself without flinging away its traditions.

The author rightly urges that while the Lingayats discarded the sacrifices and rituals of the orthodox Hinduism, they established religious rites of their own to lead the soul on to Nivritti and Mukti. But Nivritti and Mukti are the common ideals of all schools of Hinduism, traditional as well as protestant.

After all, we must remember and realize that Lingayatism or Veerashaivism is a flower shining in one of the branches supported by the stem of Hinduism. The Agamas are but an evolution of the Vedas. The parent trunk supports the branches and would not be beautiful without them. Basava carried Shaivism to a higher point. He discarded the Varnashrama rules, made the wearing of the Linga and worship of Shiva obligatory. He established his own synthesis of Karma, Laya-yoga, Bhakti, and Jnana. The author states in conclusion his desire that the religion and the community should feel re-animated and attain rejuvenation.

Take up the remembrance of God as the fish takes to water. Separate the fish from the water, and in a moment it dies ; so much is its dependence on water!—Saint Kabir.

NOTES AND COMMENTS

TO OUR READERS

Hindus are generally pessimistic about their future. Prof. A. C. Bose rightly points out that this is unwarranted, since Hinduism possesses an undying vitality. . . . Mr. S. C. Chatterjee, who is already known to our readers as a philosopher, reappears in this issue accepting the invitation of Prof. S. K. Chatterjee in our January number to try to give an adequate definition of Hinduism. . . . Mr. Rabindranath Roy's illuminating article is a challenge to those antiquarians who would trace everything Indian to Hellenistic influences. . . . The *Prabuddha Bharata* avoids live political issues. But Pakistan is a life and death question with the Hindus, and we make an exception in the case of Prof. A. Awasthi's article. The article is impartial, though we have noted our disagreement on some matters. . . . Dewan Bahadur K. S. Ramaswami Shastri's article is something more than a review. It throws light on the development of Shaivism in the South.

1941 CENSUS

The following excerpts from the *Daily Herald* of Lahore, summarizing the 1941 census report, add fresh weight to our argument in this month's editorial :

The Muslim figure of population has increased. The Bengal component is practically unaltered and the Punjab one increased by about $\frac{1}{2}$ of 1 p.c. The most noticeable rise is in Assam and once again represents migration from Mymensingh and East Bengal generally. The Bihar figure is up by 1 per cent. . . . The Hindu element shows little change from previous trends.

About the tribal population we read :

Persons of tribal origin represent $5\frac{1}{2}$ p.c. (of the total Indian population). Of this $5\frac{1}{2}$ p.c. approximately one twentieth fall within the Christians on a religious basis. The remainder can be regarded as in greater or less degree of assimilation towards the Hindu majority.

That is to say, these tribes, according to the census authorities, are not Hindus as yet, though they have lived among the latter for millions of years ! Whose credit or discredit is it ?

IDEALS OF LITERATURE

In an illuminating article in *The Aryan Path* Mr. Amarnath Jha, Vice-chancellor of the Allahabad University, discusses the *Ideals of Literature*. Writes he :

What, then, is literature? It is a great utterance, a cry of a great spirit at the sight of the life he sees—a sigh, a smile, or a cheer—tears or laughter or ecstasy—an expression of the mind of a man, of his race, yes, of his age, but to be really great, it must be an expression of the mind of Everyman. . . . Like Wordsworth's skylark, it is true to the kindred points of heaven and home. It expresses the spirit of the age, but, transcending it, it expresses universal human truth which alone can invest it with immortality.

True, the artist cannot totally free himself from his personality and his environment.

But there will always be—there must always be—something else that can ensure permanence: and that is liberty—freedom from the shackles of circumstance and convention, from the limitations of time and space, from the beliefs and ordinances and laws of his country and his age.

Mr. Jha notes that there is a craze for 'modernism' and 'progressive art'. The progressivists argue :

It is impossible for a creative writer to withdraw from the dynamic life of the society of his time, or attempt to impose a static order inherited from the past upon the living present, without committing spiritual suicide. (Philip Henderson).

But Mr. Jha ably exposes the folly of such extreme views :

True, but what puerile folly to ignore the past altogether and imagine our fathers and all those who have preceded us to be as though they had never lived, never thought, spoken, and achieved! The human race is

not just beginning its life, compelled to acquire every bit of knowledge through personal experience. . . . The new shibboleths that we are asked to accept are that art is a sexual instinct and that it must depend upon a historical concept. When half-baked enthusiasts talk unctuously of class-war and bourgeois and the proletariat, they think of man only as an instrument of economic force. Even Engels was forced to admit, as long ago as 1890 (in a letter to J. Bloch): 'Marx and I are ourselves partly to blame for the fact that younger writers lay more stress on the economic side than is due to it.'

The article would have been more to our liking if Mr. Jha had touched more

elaborately on the Divine element in the best literature. True, he does write of 'universal human truth', which may include man's Divinity as well. For as Sir Thomas Browning wrote :

There is surely a piece of Divinity in us ; something that was before the elements, and owes no homage unto the sun.

But unless this is emphatically placed in the forefront, the modernists may misinterpret the 'universal human truth'.

REVIEWS AND NOTICES

EARLY HISTORY OF THE VAISHNAVA FAITH AND MOVEMENT IN BENGAL. By SUSHIL KUMAR DE, M.A., D.LIT. *General Printers and Publishers Ltd., Calcutta.* Pp. 535. Price Rs. 10.

This fairly big volume deals exclusively with what the author has called 'Chaitanya-ism' in Bengal, and not Vaishnavism as such. Moreover, it has laid greater emphasis on the tenets and teachings of the faith, which have taken up about four-fifths of the book, than on its historical facts, which have been tackled more or less by other authors and which are too meagre to admit of detailed treatment. In fact, the author's concern seems to be with the life of Sri Chaitanya and the views expressed in the writings of the Goswamins Rupa, Sanatana, Jiva, and Gopal Bhatta. If the title of the book appears to be a little misleading, the preface has made ample amends for this.

The book is a product of hard labour and deep scholarship and is characterized throughout by sound judgement and a keen common sense, the most uncommon of things. All available materials have been judiciously and critically utilized, and the conclusions drawn are generally compelling, though not always palatable. In dealing with the theology, philosophy, and ritualism of a faith that is quite living, the wary author has been able to hold the balance even between truth and scholarship on the one hand and sentiment and devotion of the followers and admirers of the faith and its literature on the other. In spite of his profession, however, 'to avoid criticism and discussion and confine ourselves to a descriptive exposition of the essential features of its philosophical and theological ideas' (p. 176), the author has had to give clear expression of his rational opinion not only

on these matters but on the ethical bearing of the faith and the lives of its founders and stalwarts as well. It is but natural, and we hold the profession to be wrong and the practice right.

The main features of the book that have made it so attractive and have greatly enhanced its value are:—(1) It has drawn more upon the Sanskrit sources, the writings of the Vrindavan Goswamins, than upon the Bengali. (2) It contains a detailed analysis and a fairly comprehensive summary of the standard Rasa-shāstras and the theologico-philosophical and ritualistic treatises of the faith, thus presenting a true and faithful picture of it, almost in the words of the Church Fathers. (3) Its numerous, and sometimes long, footnotes are weighty in judgement and illuminating in their bearing. (4) Its rapid survey of all types of literature that the movement has produced throws interesting side-lights on the peculiar compositions of the period. The work is thus unique in more senses than one.

While we have all praise for the book, we cannot reconcile ourselves with certain passing but damaging remarks of the author about the founder and the Goswamins of the faith (*vide* pp. 76, 76 f.n. 2, 84 f.n. 3, 420, 460 f.n., etc.). They are not only uncharitable, for which modern readers are quite prepared, but are unwarranted, Freudian psychology not being the last word of the science, and the subnormal and the supernatural not being the same though sometimes similar in appearance.

THE HOUND OF ULADH. TWO PLAYS IN VERSE BY J. H. COUSINS. *Kalakshetra, Adyar, Madras.* Pp. 270. Price not given.

The first play in this volume, *The King's Wife*, was originally published in 1919. This splendid poetic drama presenting three types

of religious expression, 'the spiritual adventure and breadth of Akbar, the simple devotion of Mira, and the zealous orthodoxy of Kumbha', has earned well-deserved popularity and needs no review here.

The second play, *The Hound of Uladh*, is Dr. Cousins' latest work, to which he has given 'the best days and nights of the seventh decade of his life'. *The Hound of Uladh* is a mythological fantasy based on a psychological and poetical interpretation of the ancient Irish legends of 'The Feast of Bricriv' and 'The Exile of the Sons of Doel Dermait', of which the demi-god Cuchulain, the Hound of Uladh, is the central figure. Dr. Cousins, well known as one of the founders of the Irish Poetical Revival, came early under the influence of A E and developed a keen sensitiveness to the deeper significance of Celtic mythology. The Celtic deities naturally symbolize for him the 'realities eternally valid both in the constants of universal life and in the flux of human concepts of that life from religion to religion and era to era'. It is no wonder, then, that Dr. Cousins draws modern inferences from the Celtic myths, recognizing in them 'the same human impulses, good and bad, as to-day move humanity'. Past and present are, therefore, merged into one, a technique not unfamiliar to the novelists of to-day. 'The City of Dreams' (Dublin 1911) is set between the Scenes of the Island of Captivity' (any time B.C.).

As the preface gives adequate explanation of the myth and its significance for the poet who has dramatized it, *The Hound of Uladh* is rendered an easier play than it otherwise would be for the common reader, who normally fights shy of esoteric poetry and Irish fantasy. In *Findchoem*, the *Return of the Hero*, and the *Epilogue*, there is poetry of a high order, poetry that rarely sinks to the commonplace, and often reaches magnificent heights, but the three sections are too lengthy and not quite happily placed even in poetic drama.

To one shaped in Irish folk-lore and the mysticism of the Celtic Revival, *The Hound of Uladh* may easily surrender its secret, but most readers will find it a difficult play. Great as Dr. Cousins' present achievement is, they will, I believe, prefer the *King's Wife* to it. The Indian play makes a direct appeal to men of feeling and men of thought alike.

A. V. R.

ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE, VOL. XXIII. 1924. Published by the Bhandarkar Oriental Research Institute, Poona. Pp. 686.

This Silver Jubilee volume of the B. O. R. I. is a fitting publication for the occasion,

containing as it does some very well-written articles from the pens of eminent writers and research scholars both Eastern and Western. About half of the seventy articles can easily be ranked as first class, many of them having permanent values. Even some that have sprung from particular occasions, e.g., Mr. Kane's *Meaning of 'Acaryah'* and Dr. Pawar's note on 'Johar', are no less interesting. Father Heras's is quite deep and informative though inconclusive, so is Fa Chow's. Mr. Gajendragadkar has appeared here, too, with the very bee in his bonnet—the *Sagotra Marriage!* Mr. B. N. Krishnamurti Sarma is found in his usual polemical attitude. The rather long *Palace of Hiranyakashipu* appearing in the name of Mr. Vaidya misled us into the belief that it had been located. But no, we find him, instead, taking his scholarly rambles in the woods of the *Mahābhārata* and the *Purānas*. Dr. P. K. Acharya's *Mānasāra Vāstushāstra* deserves wide circulation. Joglekar's *Home of the Sātavāhanas*, Govinda Pai's *Vilvāyukuras and Sivalakura*, Seth's *Certain Vedic, Avestan, and Greek traditions*, Shende's *Extent of Mahārāshtra*, Katre's novel treatment of 'Child', S. Varma's *Position of Preposition in the Brāhmanas*, P. C. Devanji's *Origin of Bhāgavata and Jain Religions*, L. B. Keny's *Origin of Narāyana*, V. Raghavan's *Amubhatiswarupāchārya*, E. P. Radhakrishna's *Sukhaprakāsha* are some of the articles, taken at random, that arrest our attention. A theory, which is not altogether novel yet peculiar to a degree, at least to ordinary students of Indian history, deserves special mention. We are talking of Dr. Trivedi's attempt at weighing the *Sheet Anchor of Indian History*. The attempt is commendable and though stout is not yet successful. But what is surprising, the doctor has got his support from an unexpected quarter, viz, from the article of Prof. Mankad on *Manvantara-caturyuga Method* (pp. 284-87). The matter needs careful investigation. We offer our congratulations to the learned votaries of the B. O. R. I. for this valuable publication.

AN INTRODUCTION TO KANT'S CRITIQUE OF PURE REASON. BY N. A. NIKAM, M.A. (MYSORE), M.A. (CANTAB.). Published by the Bangalore Printing & Publishing Co., Ltd., Mysore Road, Bangalore City. Pp. 195. Price Rs. 5-8.

As an original thinker Kant holds a unique position in the history of Western philosophy. Of all his works the *Critique of Pure Reason* is the most important, which in its depth and as a difficult philosophical treatise stands, according to many, next only to Aristotle's *Metaphysics*. But Kant

seems a better thinker than a writer. No other philosopher, perhaps, has evoked such a prodigious amount of textual as well as philosophical criticism as he has done. But the intrinsic difficulties of the *Critique* remain still. In the present volume we meet with another attempt at interpreting the *Critique of Pure Reason*. This summary exposition is meant mainly for beginners and the author has very wisely abstained from confusing his readers by dwelling too much on the inconsistencies and contradictions which are alleged by some of Kant's commentators as too numerous in his philosophy. The method of presentation followed by the author is commendable and will facilitate the understanding of Kant's philosophy.

Kant's greatest contribution to philosophy is the theory of epistemology which provides accommodation for both the perceptual and conceptual elements in our experience and thus paves the path for a reconciliation between the mutually opposing schools of rationalism and empiricism. The metaphysical conclusions towards which present-day science finds itself driven, also exhibits a great resemblance to Kant's views. According to J. B. S. Haldane the views of Kant are 'more important now than when Kant arrived at them a hundred years ago'. One of the greatest scientists of our age says that 'where science has progressed the furthest, the mind has but regained from Nature that which the mind has put into Nature'. How surprisingly it seems to accord with the view of the universe Kant has propounded! It will really form an interesting study to compare notes between the conclusions arrived at by Kant, and those that modern science seems to suggest. The book under review will provide a good basis for the study of the former.

THE MESSAGE OF THE HIMALAYAS.

By SWAMI SAMBUDDHANANDA. Published by the author from the Sri Ramakrishna Ashrama, Khar, Bombay 21. Pp. 73. Price 12 As. Foreign 2 Sh.

This brochure is divided into three chapters, two of which are reprints of two articles published in the *Prabuddha Bharata*. The author seeks herein to develop the idea that the Himalayas stand as a symbol of the fundamental truths that have dominated life in India through ages. The print and get-up are attractive.

ETHICS AND RELIGION. By SWAMI SATPRAKASHANANDA. Published by the Vedanta Centre, St. Louis, Mo., U.S.A. Pp. 44.

The booklet presents a clear analysis of the relation between ethics and religion and

resolves the paradox contained in the ethical doctrine that 'he that loveth his life shall lose it, and he that hateth his life shall keep it,' by showing the unreal nature of the ego and the ultimate oneness of all beings.

TEMPLE OF INSPIRATION. By SRI MOTILAL ROY. Pravartak Publishing House, 61 Bowbazar Street, Calcutta. Pp. 130. Price not mentioned.

Let it draw the attention of lonely and weary way-farers to the light of the temple of inspiration whence they may gather strength and begin their journey once again with new hopes and fresh energy. The get-up of the book is exceptionally good.

SANSKRIT-ENGLISH

UPADESHASÂHASRI. TRANSLATED INTO ENGLISH BY SWAMI JAGADANANDA. Published by the Sri Ramakrishna Math, Mylapore, Madras. Pp. 315. Price Rs. 2-8.

Sri Shankaracharya's *Upadeshasâhasri* in two parts, prose and poetry, succinctly sets forth the Vedantic point of view, both metaphysical and practical, the emphasis being on the latter aspect. When carefully followed, the book gives a spiritual impetus at the same time that it purifies and ennobles the intellect. But, unfortunately, in the absence of reliable translations, few readers have access to this and similar other minor, but very important, works of Shankara. Swami Jagadananda, who is noted for his firm grasp of Shankara's views, has laid the public under a debt by translating this valuable book in a lucid style and faithful manner. The Sanskrit texts are followed by English renderings and explanatory footnotes, which are based on Ramatirtha's glossary. References to the Upanishads, the *Vedanta Aphorisms*, and the Gita have been carefully traced. The Sanskrit text has been prepared after comparing many extant editions. And an index to the verses, appended at the end, has heightened the usefulness of the book.

BENGALI

SANGATHAN. By SRI MOTILAL ROY. Pravartak Publishing House, 61 Bowbazar Street, Calcutta. Pp. 70. Price 6 As.

It is a forceful exposition of the fourfold means put forth by the author to solve the problem of India's poverty and dependence.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION WORK IN 1942

The 84th Annual General Meeting of the Ramakrishna Mission was held at the Mission Headquarters, Belur, on the 23rd April 1943. The following is a brief report of the activities of the Mission carried out in 1942.

Including the Headquarters, there were 64 Mission centres, to which were added Malda and Dinajpur branches, so that at the end of 1942 there were 66 Mission centres. Including 63 Math centres in India and abroad, working in close collaboration with the Mission, there are at present 129 centres, besides 11 sub-centres working under the guidance of the main centres.

Through these above centres and sub-centres are conducted 358 permanent activities of various types, of which 280 belonged to the Mission. In addition the Mission undertook in 1942 relief work such as cyclone, flood, and evacuee relief.

Besides guiding and supervising the various activities of the branch centres and supplying monastic workers to them, the Headquarters through its charitable dispensary served 26,719 patients and gave regular and occasional help to a number of poor students, helpless widows, and invalids, and undertook relief work of various types. Cyclone relief work was undertaken in the districts of Midnapore, 24-Parganas, and Balasore during the latter part of the year, which is still continuing. The number of recipients per week was over 43,000 belonging to 174 villages, at the end of the year.

The Mission distributed Rs. 35,115/- for the relief of 2,077 Burma evacuees, out of a sum of Rs. 40,000/- received from H. E. the Governor of Burma's War Relief Fund. In co-operation with the Assam Government, it gave food, shelter and other necessary help to thousands of starving and exhausted refugees from Burma passing through Dima-pur, Pandu, and Silchar.

As regards the branch centres, the Mission conducted 7 hospitals, 39 outdoor dispensaries, 3 maternity institutions, and 1 T.B. clinic, with altogether 12,71,271 outdoor, 6,182 indoor and 280 surgical cases. There were 424 beds in all.

In addition to their normal duties, the branch centres helped people in distress. Thus 140 patients were helped in their homes, about 800 mds. of rice were doled, and 810 pieces of cloth and blankets were distributed. Besides, Rs. 5,968-8-6 was given as occasional and regular help to 2,404 persons.

In the educational field the Mission conducted a residential college at Belur, 22 Secondary Schools, and 12 M.E. Schools with 5,623 boys and 2,782 girls, 51 Primary Schools with 1,986 boys and 781 girls, and 22 Night Schools with 715 students.

Other activities included the spread of culture and spiritual ideas, the uplift of backward classes and areas, and preaching work through 17 centres in U.S.A., Argentina, England, etc. Owing to the war, the Mission's work in Burma remained closed.

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK AND APPEAL

The cyclone relief work of the Ramakrishna Mission started in the last week of October, is being continued in 200 villages, in the Districts of Midnapur and 24-Parganas. For the week ending 12th May, our 8 centres distributed 2,476 mds. 25½ srs. of rice to 58,516 recipients and also 21 mds. 17 srs. of Khoi to patients. About 121 patients were treated with medicines and special diet.

The total receipts up to 19th May are Rs. 3,65,243 and the total disbursements Rs. 2,42,478 excluding bills for about Rs. 75,000/- due mainly to the Government of Bengal for rice supplied. Besides cash receipts we have received things worth about Rs. 1,50,000/-.

We have undertaken the work of hut-construction and the re-excavation of tanks for the supply of good drinking water which is an urgent necessity. Already 196 huts have been constructed and 45 tanks cleared till now. Homoeopathic medical relief also is carried on vigorously in some of the centres. These types of work have to be carried on extensively and for this large sums of money are required.

We convey our grateful thanks to the generous donors for their active sympathy so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers. Contributions will be thankfully received and acknowledged at the following address:—

The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

Cheques should be made payable to the "Ramakrishna Mission".

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
21. 5. 43.

PRABUDDHA BHARATA

VOL. XLVIII

JULY, 1943

No. 7



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Inscrutable are the ways of God—Master's humility—Master's visits to different devotees—Opinions are but paths—Various classes of devotees.

Sunday, July 21, 1883. It was about four o'clock in the afternoon when Sri Ramakrishna, with Ramlal and one or two other devotees, started from Dakshineswar for Calcutta in a carriage. When the vehicle came outside the gate of the Kâli temple, they met M. coming on foot with four mangoes in his hand. The carriage was stopped and M. saluted the Master. Sri Ramakrishna was going to visit a few devotees in Calcutta.

Master (to M., with a smile): ‘Come with us. We are going to Adhar's house.’

M. joyfully got into the carriage. Educated in an English school, M. did not believe in the tendencies inherited from previous births. But he had admitted a few days before that it was on account of Adhar's good tendencies of the past that he showed such great devotion to the Master. Later he had thought about this subject and dis-

covered that he was not yet completely convinced about inherited tendencies. He had come to Dakshineswar that day to discuss the matter with Sri Ramakrishna.

M.: ‘I haven't much faith in rebirth and inherited tendencies. Will that in any way injure my devotion to God?’

Master: ‘It is enough to believe that all is possible in God's creation. Never allow the thought to cross your mind that your ideas alone are true, and those of others false. Then God will explain everything.’

‘What can a man understand of God's activities? There are infinite facets in God's creation. Therefore, I do not try to understand it at all. I have heard that everything is possible in God's creation, and I always bear that in mind. Therefore, I do not give a thought to the world, but meditate on God alone. Once Hanumân was asked,

"What lunar day of the month is it?" Hanuman said, "I don't know anything of the day of the month, the position of stars, and all such things. I think of Râma alone."

"Can one ever understand the work of God? He is so near, still it is not possible for us to know Him. Balarâm did not realize Krishna as God-incarnate."

M. : "That is true, sir. You referred to Bhishma also in connection with this."

Master : "Yes, yes! Tell me, what did I say?"

M. : "Bhishma was weeping as he lay on his bed of arrows. Thereupon the Pândava brothers said to Krishna, "How amazing it is, friend! Such a wise man as our grandsire weeps at the thought of death!" "Why don't you ask him the cause of his weeping?" Krishna replied. On being questioned, Bhishma answered, "I am weeping to think that I haven't been able to understand anything of God's actions. O Krishna, You are a constant companion of the Pandavas. You are protecting them at every step. Still there is no end to their danger!"

Master : "God has covered all with His Mâyâ. He doesn't let us know anything. Maya is lust and greed. He who sets aside this Maya to see God, can behold Him. Once, when I was explaining God's actions to someone, He suddenly revealed to me a tank at Kamarpukur. Thus I saw in a vision a man removing the green scum and drinking the water. The water was clear as crystal. God revealed to me that Sachchidânanda is covered by this moss of Maya. He who sets aside the moss can drink the water."

"Let me tell you a very secret experience. Once I had entered the wood near the pine grove, and was sitting there, when I saw something like the hidden door of a chamber. I couldn't see the inside of the chamber. I tried to bore a hole in the door with a pen-knife, but did not succeed. As I bored, the earth fell back into the hole and

filled it. Then suddenly I made a very big opening."

Uttering these words, the Master remained silent. After a while he said, "These are words of very high realization. I feel as if someone were pressing my mouth. . . . I have seen with my own eyes that God dwells even in the sex organ. I saw Him once when a dog and a bitch were engaged in sexual intercourse."

"The universe is conscious on account of the consciousness of God. Sometimes I find that this consciousness writhes about, as it were, even in small fish."

The carriage came to the crossing of Shovabazar in Calcutta. The Master said, continuing, "Sometimes I find that the universe is saturated with the consciousness of God, as the earth is soaked with water in the rainy season."

"Well, I see so many visions, but I never feel vain about them."

M. (with a smile) : "That you should speak of vanity, sir!"

Master : "Upon my word, I don't feel vanity in even the slightest degree."

M. : "There once lived a man in Greece, Socrates by name. A voice from heaven said that he was wise among men. Socrates was amazed at this revelation. He meditated on it for a long time in solitude and then realized its significance. Thereupon he said to his friends, "I alone of all people have understood that I do not know anything." But everyone believes that he is wise. In reality all are ignorant."

Master : "Now and then I think, what is it I know that so many people should come to me? Vaishnavacharan was a great pundit. He used to say to me, "I can read in the scriptures all the things you talk about. But do you know why I come to you? I come to hear all these words from your mouth."

M. : "Yes, sir. All your words tally with the scriptures. Navadvip Goswami also said that the other day at the festival at Panihati. You told us that day that by repeating the word, "Gita" a number of times, the word is reversed

and becomes "Tâgi", which means renunciation, the essence of the Gita. Navadvip Goswami supported this statement from the grammatical standpoint.'

Master: 'Have you found anyone else resembling me—any pundit or holy man?'

M.: 'God has created you with His own hands, whereas He has made others by machine. All else He has created according to law.'

Master (laughing, to Ramlal and the other devotees): 'Listen to what he is saying!'

Sri Ramakrishna laughed for some time, and said at last, 'Really and truly I have no pride, no, not even the slightest bit.'

M.: 'Knowledge does us good in one respect at least; it makes us feel that we do not know anything, that we are nothing.'

Master: 'Right you are! I am nothing. I am nobody. Do you believe in English astronomy?'

M.: 'According to the laws of Western astronomy, it is possible to make new discoveries. Noticing the irregular movements of Uranus, the astronomers looked through the telescope and discovered Neptune shining in the sky. They can also foretell the eclipse.'

Master: 'Yes, that's true.'

The carriage went on. They were coming near Adhar's house. Sri Ramakrishna said to *M.*, 'Dwell in the truth and you will certainly realize God.'

M.: 'You said the other day to Navadvip Goswami, "O God, I want Thee. Please do not delude us with Thy world-bewitching Maya. I want to realize Thee."'

Master: 'Yes, one should be able to say that from one's innermost soul.'

Sri Ramakrishna arrived at Adhar's house and took his seat in the parlour. Ramlal, Adhar, *M.*, and the other devotees sat near him. Rakhal was staying with his father in Calcutta.

Master (to Adhar): 'Haven't you informed Rakhal of my coming?'

Adhar: 'Yes, sir. I have sent him word.'

Seeing that the Master was eager to see Rakhal, Adhar at once sent a man with his carriage to fetch him. Adhar had felt a great yearning to see the Master that day, but he had not definitely known that Sri Ramakrishna would come to his house.

Adhar: 'You haven't been here for a long time. I yearned to see you to-day. I even shed tears for you.'

The Master was pleased and said with a smile, 'You don't say so!'

It was dusk and the lamps were lighted. Sri Ramakrishna saluted the Divine Mother with folded hands, and sat quietly absorbed in meditation. Then he began to chant the names of God in his sweet voice, 'Govinda! Govinda! Sachchidananda! Hari! Hari!' Every word he uttered showered nectar upon the ears of the devotees. Ramlal sang a song praising Kali, the Divine Mother. He sang again:

I have heard, O Consort of Shiva,
That Thy name is the slayer of terror;
And so on Thee I cast my burden.

Adhar served Sri Ramakrishna with fruits and sweets. The Master left for Jadu Mallick's house.

Sri Ramakrishna entered the temple of the Divine Mother in Jadu's house and stood before the image which had been decorated with flowers, garlands, and sandal-paste. The shrine seemed to be filled with a heavenly beauty and splendour. Lights were burning before the pedestal. A priest was seated before the image. The Master asked one of his companions to offer a rupee in the temple, according to the Hindu custom.

With folded hands, Sri Ramakrishna stood for a long while before the blissful image, the devotees standing behind him. Gradually he went into Samâdhi, his body becoming motionless and his eyes still. With a long sigh, he came back to the world of the senses and said, still intoxicated with divine fervour, 'Mother, good-bye.' But he

could not leave the place. He still stood there. Addressing Ramlal, he said, 'Please sing that song; then I shall be all right.'

Ramlal sang :

O Mother, Consort of Shiva, Thou hast
deluded this world!

The Master was going to the drawing-room with the devotees. Every now and then he said, 'O Mother, please dwell in my heart!' The Master took his seat in the parlour, still in an ecstatic mood, and sang :

O Mother, ever blissful as Thou art,
Do not deprive Thy worthless child of bliss!
My mind knows nothing but Thy lotus feet.

Coming down to the normal mood a little, the Master said, 'I will take some of the Divine Mother's Prasād.' Then he ate a little of it.

Jadu Mallick was seated near him with several friends, among whom were a few of his flatterers.

Master (with a smile): 'Well, why do you keep these buffoons with you?'

Jadu (with a smile): 'Let them be. Won't you redeem them?'

Master (smiling): 'The water of the Ganges cannot purify the wine-jar.'

Jadu had promised the Master that he would arrange a recital of the Chandi in his house. Some time had elapsed, but he had not yet kept his promise.

Master: 'Well, what about the recital of the Chandi?'

Jadu: 'I have been busy with many things, and so I couldn't arrange it.'

Master: 'How is that? A man gives his word and doesn't take it back. "The words of a man are like the tusks of the elephant. They come out, but do not go back." A man must be true to his word. What do you say?'

Jadu (with a smile): 'You are right, sir.'

Master: 'You are a calculating man. You do a thing after much calculation. You are like the brahmin who selects a

cow which eats very little, gives plenty of dung, and yields much milk.' (All laugh).

After a while he said to Jadu, 'I now understand your nature. It is half warm and half cold. You are devoted to God and also to the world.'

The Master, with a few of his devotees, was served by Jadu with sweets and fruits, and then the party left for the home of Khelat Ghosh.

Khelat Ghosh's house was a big mansion; but it looked deserted. As the Master entered the house, he fell into an ecstatic mood. M., Ramlal, and a few other devotees were with him. Their host was an old man, a Vaishnava. He had stamped his body with the name of God, following the Vaishnava custom, and carried in his hand a small bag containing his rosary. He was the brother-in-law of Khelat Ghosh, and used to visit the Master at Dakshineswar. But most of the Vaishnavas held narrow religious views. They criticized the Vedantists and the followers of the Shiva cult. Sri Ramakrishna soon became engaged in conversation.

Master: 'It is not good to cherish the attitude that one's own religion alone is true, whereas that of others is false. God is one only, and not two. Different people call Him by different names, some as Allah, some as God, and others as Krishna, Shiva, and Brahman. It is like the water in a lake. Some drink it from one landing place and call it "Jal", others from another place and call it "Pâni", and still others from a third place and call it "water". The Hindus call it "Jal", the Christians "water", and the Mussulmans "Pani". But it is one and the same thing. Opinions are but paths. Each religion is only a path-way leading to God, like rivers coming from different directions and ultimately becoming one in the same ocean. The truth established in the Vedas, the Purânas, and the Tantras is but one Sachchidananda. In the Vedas It is called Brahman, in the Puranas, Krishna, Rama, and so on, and in the Tantra, Shiva. The same Sachchida-

nanda is described as Brahman, Krishna, and Shiva.'

The devotees were silent.

A *Vaishnava devotee* : 'Sir, why should one think of God at all?'

Master : 'If a man truly knows that, then he is verily liberated though living in the body.'

'All by no means believe in God. They simply talk. The worldly-minded have heard from someone that God exists and that everything happens by His Will, but it is not their inner belief.'

'Do you know what a worldly man's idea of God is like? It is like children's swearing by God when they quarrel among themselves. They have heard the word while listening to the quarrels of their elderly aunts.'

'Is it possible for all to comprehend God? God has created the good and the bad, the devoted and the impious, the faithful and the sceptic. All these exist in His creation. In one place there is a greater manifestation of His power, and in another a lesser. The sun's light reflects better in water than in earth, and still better in a mirror. Again, there are different levels among the devotees of God, superior, middling, and inferior. All this has been described in the Gita.'

Vaishnava : 'True, sir.'

Master : 'The inferior devotee says, "God exists, but He is very far off, up there in heaven." The devotee of the middling type says, "God exists in all beings as life and consciousness." The superior devotee says, "It is God Himself that has become all this; whatever I see is only a form of God. It is He

alone that has become Maya, the universe, and all living beings. Nothing exists but God."'

Vaishnava : 'Does anyone ever realize this state of mind?'

Master : 'One cannot attain this state unless one has seen God. But there are signs of God-vision. A man who has seen God sometimes behaves like a madman; he laughs, weeps, dances, and sings. Sometimes he behaves like a child—a child five years old, guileless, generous, without vanity, unattached to anything, not under the control of any of the Gunas, always blissful. Sometimes he behaves like a ghoul. He doesn't differentiate between pure and impure; he looks alike on the clean and the unclean. And sometimes he is like an inert thing, and stares vacantly. He cannot do any work. He cannot strive for anything.'

Was the Master thus hinting at his own states of mind?

Master (to the *Vaishnava devotee*) : '“Thee and Thine”—this feeling is the outcome of knowledge; and “I and Mine” is ignorance. Knowledge makes one feel; “O God, Thou art the Doer and I am Thy instrument. O God, to Thee belong all—the body, mind, house, family, living beings, and the universe. All these are Thine. Nothing belongs to me.”'

'An ignorant person says, “Oh, God is there—very far off.” The man with knowledge knows that God is right here, very near, in the heart, that He has assumed all forms and dwells in the hearts of all as their Inner Controller.'

'Earnestly pray to Him that you may receive the love of His name. He will Himself fulfil your desire. Cry unto the Lord with a longing and yearning heart, and then you shall see Him. People would shed a jugful of tears for the sake of their wife and children! They would drown themselves in a flood of tears for the sake of money. But who cries for the Lord!'

RESURGENT HINDUISM ✓

II. THE MORAL AND CULTURAL APPROACH

BY THE EDITOR

O friends, march on unitedly and act heroically following in the footsteps of Indra, the indomitable conqueror, who wields the thunder, splits mountains, multiplies cows, and completely crushes the enemies through his valour.—*Rigveda*, X. ciii. 6.

No one really stands in our way. It is we who have made ourselves low, and it is we who are keeping ourselves perpetually on the retreat. It is now time that we turn round and take a firm stand to do or die. It is we who can really save ourselves, for all strength emanates from the Self. The *sine qua non* for any programme of Hindu revival is that we must dehypnotize ourselves and believe that we are not foredoomed, we have a mission to fulfil. We have to stir and look around to understand our present position so that we may devise ways and means for getting out of the rut.

The Hindus possess a rich heritage. The soil is fertile beyond imagination. An India that produced men of action like Chandra Gupta, Ashoka, and Samudra Gupta, politicians and scientists like Brihaspati, Chanakya, Varahamihira, and Sushruta, philosophers like Gautama, Kanāda, and Bādarāyana, poets like Vālmiki, Vyāsa, and Kalidasa, and spiritual giants like Sri Krishna, Buddha, and Shankara, has not certainly exhausted herself. A Sri Ramakrishna, a Vivekananda, a J. C. Bose, a Tagore, or a Mahatma Gandhi is only an indication of the vitality that lies still untapped. It is upto us to determine how best we shall utilize the rich heritage that cries aloud for being harnessed to the needs of a modern life.

The soil that has brought forth the mango and the palm, ought not to be degraded to producing only gourds and vetches. And similarly the land of the Vedas and of Jñāna-yoga has no right to sink into the role of mere critic or imitator of European Letters. (*Aggressive Hinduism*, by Sister Nivedita).

The Hindus must have a clear vision of the vigorous and honourable part they have to play in the world drama. Short of this they may as well be wiped off the face of the earth. Mere passivity will not do. We are not for ever to suck in Western ideas like sponges, nor are we to remain self-satisfied by idealizing our actual life, ignoble though that is. Our children must be taught to think in terms of action, assimilation, and creation, and not merely submission, imitation, and acceptance.

Aggression is to be the dominant characteristic of the India that is to-day in school and classroom,—aggression, and the thought and ideals of aggression. Instead of passivity, activity; for the standard of weakness, the standard of strength; in place of a steadily yielding defence, the ringing cheer of the invading host. Merely to change the attitude of the mind, in this way, is already to accomplish a revolution. (*Ibid.*).

II

But this 'aggression', this life of creative vigour and inspiration must not be confined within the schoolroom alone. The cheer, ambition, and confidence of youth must spread their contagion in all fields of life. We must not remain satisfied with things learnt at second hand. We must evolve our own methods of approach and find adequate solutions of our own problems. Let us look more closely at the evils consequent on waiting ever for what others have to say.

We learn our history from Europeans,—it is their interpretation that holds the field. And so we learn and go on repeating parrot-like that the Indian

civilization began really with the advent of the Greeks in the North-West, previous to which there were only vain rites and ceremonies guided by meaningless incantations; that the Aryans were bent on extirpating the non-Aryans, the aftermath of which clash is still in evidence in the conflict of the higher castes and the so-called scheduled castes and of the North and the South; that geographical conditions are such that the Hindus are doomed to perpetual foreign domination, which is in evidence in every page of the Indian history; and that the Hindus are and were caste-ridden and divided into innumerable races, which fact makes of India only a geographical unit and not a political entity.

Western sociology and political philosophy teach that the Hindus have fallen back as a natural consequence of the law of evolution which is working inexorably, lifting up the Western society at every turn; that the Hindus have no political acumen, and have to learn their lessons for hundreds of years at the feet of more advanced nations; that the Hindus are naturally fitted only for agricultural pursuits, industrialism being not in their grain; and that unless they serve their apprenticeship for a pretty long time they will fall an easy prey to other aggressive nations or launch into interminable civil strifes.

Western philosophy tells us that might is right; that the Hindus who plead for forbearance and toleration, only apotheosize their own inherent weakness; that spirituality is only a pastime for the weaklings; that God is a figment of the brain set up by designing people to hoodwink others; that reason is the ultimate test of truth; and that utility is the surest determinant of values.

Western science decries Hindu discoveries as nonsensical, and pooh-poohs the Hindu medicines, astrology, Yoga, and metaphysics. Hindu artistic productions are appraised as curios rather than loved and assimilated as creations of intrinsic worth. Hindu music is condemned as decadent and unimpressive. Hindu architecture is described as

clumsy, grotesque, and uninspiring. In fact everything Hindu is considered fit for the museums of the West rather than accepted as modes of expression of a highly cultured life. The Hindus had their days; but now they have to learn from others—that is the verdict at the bar of Western society.

The Hindus must tear themselves away manfully from the baneful effect of such lying propaganda. But this cannot be done to any advantage so long as we do not provide ourselves with a better and more positive plank. Hindu talent and scholarship must enter all these fields with a determination to master them and give them a more realistic bent in keeping with facts and the high idealism of India. In one word, all fields of learning and activity must be Hinduized. This does not mean that theology must reign supreme once again. It only means that the sciences must be freed from their racial and imperialistic bias and propagandist stunt, and the arts must have a Hindu ethos and be expressive of the Hindu mind.

We are aware that there are movements on foot for Hinduizing our outlooks. For instance, there are artists dealing in Hindu subjects in a Hindu manner. There are dramatists and film producers drawing on Hindu lives and traditions. There are attempts at revival of architecture and resuscitation of ancient dance forms. So far as they go they are quite welcome. But such attempts should be more intensive as well as extensive. Not only should our talented people create new beauties, but there should also be formed an appreciative public opinion. Besides, our artists must take up their works as Sâdhanâ with a view not only to raising their own spiritual status, but also to helping their co-religionists on the way. Unlike in the West, in India morality and spirituality must rule over mercenary considerations. Nay, when aesthetics come into conflict with higher values, it is the former that must take a secondary position. Short of this no art

can be called Hindu. The one peculiarity of the Hindu mind is that it lays a greater emphasis on purity of motives than on material achievements. And unless this is kept in tact in our new movements, we cannot be said to be helping the cause of resurgent Hinduism. The new movement must be both intensive and extensive—intensive in its spirit, and extensive in its appeal and effect.

III

But if we have freed ourselves from the Western lures and pronounced ourselves only in favour of the best elements in that civilization, if we have succeeded in separating the precious jewels from the dirt and dust of the Western culture, we have got safe only over one of the hurdles. The other, and most often a dangerous and deceptive one, is still ahead : we mean the unthinking acceptance of the past. 'There are two great obstacles on our path in India,' said Swami Vivekananda, 'the Scylla of old orthodoxy and the Charybdis of modern European civilization.' Of course, if one is offered a choice between the two one would unhesitatingly vote for orthodoxy,

for the old orthodox man may be ignorant, he may be crude, but he is a man, he has a faith, he has strength, he stands on his own feet ; while the Europeanized man has no backbone, he is a mass of heterogeneous ideas picked up at random from every source—and these ideas are unassimilated, undigested, unharmonized.

After a contact, however, with European culture for about two hundred years, we are now in a position to attempt striking a lasting balance. We have found that we lack many things which we can profitably learn from the West. There are many drawbacks in our cultural outlooks which are the result of centuries of foreign domination which forced us to think more in terms of defence rather than that of progress, and which cultural trailings, therefore, can now be profitably discarded, or better still, if that is possible, given a new orientation. The problem of resur-

gent Hinduism is, therefore, twofold—to accept some things cautiously from the West, and reject some others manfully from the East.

But if we plead for things Western, it must not be supposed that they are totally foreign to our nature. For, if properly scrutinized, cultural and moral values will be found to be fundamentally the same for all races and times. May be, we have neglected some of them or lost sight of the true meaning of certain institutions, whereas the West has developed them or kept them in their proper perspective, and as such they are more effective and energizing in their new attire. This is, however, a side-issue ; and we refer to it only with a view to disarming all suspicion about denationalization. That when we eulogize the West, we have in mind only the basic, universal moral principles, will be apparent to the readers as we proceed.

What have we to take from the West—ships, railway, engines, aeroplanes, motor-cars, radio-sets, football, cricket, factory, election campaign, military strategy, imperialism? We are not much concerned about these. The nation will pick and choose as best as it can once it is in full possession of a vigorous moral life. These are only the outer expressions of an inner moral urge that is of a more abiding character and that is creating and will create instruments and institutions for the welfare of the Western world so long as it remains unimpaired. We speak of an effective recognition of this underlying urge. We are in need of a fresh supply of that physical vigour that ancient India kept in the foreground through the worship of Mahāvira and the idealization of heroes like Bhima and Arjuna. We entreat the Hindus for that mental energy that placed ancient India at the vanguard of civilization. We are solicitous for that statesmanship and practicality that made the mighty Indian States what they were. We plead for that obedience to leadership that the Yadus and Pāndavas ungrudgingly rendered to Sri Krishna and Yudhis-

thira. We hanker after a fellow-feeling that the Marhattas and the Rajputs felt for one another, and that the Sikhs still feel for their co-religionists. We urge for that faith in ourselves which made the Aryans say,

Mighty am I, superior by name upon the earth; conquering am I, all-conquering, completely conquering every region. (*Atharvaveda*, XII. i. 54).

We crave for that acceptance of business principles in our dealings that made India what she was in her heyday. We seek for Shraddhâ and the giving up of the pernicious habit of ridiculing every new venture. We are eager for those indomitable adventurers and constructive spirits who will dare and die with the Mantra on their lips :

There flows the stream of life over a bed of boulders. O friends, advance heroically and unitedly. There foams the rough stream of life. Friends, stand up and cross it. May we cross all the hurdles and live for a hundred years among our heroes! (*Atharvaveda*, XII. ii. 26-28).

We pine for a love that prompted Shibi to offer himself for saving a mere pigeon. We implore our countrymen for that faith in the Self that made the poor Sannyâsin defy the order of the all-conquering Greek hero. We advocate the cause of that intrepid inquiry that enriched the India of the Mauryas and the Guptas. We pray for that organizing capacity that spread the Hindu message over the then known world. We beseech the Hindus for that self-help that made Rana Pratap stand single-handed against the mightiest emperor. And last, but not least, we beg for a unity of purpose and a co-ordination of efforts which halted the Greek conquerors at the gate of India and resisted for years the unconquerable Mohammedan cohorts. Are these Western virtues? Yes, they are. But were they not the embellishments of the Hindu mind as well?

Faith in God and in one's own self, self-sacrifice, purity, patience, and devotion to truth and service, intense feeling of love and sympathy for the country

and its people, are virtues which are not the monopoly of any nation. Some may have it in abundance just at present, but it is no shame for others to take a leaf out of their book.

IV

This moral reorientation or reinvigoration must proceed hand in hand with a stabilization of our religious background and intensification of our spiritual fervour. We have to unify the sects, establish the ideal of oneness of things, and dispel all weakness, without which Hindu solidarity is a mere chimera. Unless and until the moral, religious, and spiritual atmospheres are cleared of all disrupting and weakening influences, the Hindu cause cannot be adequately advanced.

In short, resurgent Hinduism stands in need of strength in every walk of life; and for this strength we have to ensure for the Hindu society a full view of the light shining behind the veil of rites and customs, ceremonies and dogmas, priest-crafts and incantations; we have boldly to carry our society beyond dogmatic blindness and traditional immobility to the very fountain-head of its inspiration, to the galvanizing messages of the Vedas and the Upanishads. In the words of Swami Vivekananda :

Let me tell you that we want strength, strength, and every time strength. And the Upanishads are the great mines of strength. . . . They will call with trumpet voice upon the weak, the miserable, and the downtrodden of all races, all creeds, and all sects, to stand on their own feet and be free; freedom—physical freedom, mental freedom, and spiritual freedom are the watchwords of the Upanishads. . . . If there is one word that you find coming out like a bomb from the Upanishads, bursting like a bomb-shell upon the masses of ignorance, it is the word fearlessness.

We are infinitely indebted to our Purânas which expound and popularize the bold teachings of the Upanishads. But this invaluable service has been greatly neutralized by interpreters and commentators, who virtually claim that the Puranas supplant rather than supplement the Upanishads. Besides, design-

ing people have hermetically sealed the Vedic lore from the masses and interpolated into the Puranas long dissertations on the merit of worshipping the priests whose satisfaction, it is propounded, is a sure passport to heaven. The net result is that the Hindu masses lose all spiritual and moral initiative, depending, as they do, on other's benevolent intervention : and along with that is lost much of the social drive. Furthermore, the Puranas most often miss the synthetic view of the Upanishads. The unitary view is sacrificed at the altar of sectarian aggrandizement. The emphasis on rites and ceremonies miserably fails to strike the most inspiring string of spiritual life. And to crown all these drawbacks Hindu society has now lost touch even with these scriptures of secondary value, and all that it is left with are an ignorant priesthood and a mass of local customs. It is the crying need of the time, therefore, that we go back to the Upanishads, not to copy the society found depicted in their pages, but to fill our pitchers from the fountains which made that society pulsate with life and vigour.

But vigour alone will not do unless it expresses itself through universally acceptable ideas and ideals. Needless to say that the Upanishads will supply us with that common plank as well. For from Colombo to Almora and from Karachi to Kamakhya there is not a single Hindu who does not bow down at the mention of that sacred word Veda. Therein has been envisaged and actually accomplished a synthesis that is still a wonder to the modern world : 'Truth exists as one, but the seers call It by various names.' That one sentence pours oil over all troubled waters and resolves all conflict. Once the Upanishads are given their due importance, we may differ as regards our *Ishta*, our Chosen Ideal, but we are still of the same Hindu family. We can live as brothers under the same roof, even though our

tastes differ. Unity in variety—that is the watchword of the Upanishads.

Vigour and unity, again, must be backed by a higher aspiration, a struggle for progress, individual and social. That idea, too, is not lacking in the Upanishads. The Aryans were, above everything else, bold adventurers not only as founders of new kingdoms and empires but also as spiritual explorers. Their aspiration rose higher and higher till they aimed at identification with Brahman or Reality Itself.

Nachiketâ, a stripling of indomitable courage, stood in his unsophisticated simplicity before Death to make him divulge all his hidden secrets. Death was awed at such intrepidity and not only parted with all the secrets but also made the lad immortal. That way, too, lies the immortality of the Hindus—to stand before Death with their hearts in the palms of their hands, dressed only in the sincerity and simplicity of their purpose, and demand from Him either to open the portals of his kingdom or divulge the invigorating and immortalizing message of the Spirit. To live a worthy life or die forthwith—that must be the watchword.

We may follow the analogy further. Before Nachiketâ dared to go to Death, his father was engaged in a lifeless ceremony, that lacked all spiritual reality. But as a result of the boy's self-sacrifice was ushered into the world a knowledge that revived all ceremonies for all ages to come : before that questioning boy stood revealed the mysteries of all the sacrifices. Our customs and formalities, our institutions and organizations, too, can be revitalized by our unquestioning self-sacrifice in the cause of truth and higher synthesis. We do not plead for discarding ceremonies. But these can attain meaning only when a new spirit is wrung out from Death and breathed into them. That can come only from a sincere pursuit of the Upanishads and from nowhere else.

SRI RAMAKRISHNA AND A RELIGION OF EXPERIENCE*

By PROF. R. C. ROY, D.Sc.

There is no doubt that Sri Ramakrishna Paramahamsadeva was one of the most notable figures in the religious development of modern India. His renowned disciple, Swami Vivekananda, and the great band of Sannyāsins who followed him, bear an indisputable testimony to his inherent greatness. Vivekananda says, 'Religion consists in realization—not in reasoning about its doctrines but in experiencing it.' Two ideals that can be found in this religion of realization are, first, renunciation and, second, the unity of all religions. It can be affirmed of Sri Ramakrishna that he was the embodiment of renunciation as well as of religious universalism. In the early days of their acquaintance, Vivekananda asked Sri Ramakrishna, 'Have you seen God?'—and the reply he received was, 'I see Him just as I see you here, only in a much intenser sense.' This is what the restless spirit of man is constantly seeking.

The life of Sri Ramakrishna demonstrates that the religion of personal experience of God is of greater importance than a religion of mere belief in God. Religious technique alone is like a ship without rudder, a lamp without light, a violin without music, a religion without faith. He has shown that the intuitive and devotional method of attaining realization is essentially identical with the method of reasoning. The aim of both is to reveal life within things, the soul within matter; to mirror life not at its surface but at its deepest roots. The devotee worships God as the spirit of beauty, the philosopher pays homage to Him as the ideal of truth. Starting from different points, they

travel towards the same destination. A truly spiritual man must hear harmony in the babel of noise and conflict of the world, and must see uniformity in manifold and seemingly perplexing diversity. A true Bhakta is convinced that the end of all is peace and atonement, and not discord and despair. A true Jnāni is just as strongly convinced that all discord is harmony not understood. There is no opposition between the two, for beauty is truth and truth is beauty. When a man neglects the true aim of religion, and follows the form rather than the substance, he contents himself with evanescent shadows rather than permanent realities, with chaff instead of wheat. It is only when the experience of God and the moral sense are strengthened, that the ideal of divinity takes full possession of the soul, which then, possessed of purpose and vision, is saturated with disinterested love of the universe.

There are two views of religion: religion as belief in God, and religion as experience of God. The first is organized, established, or public religion; the second is personal or private religion. The difference between the two is of vital importance because of their social consequences. The religion of belief in God posits an objective Deity, whose existence is to be demonstrated by various proofs, and belief in whom is to be inculcated in various ways. This Deity calls upon some persons to be His intermediaries and interpreters to man, thus giving rise to a priestly class whose divine duty it becomes to instruct mankind in the will of this Deity and whose divine privilege it is to intercede for man with this Deity. This view of religion must give rise to a variety of religions, each holding a certain view of

* Speech delivered at the 108th birth-day anniversary of Sri Ramakrishna at the Ramakrishna Mission Ashrama, Patna.

the nature of the Deity, His will, His relation to man, and each proclaiming itself, directly or indirectly, as being the one and only true religion. The social consequence is division among men, enmities, suspicions, propaganda, dogmatism, and intolerance.

Religion as experience of God is, on the other hand, the religion of creative experience of God—that creative spark in man which urges him on to grow in creativeness, in manhood. In this religion there is no room for sin other than ignorance of one's real Self, and no room for virtue other than knowledge of this Self. So God becomes the highest Self of mankind, in whom man is to find his real welfare. According to this view of religion, salvation for man is not attained by accepting certain beliefs and engaging in certain mysterious practices, but it is to be sought for constantly within oneself; for that spark of divinity, as it is being found, transforms its finder into itself. For this religion, God has no being apart from man, and man has no being apart from God. A scientific approach to religion shows that, from the standpoint of human nature, the religion of belief in God is a distortion of religion, because it is a distortion of man, spreading confusion and enmity among men, while the religion of experience of God is true to human nature, for if it were in operation it would spread peace on earth and goodwill among men.

Paramahamsadeva's religion was clearly of the second type. Even a cursory reading of his life reveals the fact that he began his experiences of God from his childhood. His communion with the Infinite increased both in intensity and frequency with advance of age. There is no doubt that his personal experience of God and his religious universalism brought so many educated persons of his day under his influence, because these are the factors which appeal to the reason of man. Sri Ramakrishna's vital doctrines were intuitions, not ratiocinations. He won his way to truth by moral and spiritual

struggle rather than by intellectual research. He was a religious artist, not a religious scientist; but when he gave rich, beautiful, and poetic form to truth which convinces, was it less true because it had been reached by the intuitional mode of the poet or the devotional mood of the anchorite rather than by the intellectual technique of the philosopher? It was the simplicity of his views and the spell of his personality that drew to himself great numbers of those who were looking for a guide to lead them out of their perplexities.

To understand the spiritual discord of the times, it is necessary to have some conception of the atmosphere prevailing in the country in those days. The period of docile submission to the forces that for some time had been invading India was passing. Restlessness and self-questioning were stirring the minds of many, but with as yet little confidence as to the direction in which advance should be made. It was then that Sri Ramakrishna appeared with his creed of Universal Man and the absolute and inalienable sovereignty of the Self. It was, in fact, a combination of the two old Indian doctrines of Jñāna and Bhakti or, in Western terms, it was the combination of an absolute monism which affirms that all is one and a devout approach to a God who could be worshipped.

To a critical reader of the views of Sri Ramakrishna as set down in the writings of his disciples, it is clear that, like the great Shankaracharya, he had two levels of religious living, the austere and passionless Advaita on the one hand and the worship of Kālī, the Mother, on the other. He realized that the dark and the terrible, because they are elements in life, must also be elements in religion. If God is all, then the most revolting things must be included in His being. Thus he found in this grim Mother an object of worship that could satisfy his whole heart.

Sri Ramakrishna also believed in the unity of all religions. This follows naturally from the view that everything

is God. The religions of the world, therefore, are but different phases of one eternal religion. He did not hesitate to contemplate the vision that 'all three are of the same substance—the victim of the sacrifice, the block, and the executioner'. With this way to 'harmony' Vivekananda, who inherited from his Master the belief in religious universalism, was in complete agreement. 'I accept all religions that were in the past,' he writes, 'and worship with them all.'

Man is not satisfied by bread alone; he also seeks something which will minister to his spiritual needs. Life should not be one long fever and yearning for possession and conquest, for sensation and excitement. Life to-day is a hydraulic power without direction, a noise without significance, a speed without accomplishment. It is men like Sri Ramakrishna who show us that life should be alert and not inert, spiritual and not mechanical, mindful of peace and not of power. The supreme goal of life is to link the finite with the Infinite, Self with the not-Self, to emphasize the relation of one to all, and to feel the unbroken continuity of the inner with the outer world. The current of life which runs through our veins night and day flows through the stem and the leaf and the flower, the rivulet and the mighty ocean. The song of the world and the 'music of the spheres' both give expression to the divine harmony. The beauty of Nature and the noblest work of man are but different notes to give completeness to the divine symphony. What is the end of man? It is the realization of the Infinite in him. The

finite represents the road by way of which man is to rise to spiritual power. The struggles of life are but concrete representations of the tension which accompanies the attempt to pass beyond the finite. The human spirit must travel along the path of the finite in order to arrive at and pass through the gates of the Infinite.

Paramahamsadeva showed us that in order to realize Godhood we should direct our minds to the conscious endeavour and planned scheme for understanding our own inner divinity, for recognizing and tracing the factors that tend to keep us back from realizing this divinity, and for correctly determining and successfully adopting the means which will enable us to throw off and free ourselves from the obstacles and encrustments which conceal our own real nature from ourselves and thus prevent us from experiencing God in the actual, practical, everyday life from moment to moment.

Amidst sorrowing disciples, with mind unclouded and concentrated on Him whose reality and beneficence no one had comprehended better than he, the great Ramakrishna found the release, for which he had taught every one to work and pray, on 16 August 1886 at the comparatively young age of fifty. By precept and by personal example he had shown, in his own life of dedicated service to God and human redemption, how His qualities could be wrested from Him. Sri Ramakrishna's abiding significance lies in what he accomplished among his own people, kindling a flame from the dying embers of the past and awaking in them hope for their future.

'If one acquires the conviction that everything is done by God's will, then one becomes only an instrument in the hands of God, one is free even in this life. As dry leaves are blown hither and thither by the wind, without any choice of their own, so those who depend upon God move in harmony with His will, and leave themselves in His hands with perfect non-resistance.'

—SRI RAMAKRISHNA

SRI RAMAKRISHNA'S LINK WITH THE PAST*

BY PROF. V. K. R. V. RAO, PH.D. (CANTAB.)

It seems to me that if we consider the teachings of the Paramahansa, we can find three or four distinct features in them, which have been found severally in the teachings of other great religious teachers, which, perhaps, have been expounded individually with greater force, and which possibly commanded much larger and wider audiences; but I do not think that you will find all these teachings combined in the same person and in the same manner as you will find in the Paramahansa.

To begin with, he made it very clear, right from the outset of his own religious experiments and subsequent messages, which he gave to the world, (and I think this is where the Hindu in the Paramahansa comes in, and that is why I think the Ramakrishna Mission will always be a branch of Hinduism and it will be a Hindu mission), because he saw, like all Hindus, whatever part of the country they may belong to, that you cannot have the conception of God in an impersonal, abstract, and theoretical manner. That if you want to know God, or see God, or walk with God, or experience God, you cannot do it merely by thinking of a God, who is nameless, colourless, and smellless, who is everything and who is nothing, and so on. You know the series of phrases which are used in the Upanishads to describe what is indescribable. You cannot approach God by thinking of Him as a philosophic abstraction. You can approach Him only if you think of Him in concrete, material, personal terms. It does not matter in what personal terms God may appear to you. You can think of Him as Mother, in which form God appeared to the Paramahansa. You

may think of Him as any one of the gods, and you know there are a large number of them with whom we who come from different parts of India are familiar. If I may illustrate, to some of us who come from the South, God is known as Venkatchalapati of Tirupati; some others may like to think of Him as Ranganâtha of Sri Rangam; some others may think of Him as Vishwanâtha of Kashi; some others may think of Him as Purandara Vittala of Pandarpur. It does not matter what name you give Him as long as you try to approach the conception of God in a personal manner. And I think it is this approach to the knowledge of God, this approach to religion, which is typically and peculiarly Hindu, which has been misunderstood by all other religions, or which, at any rate, does not form part either of the Christian faith, or of the Muslim faith, or of the Buddhist faith. We think of God as a living person whom we can feel, touch, see, enjoy, rejoice over, love, and lose ourselves in. It is exactly this which seized Sri Ramakrishna Paramahansa. He could get into ecstasies of transport; he could talk, sing, dance with joy at the sensation created in him by the approach, touch, and the feeling of the Mother whom he worshipped. That, I think, is one of the most characteristically Hindu parts of the teachings of Sri Ramakrishna Paramahansa.

At the same time, he did not say his particular God was the only God. He did not say, 'You can think of God only in terms of Mother, or only in terms of a particular deity whom you are accustomed to worship,' but he only said, 'You may approach God through the particular deity with whom you are familiar.' When foreigners come and say, 'You have got so many thousands of gods. How can you reconcile all

* Speech delivered at the 108th birth-day anniversary of Sri Ramakrishna at the Ramakrishna Mission Ashrama, New Delhi.

these thousands of gods with the truth that there is only one God?'—it only shows that foreigners are not able to go beyond the superficial elements of the Hindu custom and belief. Our individual gods are only a means of approach to God who exists not only in the temples but also outside the temples. He exists not only in places where He is worshipped, but also in places where He is despised. God exists everywhere, in air, in water, in the atmosphere, in man, in woman, in children, in animals, in plants, in birds, in everything that is living and that is non-living. This universality of God is another cardinal, fundamental creed of the teachings of Paramahansa. He said, 'you cannot think of God as an impersonal entity or as having a place where you cannot go to see Him without showing or sending in your visiting card. If you want to think of God, if you want to know what is meant by God, you must think of Him in terms of a person who exists here, there, and everywhere.' Logically, the moment you begin to accept the view that you recognize God in every place, in every living animal, in every living thing, it follows that you have got to treat all creation in the same manner.

Just try and draw the practical inferences from this conception of the universality of God. The moment you see that God is present everywhere, in everyone, there can be no such thing as untouchability, there can be no such thing as caste, there can be no such thing as specially privileged priests, there can be no such thing as inequality. There can be nothing excepting the simple acceptance of the fundamental principle that all living things are equal in the sight of God. If all living things are God, then all living things obviously must be equal. That, of course, is the philosophy which has been preached by a number of Hindu philosophers. You find it in the Hindu philosophy, you find it in the Hindu mythology. The famous story of Prahlâda and Narasimha is familiar to most Hindus, where, you know, it was supposed to have been

proved concretely that God could be found even in a pillar.

Everybody knows that the Hindus believe in the universality and the presence of God. As a matter of fact, not only do we believe in the universality of God but according to the teachings of the Gita, we are asked to dedicate ourselves completely to God, in everything that we do, whether it is an act of worship, whether it is an act of *Punya* or prayer, or anything that we do. Even when we pray to God, at the end of the prayer we have got to say, 'All merit that might have been acquired by this prayer is not for me but is given to that God.' That is nearly the same thing which every Hindu is taught from the beginning. Even when he takes food, to him it is religious. There is a religious element in sleeping; there is a religious element in marriage. Everything that a Hindu does has got to be coloured by the fact that everywhere there is God and that whatever he (the Hindu) does has got to be done as a dedication to the service of God.

That is another characteristic teaching of Sri Ramakrishna Paramahansa, which leads to the philosophy of love, love of all creatures. You know, for example, it has been related in the life and teachings of the Paramahansa that latterly he became so sensitive to others' pain, such an embodiment of this principle of the universality of love, that even if somebody living somewhere was punished, he would actually see the lashes on his own body. That was only a symbolic way of pointing out how thoroughly Sri Ramakrishna Paramahansa had imbibed and typified and concretized the philosophy of the universality of God.

Not only did he combine these two things,—which to someone would seem to be inconsistent,—that one should approach God in a personal manner and that God is here, there, and everywhere, but he also went further and did a thing which no religious teacher has done before. At any rate, it does not seem to

have been done effectively before, looking at the way in which their teachings have been practised by the followers. He said, 'Don't think for one moment that there is one patented way of approaching God; don't think that there is one regular, royal, well-marked, and well-planned route which is the only route by which you can approach God.' Time and again, he made it clear in his own life, in his own religious experiments, and in his teachings and sayings, that all religions were but different methods, different ways of approach to God, by whatever name He might be known; and that is something which appeared very easy for the Hindu to grasp, because, even if you take hold of a Hindu at random, you will find that he does not recognize God by one name. If you go to one part of the country, God will be known by a particular name; if you go to another part, even in a neighbouring district or in the same street, perhaps, even in the same house, you will find God being addressed by different names. Nobody is more familiar than the Hindu is with the multiplicity of names by which you can recognize God and you can approach Him. It is this, I think, which makes tolerance, and the acceptance of many ways of knowing and approaching God, so fundamentally and naturally a part of the teachings of Hindus and of Ramakrishna. He says, 'Whether it is a question of Islam, or Christianity, or any other religion, do not for one moment think that a person is an infidel, irreligious, and condemned to eternal perdition, simply because he does not follow your way of approaching God.' He contended in different ways, by parables and by homilies, that all religions were nothing but different paths, or ways, or means for achieving the same object, and in doing that, of course, he necessarily preached the philosophy of tolerance, and the equality of all religions. He also did something much more important. He, as far as his aims and his teachings were concerned, made it clear that no person could be denied

the right of salvation or could be put into a category of non-savable souls simply because he did not follow the belief that one particular way was the only correct way of knowing and approaching God. That again is associated with his personal approach to God and with the fact that he knew, from his own experience, that if one wants to know God, one has to think of Him in one's own natural way. And if one thinks of Him sufficiently devotedly and with intensity of concentration, sooner or later one begins to feel the identity of oneself with God.

These three tenets have been preached earlier, and I do not say they are new philosophies; but they have not been all preached by the same man, nor have they been brought together to form a consistent whole. And even more important than that—and that is something which particularly Hindu religion requires—is the pointing out that salvation was not a personal affair, that salvation did not mean withdrawing oneself from all worldly responsibilities and obligations. You know that the ideal which had been most popular not only in the East but also in the West, had been the ascetic ideal—the ideal of a person withdrawing himself from all surroundings and social obligations and wishing one's salvation in the complete withdrawal of oneself from life in general. The Paramahansa definitely discouraged his disciples from taking this attitude to life. He himself returned from the Samâdhis into which he frequently fell, because all the time he was conscious of the fact that one cannot bring about a reform in this wise. As you know, he was a person who refused to give his chief disciple permission to get into a state of religious and spiritual ecstasy where he would become lost to human life in general.

I do not think it is really necessary for me to say anything more about the teachings of Sri Ramakrishna Paramahansa. But I can think of no more complete a set of philosophy and

religious practice that can be easily understood by the man in the street, particularly if he has a Hindu background, and that can effectively lead

him to a discovery of his spiritual self than is embodied in the life and teachings of Sri Ramakrishna Paramahansa.

THE ENJOYMENT OF BEAUTY

By PROF. K. R. SRINIVASA IYENGAR, M.A., D.LIT.

Excepting when we use the words 'beauty' and 'beautiful' merely thoughtlessly in a mood of mental laziness, we desire to convey through these words the fact that we have gone through a particular type of pleasurable experience—an experience which, when intellectually formulated, turns out to be the perception of a delicate balance between seeming opposites like form and disorder, light and darkness, unity and diversity, harmony and disharmony. Sometimes the perception comes to us in the nature of a piercing gleam; instantaneously we are moved to our depths; we think about the experience only afterwards. At other times, beauty insinuates its meaning into our hearts more slowly, more laboriously; we read sentence by sentence, we assimilate the details one by one, we piece them together in the chambers of our memory—and then only the beauty of it all makes its full assault upon us. But be the process long or short, once beauty has been experienced, we can see how beauty arises from something akin to a stable equilibrium, the varied details and discordant forces delicately balancing about a central point, the many cohering into a significant one.

However, the enjoyment of beauty is neither a simple nor a uniform experience. The personal equation looms large in evaluations of particular exhibits of beauty. It is in our everyday experience that two different persons, A and B, often differ in their assessments of C's beauty. The Negro's meat may be, after all, the Belgaumkar's poison. Even the Taj Mahal has had serious detractors like Mr. Aldous

Huxley. And who does not remember Vararuchi's pointed answer to the Paishâcha: 'The most beautiful woman? Every woman is to her lover the most beautiful of women!' What is the true index of beauty—of C's beauty, for instance? Is there a reality about C's beauty wholly independent of A's and B's and Mr. Aldous Huxley's and a deluded lover's personal and unique predilections? Or is all appreciation of beauty merely relative, personal?

No doubt, the same object is likely to move different men and women to different degrees of appreciation or depreciation. Let us consider this analogy. A stone weighing forty pounds will be deemed a heavy load by a puny weakling of a man: but the same stone will appear very light indeed to a heavy-weight champion. Is the stone, then, heavy or light? We can tell both the weakling and the champion, in Pirandellian language, 'Right you are (if you think so)!'. And yet, quite apart from what these two people think about the load, do we not know that the stone is just forty pounds in weight? Or again, is not the identical question-paper described as 'easy' by the scholar and as 'difficult' by an average student,—although the paper is neither 'easy' nor 'difficult', but just covers the prescribed syllabus? Of course, we cannot measure beauty in as precise a manner as we can the masses or weights of various bodies. It by no means follows, however, that all is lawless in the realm of beauty. Notwithstanding deaf and colour-blind people, beauty will continue to be asso-

ciated with good music and paintings. A defective equipment may make one, not only deaf or colour-blind, but indeed blind to beauty itself. If such a person says that he can discover no beauty in *Shakuntalâ* or in Mona Lisa or in the Taj Mahal, we can but politely reply: 'Yes, there may be no beauty in them—for you!'

Nor is this all. When we say that a picture is beautiful, we *see* it; when we say that a song is beautiful, we *hear* it; likewise we smell, we touch, we taste various beautiful things. Is beauty, then, merely objective—is it a something that should only be felt by our senses? At the same time, do we not, just when we see a beautiful thing, experience as well certain emotions—love, jubilation, ecstasy? Do we not think about the rhythms, the curves, the combinations, the colours, the notes? In other words, do not *feeling* and *thinking* enter into our evaluations of beauty?

Consider, again, this analogy. Although various dishes and drinks like Hâlwâ, Shirâ, coffee, and tea may be sweet, we know that they all acquire their sweetness from sugar (how sugar itself happens to be sweet we need not trouble to know!); similarly, is it likely that there is such a thing as Ideal Beauty—a reservoir of heavenly beauty—from which the beautiful things in the world get supplies, even if the supplies should be somewhat irrationally rationed? Have we had *this* measure within ourselves to judge particular exhibits by? Is beauty, then, one of the archetypes in heaven, autonomous and eternal like truth and goodness? Is beauty indeed the Universal Voice of Immanuel Kant? We have thus to decide whether the enjoyment of beauty is an objective or subjective or transcendental experience; we have to decide whether, in regard to beauty, we are materialist monists, idealist monists, or transcendental monists, or whether we are dualists of one type or another, or whether we are really trinitarians.

Superficially it would seem that we perceive beauty through the senses of sight, hearing, smell, touch, and taste. If that were really all, an ape should be able to appreciate beauty as much as we cultivated human beings can. An interesting experiment has been recorded in a book entitled *The Ape and the Child*, published by Professor and Mrs. Kellog about ten years ago in America. The Kellogs experimentally brought up together a boy named Donald and a little chimpanzee named Gua. One day a film was shot as they were eating some fruits; some days thereafter, the film was shown on a screen in front of Donald and Gua. But whereas Donald glowed with surprise and animation and disinterestedly watched the film projected in front of him, the chimpanzee merely mistook the fruits in the picture for real fruits and started licking the screen in earnest. It is clear from this experiment that sense activity in man is a prelude to feeling, thinking, and contemplation; but in animals sense activity is simply a prelude to eating or to the satisfaction of some biological urge or other. Man too is obliged to satisfy his biological urges, but inner life is not rooted out altogether; on the contrary, civilized man has learned more and more to value the importance of his inner life—the life that is marked by sessions of sweet, silent thought, by the delectable explorations of the human soul. The raw stuff of beauty may often be perceivable through the senses; its meaning, however, can only be deduced by human intelligence.

The appreciation, the enjoyment, of beauty is thus, not merely a sensory experience, but also brings into play our intellectual and emotional faculties. We see and hear, we think and feel, we respond with our whole being. The sounds that constitute a song may make an assault upon our senses; but the same sounds also rouse certain appropriate emotions. Besides, we cannot help thinking about the song in terms of technique as well. Here was a diffi-

cult and complicated task, and the musician has so successfully accomplished it! Thus also with a picture like Leonardo's *Mona Lisa*: the glow of colour at once vanquishes the senses, but the assault on the emotions is no less vital. What is the picture? Isn't it the eternal feminine—in all its mystery and glamour—reduced to art? Pater saw the picture and gave free rein to his imagination; and other beholders do so in greater or lesser measure. The picture seems to be many things—it seems to contain multitudes; it seems different things to different people; it becomes even, in a meditative mood, the starting point for a chain of inferences and similitudes that tends almost to embrace the whole universe. A good song, a good picture, a good poem, these can stand these superstructures of thought and feeling. Beauty, great beauty, thus integrates a thousand similitudes and resolves a thousand dichotomies; it fuses matter and spirit, and it spans earth and heaven; and, as we grasp it all clearly, we seem to touch beauty's core and peep into the land of our heart's desire.

From sensory perception we naturally proceed to emotional and intellectual exhilaration—indeed, we hardly notice the transition, for the experience seems to be one and indivisible in its richness and vitality. In the fullness and at the height of such experience, may we not ask with Browning:

What if Heaven be that, fair and strong
At life's best, with our eyes upturned
Whither life's flower is first discerned,
We, fixed so, ever should so abide?

May not the contemplation of a beautiful object transport the human soul—if only for a while—from its unsavoury prison-house? May not Beauty give its reverent beholder faith and felicity enough to affirm with Sri Aurobindo:

A Bliss surrounds with ecstasy everlasting,
An absolute high-seated immortal rapture
Possesses, sealing love to oneness
In the grasp of the All-beautiful,
All-beloved.

Thus are we trinitarians, after all; and beauty is not only a quality of the subject, but also one of the archetypes in heaven, as autonomous indeed as truth and goodness.

CULTURAL FELLOWSHIP OF BENGAL

BY SISIRKUMAR MITRA

I

A comprehensive account of the cultural achievements of Bengal throughout the ages is yet a desideratum in Indian historical literature. And whatever treatment of the subject is available is confined to a survey mainly of the political affairs of the country, in which adequate attention is scarcely given to every other equally, if not more, important expression of Bengal's creative soul. It is unfortunate that many standard works on Indian history, too, should suffer from this defect and have thereby been responsible for spreading ideas about India which are

anything but wholly true. That the spirit and forms of culture evolved in Bengal from very early times are not always properly appreciated is largely due to the paucity of authentic literature which will be history in the deeper and wider sense of the term, revealing every aspect, no less than the significance, of the movements that took place in the inner and outer life of the people inhabiting that ancient land and mothered by her as 'the flesh of her flesh, the bone of her bone'. There is no doubt that lack of reliable materials has sometimes made the historian's task apparently difficult, but he has very little to say against the charge that he

has been rarely found to tap and explore and make proper and systematic use of the sources that are traceable, though not very easily, in the traditions, customs, religious and spiritual practices, in literature and in other folk-forms of culture, whose discovery would require a great deal of patient and continued investigation.

We shall in the present instance try with the help of the glimpses so far afforded by recent researches into the past of Bengal to have some idea of the cultural fellowship that had started to grow in that country from early days and continued even to the medieval and subsequent times when conditions, notwithstanding the shock of a foreign invasion, did not appear to have been unfavourable to the development of friendly cultural relations among the different communities through contacts mainly in the world of religion in which they seem to be diverging so wide apart to-day. If the view is allowed that this feeling of fraternity in the realm of culture was only a beginning in its past expressions, it must at the same time be admitted that it was a great beginning and not always the result of any conscious effort but a free natural growth fostered by all the wealth of the Bengali heart. When sufficient light will be thrown on the early history of Bengal it will be found that a most self-forgetful people inhabits that country to-day devoid of a complete knowledge of its great past, of the romantic story of how its forbears had been helping through all their religious and social endeavours to lay the foundation of a syncretic culture that might easily seem to be the goal towards which Bengal has been moving almost from the very dawn of her history. Some of the facts and events pointing to it are recounted in the brief objective study that is presented here for the general reader.

It is generally held that her late Hinduization is one of the chief reasons why Bengal was able to acquire traits that distinguish her from the rest of

India giving her the stamp of her individuality not a little of which, however, she also owes to her love of freedom in the body politic which she cherished with the States and kingdoms of old into which the whole Northern India was divided. But what marks her out is her genius to make bold experiments which Bengal carried on for centuries towards the building up of a composite culture. And among these creative efforts more remarkable were her inward adventures which led her to evolve a number of esoteric cults of spiritual humanism which are peculiar to Bengal proving her passion to discover the secret of life so that it might unfold itself as a field of mystical experiences whose flowering would lift the seeker into higher realizations of which, it was believed, man with all his limitations was capable in his terrestrial existence. It is while engaged in these deeper quest that the seekers of Bengal were vouchsafed the vision of the truth of humanity and of its essential oneness in the world of the Spirit. They, therefore, felt urged from within to give more importance to the collective aspect of the spiritual life so that the progress towards the goal might also grow into a uniform social phenomenon in the communal life of the people. The early schools Upanishadic mysticism, the Tāntric Chakras, the Buddhist Sanghas, the Vaishnavite Goshtis, or any of similar other circles or orders in Bengal were not bound by any rigid rules with regard to the admission of new entrants into them. Caste, creed, or birth was not to them the criterion of judging a man's spiritual seeking. They, therefore, each in its day, were open to all, the low as well as the high, the neophyte as well as the advanced, and their teachers were eager to help the true aspirant, the aim always being to spread the message of their respective schools. Thus these centres of inner culture developed into meeting-places of men and women of all denominations, who by their adherence to a common ideal were united into a kind of spiritual brother-

hood, which was almost a marvel in human relations, although its purity, especially where opposite sexes came in contact, could not for obvious reasons be maintained all through. It is true that these cults of Bengal had each its secret conclave, but its object was to preserve the basic truth—the seed Mantra—of its respective discipline, and that as nothing more than a nucleus around which the order would grow drawing its inspiration from it. They were not like the similar institutions of orthodox Hinduism confined within parochial groves, admission to which was stipulated by birth or pedigree. It is not known what exactly was the extent of success that each of these schools achieved, but there is no gainsaying the fact that they effected a wonderful union of many castes and communities which *per se* might be taken as an important factor in the social and cultural progress of the people.

An excess of emotion is no doubt another distinctive characteristic of Bengal. It has given her that unbounded ardour and warmth of her heart, that impassioned longing for the comradeship of others not only in her rural pursuits but also in her search for the ultimate truths of life. It is this emotional bent that has helped Bengal to widen into a catholic outlook and inspired to a great extent her efforts to bring together men of all castes, creeds, and races under the banner of one religion, the religion of love, which is a true Dharma of her soul. And if to it might be traced one of the causes that were responsible for her failure to achieve all the high aims of her religious movements, it has to be acknowledged as having given Bengal that readiness and enthusiasm with which she broke into those movements and thereby promoted fellowship of a unique kind. The *Chhândogya Upanishad* speaks of a *Parâvidyâ*—higher knowledge—which was the exclusive possession of the Kshatriyas. It was from the Kshatriyas that the brahmins obtained this knowledge. They taught the

supreme necessity of self-culture even to the brahmins. This esoteric philosophy had its origin in Mithila: it spread to Magadha but achieved a fuller development in Anga and Banga (Bengal). Thus the early Kshatriya mystics of Bengal were among the pioneers in giving a new form of inner culture to the teachings of the Upanishads, and their success in that direction has yet to be properly assessed as one of the remarkable contributions of ancient Bengal in the domain of Indian thought. The object of this intrinsic spiritual endeavour was truth that is realized in the soul and not mere knowledge that is acquired by the intellect for its own sake. Yet knowledge there was, but it was cultivated by them so that the mind might grow into an instrument of intuition as the emotions were heightened by them into that intense aspiration which was at the back of all their inward seeking.

It is said that the cult of Bhakti, which thrives well in emotional natures, had been prevalent in India even in pre-historic times. That it was there at the time of the early Aryans is suggested by the Vedic hymns and invocations addressed to various gods. But it took a more definite form in the later Upanishads in which was developed out of the Pranava ('Om') the philosophy of the Pancha-upâsanâ, or fivefold worship, viz, the worship of Shiva, Devi, Sun, Ganesha, and Vishnu. These cults, based on devotion, started to spread all over India and helped in absorbing into the Aryan fold the new communities of men, the 'non-Vedic hordes and races', who were seen in India after the Kurukshetra War. The Vedic orthodoxy, confined within its religious formalism and social exclusiveness, was not only unequal to the task but was positively against the movement initiated by the liberal exponents of these schools with the object, among others, of quickening the process of Aryanization that had begun long ago but could not make much progress owing to the obscurantism of the Vedic priests. The origin of

the Tantras is traced to this fivefold worship. Bengal, emotional by nature, felt an instinctive disposition for Tantric Sâdhanâ. And she gave her whole soul to it so as soon to be able to make important contribution to the formulation of its doctrines, the worship of Shakti in them having appealed to her more than the other forms. Tantricism in Bengal does, therefore, emphasize a whole-hearted consecration to Mahâmâyâ as a fundamental principle of its practice. It is well known that over a long past Bengal has been a recognized seat of Tantric culture, and she is so deeply imbued with its spirit that she may be said to have received from it the very character of her spiritual being. For whatever might be her religious aspirations, in her inmost soul Bengal knows only one truth, the truth of the Supreme Shakti. But the Shakti does not awake in Her human vehicle unless and until its heart, the centre of emotions, opens to Her Light. It is held that the Mahayana Buddhism as prevalent in Bengal was largely derived from the Bengal school of Tantricism in which knowledge as well as devotion blended into a wonderful practice of inner discipline that rose to heights scarcely attained by any spiritual effort of mankind. Similarly, her devotional nature is one of the reasons why Bengal welcomed with all her heart the Mahayana form of Buddhism which upholds Bhakti and allows the adoration of the personality of the Tathagata and various gods and goddesses; but she felt no attraction for the Hinayana, the orthodox path, which forbids these, encouraging only an ethical idealism and ascetic denial of life. In the Mahayana path also devotion and knowledge coalesced to make of it that popular religious cult which flourished so remarkably in the soil of Bengal owing mainly to its being fertilized by an abundance of emotion. Yet there is much truth in the view that an excessive reliance on emotions was to a certain extent responsible for the corruptions that crept into both Tantricism and Buddhism. In their raw and

unregenerate state emotions do not altogether stand the seeker in good stead as a pure, powerful, and unfailing urge. And the help that he gets from them and his continuing to depend on it have often been found to involve the risk of his being subjected to conditions in which emotions linger in the form of impulses that demand their satisfaction through ways which are rather of life than of the spirit, detracting thereby from the integrity of the seeking, and exposing the seeker to the attacks of the lower nature. What happens as a result of this is that he finds himself invaded by many downward tendencies including the one to deviate from the path of knowledge which is held to be of equal importance in both these forms of religious culture. In their later developments, comprising various sectarian schools, the high idealism of Tantricism and Buddhism was lost sight of, and a gravitation was perceptible in their followers towards vital and, therefore, unspiritual pulls, which betrayed themselves into the obscurity of dark practices, the perversions of the emotional nature of man. Almost for the same reason Vaishnavism, too, had to remain far from a complete realization of its great ideal of spiritual humanism, which also figured, but more prominently, as the professed aim of the Tantric and Mahayanist cults evolved in Bengal. Once in her history, however, more notably than on any other occasion, Bengal seemed to have realized that emotion to be wholly effective must be steadied and disciplined by knowledge. But the expected result she did not have from the attempt she made by an exclusive exercise of her mind to rationalize the speculations of her peculiar idealism. A system of logic she was no doubt able to build up and a great school of philosophy of all-India fame; but an inordinate emphasis on intellect threatened to dry up her heart and wither the natural springs of her emotional being. Happily, however, this was confined to the upper classes and the intellectuals; and when parti-

as a reaction to it the sweeping tides of Vaishnavism began to flood the country from end to end and even beyond its borders, Bengal rediscovered her soul and reopened her heart. It is emotion again that largely was the cause of her being able to respond to the call of Sri Chaitanya and thereby rekindle the flame of her Bhakti.

The variety of her religious predilections may not be understood to mean that Bengal had no fixed ideal to follow, no one end to strive for. Hindu Sadhana is based on the idea that though each man has, according to his nature, his own individual line of spiritual development, yet for the supreme perfection of which he is capable he will have to rise to a higher consciousness in which he will see the essential oneness of all the different ways of approaching the Divine, realizing at the same time that each of them has an aim to fulfil towards the growth of man's whole nature into that perfection.

That is why we find the great Yogis of India trying to attain the consummation of their Sadhana by a systematic pursuit of all these paths in their own life. But as that is not practicable in the short life and unfit receptacle of the ordinary human individual—though in a deeper sense every one of them is believed to have in him the essence of all others—it tended to become a real phenomenon in the long and vigorous life of Bengal's collective being which may be said to have gone through all these ways of discipline in different epochs of its history in order, it would seem, to achieve the fullness of its spiritual experience, and thereby grow in its readiness to blossom forth into a newer perfection, a vaster freedom, and above all, into that sublimer harmony of the future, which is the only solution of all the problems that afflict mankind to-day. Thus while a Vedantic zeal for knowledge enraptured by the passion of her devotion runs through them all like a golden thread, all these paths, each representing an upward impulse of human nature, com-

bined to create the Bengal that in her spiritual life she is to-day. Vedanta opened her spirit to the Supreme Reality. Through Tantricism, a more practical form of Vedanta, she endeavoured to flower in all the members of her being by receiving into them the Light of the Supreme Shakti. Buddhism, a restatement of the Vedanta in more particular terms of the mind, nourished and provided a wider scope for the fruition of her ethical nature. The culture of the Nyâya logic drilled her intellect into a rationalistic exactitude. In Vaishnavism—whose founder is claimed by the Bengal Vaishnavas as the real exponent of the Vedanta—and in the cults derived from it she poured out her whole heart with all the force of her life whose sublimation she attempted in a manner at once striking and singular. These great successes apart, her failures, too, are not without their meaning: since they are not merely warnings against the repetition of the wrong steps but they also add to the colour and richness of her experiences on which the future will be built. Bengal, as we know, did not reject life and its values as illusion. Rather, she tried in the above ways—each in its day a great unifying force—to discover their secret significance, accepting life as a field of spiritual unfoldment with the result that an abundance of creative energy was released, and impelled by it, she took to those corporate activities that throughout her history have given their unfailing impetus to the growth in her collective life of a unique form of cultural fellowship through which Bengal became one, and realized her oneness with others, with all, with the whole of India, and even with countries outside her, opening thereby into the vision of that harmony, her supreme ideal, that came more clearly to the seeing intuition of her religious consciousness and towards which the soul of Bengal through all its expressions seemed to have been moving from ages past, as if willed by the Dispenser of her destiny.

CHANGING BACKGROUND OF SCIENCE

BY PROF. B. V. THOSAR, M.Sc.

Three centuries ago, in 1642, in a small town in Lincolnshire in England was born a genius whose life devoted to researches in physics and mathematics was to have profound influence on man's knowledge of the universe. His name was Isaac Newton, a name that a freshman at college studying science soon encounters and learns to associate with increasingly wider and deeper discoveries as he reads his calculus, mechanics, optics, and other branches of higher physics. To the popular mind Newton is known as the man who discovered the law of gravitation, the law that explains why an apple released from the tree falls to the ground. A large body of astronomical records and observations became intelligible on the basis of this law, which embraced within its scope the entire material universe.

Newton applied his genius to many and diverse fields of physical science and discovered facts and laws of outstanding importance. These discoveries gave great impetus to researches in these specific fields of knowledge. But the real importance of Newton's achievements lay in the profound influence exerted by his scientific method and his view of the universe on the whole history of human thought as it progressed after him for nearly three centuries. His work has been an inspiration to all those who believe in experience and experimentation as the only valid method of extending man's knowledge, and regard all speculation as of secondary importance and, at times, even misleading. His was the 'mechanistic' view of the universe, which regards the working of the universe to be subject to definite laws, which could be completely understood by human intelligence from the results of experience and experiments. The working may be complex and the laws of Nature may become intelligible

only after patient, laborious, and apparently interminable scientific endeavour. But the belief in attaining such a comprehensive knowledge of the universe was there in the background and hence the unbounded optimism in scientific pursuits.

The basis of the Newtonian outlook on science is what is commonly called 'objective'. Philosophical considerations have no place in physical science. The complete scheme of the universe and the natural laws governing it can be known without bothering oneself about epistemology or metaphysics, i.e., the theory of knowledge and the philosophical discussion of the relationship among the knower, the known, and the process of observation. This approach to the study of physical science yielded wonderful results for over two centuries, till the recent advances in modern physics introduced types of considerations in physical theories, which constitute a significant departure from the Newtonian method.

The theory of relativity and the quantum theory form the basis of the new outlook in physics, a basis that has caused, according to Sir Arthur Eddington, a revolution in modern scientific thought. Eddington is an eminent Cambridge astronomer and one of the foremost relativist mathematicians of the world.

The foundation of the theory of relativity, he points out, is that the velocity of ether cannot be observed or put differently; we have no means of ascertaining the 'simultaneity of events' taking place at a distance. This inability to observe the velocity of ether or 'distant simultaneity' does not spring from the physicist's inability to devise suitable instruments or from any lack of ingenuity in experimentation. It has an epistemological origin, that is, this unobservability is inherent in the process

of observation and the sensory and intellectual equipment of man, by means of which he 'observes'. The knower and the known are so related that direct observation in the Newtonian sense of distant simultaneity is not possible. Similarly, the basis of the modern quantum theory that has to be invoked to explain all the phenomena of atomic physics is the concept of the distinction between observables and unobservables introduced by Heisenberg. This inability of the observer to know exactly the position and velocity of a particle in the atomic world has again an epistemological origin—it is connected with the natural limitation of the observational equipment of man. This consideration is not a mere aspect of the quantum theory. It is an integral part of the theory, for, without it, the quantum phenomena could not be united by a coherent system of mechanics, the wave-mechanics, and Planck's constant 'h' would remain a mystery.

This incorporation of the consequence of the inherent limitation of man's observational equipment—sensory and intellectual—into the scheme of the fundamental laws of physics is a development having far-reaching effect on physics and philosophy. The overlapping of the two over a common field of thought will prove to be not just a side-issue of little importance to the physicist but may well be the beginning of a new orientation of physical science.

Eddington regards the introduction of epistemological reasoning into physical theories as a revolutionary change. He takes the rather extreme position that one can have *a priori* knowledge of all the fundamental laws of physics including the basic physical constants from epistemological reasoning alone. The fundamental laws of the physical universe according to him are wholly subjective and can, therefore, be deduced from the study of the process of observation. Our knowledge of the objective universe is the result of 'subjective selection' applied in the process of observing it. This philosophical view-point he names

as 'Selective Subjectivism'. Eddington shows that even the cosmical number, the number of particles in the universe, can be traced to an epistemological origin. It is not a constant belonging wholly to the objective world as a special fact and might well have been different—it results from the nature of the process of observation, which is wholly subjective.

To an Indian who knows something of the ancient Hindu philosophical thought, the present metaphysical status of modern physics has an element of piquant humour. The proud Westerners got hold of the scientific end of the stick and groped laboriously along its length for centuries to find at the other end a venerable old Rishi of Vedic times chuckling under his luxuriant beard, 'Did I not tell you so?' When Swami Vivekananda, speaking before a London audience on *Mâyâ and Illusion* said, 'Maya is a statement of the fact of the universe, of how it is going on', he made exactly and completely the point that Sir Arthur Eddington is at pains to demonstrate to-day before the scientific world. Sir Arthur's thesis that the scheme of modern physical science is (and is bound to remain) inviolably limited by the sensory and intellectual equipment of man and is, therefore, only a glimpse of the Total Reality obtained through his 'subjective' window, is only a scientist's restatement of what the old Indian Vedantist really meant by Maya. After realizing the present metaphysical status of modern physics as brought out by Eddington, one cannot fail to read a much more potent meaning in the words of Swamiji uttered in London nearly fifty years ago. He said :

So we see that our explanation of the universe is not the whole of the solution. Neither does our conception cover the whole of the universe. . . . Such a solution of the universal problem as we can get from the outside, labours under this difficulty that in the first place the universe we see is our own particular universe, our own view of the Reality. That Reality we cannot see through the senses ; we cannot comprehend It.

Now, scientific endeavours are undertaken from two motives. One is to understand the forces of Nature and their working with a view to utilizing this knowledge for advancing material prosperity. This gives birth to technology and large-scale production of goods and the enhancement of the material comforts of civilization. The other motive is more general and philosophic—the quest for pure knowledge—knowledge of our universe and Reality. It is this aspect of science that should be of deep interest to Indian philosophers in the light of the metaphysical content of the recent advances in physical science. It is interesting to feel, with Eddington, that there is an inviolate limitation on the sensory and intellectual equipment of man—the limits of *Maya*—to the knowledge that can be gained through the scientific method alone. This knowledge of Reality that the scientific philosopher gains is essentially incomplete; and if he is still bent on obtaining a true knowledge of the Total Reality, he must of necessity follow a different way—a way that will take him out of his present limitation, his sensory equipment. Such a scientific philosopher, looking out for ways of extending knowledge of Reality beyond its scientific frontiers will no doubt turn to the ancient Hindu sages, who taught and practised the methods, Yogic systems of developing states of consciousness, leading progressively nearer to the complete understanding of the Ultimate Reality. It is an inescapable conclusion reached scientifically that if we can no more gain knowledge through our present sensory and intellectual equipment, we must do something to change or modify the equipment or discard it altogether to replace it by a higher one that will yield ever deeper and truer realization of the Reality. We read again Swamiji's words forcing through a well-reasoned argument, exactly the same conclusion on a Western audience, namely,

We see, we must first find the universe which includes all universes; we must find

something which, by itself, must be the material, running through all these planes of existence, whether we apprehend it through the senses or not. . . . We first, therefore, want to find somewhere a centre from which, as it were, all the other planes of existence start, and standing there we should try to find a solution. That is the proposition. . . . This, the *Katha Upanishad* speaks in very figurative language.

It may, however, be as well to bear in mind that the conclusions of Sir A. Eddington regarding the philosophy of physical science are by no means acceptable to many leading present-day scientists. There are some who do not share his views about the possibility of deriving epistemologically some important physical principles and constants already derived or yet to be derived by the usual scientific method. There are others who do not at all concede that there is anything of radically new philosophic import in the recent advance in physical science to necessitate a fundamental change in our outlook. Thus while Sir James Jeans says that if Eddington's conclusion is right it is of 'tremendous consequence to physics, philosophy, and to humanity', he does not agree with that conclusion. Prof. Whittaker has recently discussed the position of the controversy on Eddingtonian philosophy of science and given his opinion on this as 'not proven'. It is hardly to be expected that an epoch-making thesis in science would be accepted without a thorough discussion and inquiry or without some modification. The purpose of this article has been to bring out the enormous significance of this thesis, if finally accepted, to the Hindu philosophical thought.

The Western philosopher, through the scientific method, has, therefore, probably reached the same conclusion about the scientific knowledge of the universe that our ancient sages announced centuries back. There is, however, one important difference in the two approaches to the same conclusion. The West, during its scientific pursuits, mastered details and developed technology and achieved great successes—aeroplanes,

submarines, radio-sets, and empires; these, the philosophic East, brooding over generalities, has missed.

References: 1. Eddington: *Philosophy of Physical Science*, Cambridge (1939).

2. Jeans: *Nature*, pp. 140—255 (1941).
3. Whittaker: *Phil. Mag.*, 33, 353 (1942).
4. Swami Vivekananda: *Jñāna-yoga*, pp. 47, 123-25, Advaita Ashrama (1980).

ASHOKA PRIYADARSHI

BY SUDHANSU BIMAL MOOKERJI, M.A.

Ashoka Maurya, son of Bindusara 'Amitraghata', and grandson of Chandragupta Maurya, followed his father on the throne of Magadha. We know nothing definite about his earlier years. Tradition has it that he was a hard-hearted fiery youth. Ashoka served his apprenticeship in the art of Government as the Governor of Ujjain during his father's reign. Local guides point out Bhairogarh at Ujjain to be the site of Ashoka's fort. It is said that Ashoka killed his brothers for the throne. We cannot, however, vouchsafe the truth of this.

Many scholars are of opinion that Ashoka's coronation took place four years after his accession to the throne. The proof and arguments adduced in support of this view do not seem very sound. Nor can they be dismissed lightly.

Roughly speaking, Ashoka ruled the destinies of India for more than thirty years in the middle of the third century B.C.

The Rock and Pillar Edicts of Ashoka are our principal source of information about him. Fourteen major Rock Edicts and seven major Pillar Edicts have so far been discovered. Besides, six minor Rock Edicts and several minor pillar Edicts have been brought to light.

Rock Edict XIII says that Ashoka conquered Kalinga in the thirteenth year of his accession to the throne. This conquest definitely extended his empire from Dehra-Dun and Nepal

Terrain in the north to the Nizam's dominions and Chitaldurg in the south, to Girnar and Sopra in the west, to Kalinga in the east, and to Hazara and Peshawar districts in the north-west. Ashoka might have now easily carried his victorious arms beyond the borders of India.

But that was not to be: Fate had decreed otherwise. The sword that had carried death and devastation to the peaceful plains of Kalinga was sheathed at the moment of victory—never to be drawn out again. War drums were silenced all on a sudden and the victor spent the rest of his life in propagating the message of love and friendship—the gospel of the all-renouncing prince-prophet of Kapilavastu—and in doing so he immortalized himself. Ashoka gave up the idea of any further conquest, the 'Bherighosha' was stopped for ever in his kingdom; he ceased to take part in hunting and other sports entailing the slaughter of animals and dedicated himself to the service of humanity.

Despite the lapse of more than twenty centuries the whole world cherishes the memory of Ashoka even to-day. It is not his noble lineage nor his extensive empire that has immortalized him. Missionary zeal and service of humanity have kept his memory evergreen.

The Rock and Pillar Edicts of Ashoka are an index to his character. They give us a vivid picture of the man. They are so living, so full of solicitude for the welfare of the world that they

stir the heart to its depths. Ashoka was a dutiful and affectionate king. His affection led him to think of the temporal as well as spiritual well-being of his subjects. He looked upon his subjects as his own children. Taxes realized from them were to him nothing but a loan to be paid off by serving them. Ashoka was wide awake to his duties to all—children, relatives, subjects, and neighbours. He reminded his officers that just as the father entrusts his children to efficient nurses so also had he charged them with the welfare of his subjects. The 'Prativedakas' (reporters) were enjoined to report to him the condition of his subjects at all times and in all places.

The Kalinga war reacted powerfully on Ashoka. The thought of countless men and women rendered destitute by the war filled him with remorse. This remorse again showed him the path of peace. He realized that greed does not lead to happiness, nor violence to peace. Renunciation, self-restraint, and non-violence lead to happiness—spiritual as well as temporal.

Had Ashoka been intent on his own happiness alone he might have it easily by renouncing the world. But he did not for a moment lose sight of the duty of the father to his children, of the king to his subjects and above all of man to man. This is why he launched a missionary propaganda on a scale unknown before or since.

Ashoka's propaganda had far-reaching social and cultural influences. Thus, the meat-eating brahmin and Kshatriya aristocracy of the pre-Ashokan era, addicted to strong drinks, had in the post-Ashokan age begun to condemn both meat and liquor. Culturally, the predominance of the Buddhist thought in the universities of the land must have had a great influence in substituting scientific investigation of cause and effect for a blind acceptance of scriptural authority.

Ashoka's aim like that of President Wilson was to end war for ever. But the idea remains unrealized. Pacts and

propaganda notwithstanding, the world is in flames to-day. Let us hope and believe that the present armageddon is definitely 'the war to end war'.

An endeavour so noble and mighty as that of Ashoka cannot, however, be altogether ineffective. True, it did not put an end to war, but, to quote Havell, It profoundly affected the psychology of Asia and made India what she remains to-day—the most religious country in the world.

Ashoka is without a parallel in history. At a time when his power was at its height, he, instead of attempting to win fresh military laurels, dedicated himself to preaching the message of love and friendship, and, what is more, to the service of humanity.

An analysis of the Ashokan inscriptions shows that he laid special stress on charity, kindness, truthfulness, purity, tenderness, honesty, little expenditure and little accumulation, restraint, sincerity of purpose (Bhâva-shuddhi), gratefulness, strong devotion, and attachment to the law of piety. All these attributes are connected with one another. Thus, self-restraint leads to attachment to the law of piety (i.e., religion) which in its turn culminates in strong devotion, which again goes hand in hand with sincerity of purpose. Purity, tenderness, and truthfulness are attainable through sincerity of purpose alone. When these have been acquired, other virtues such as kindness, charitableness, gratefulness, and honesty will follow as a matter of course. But for self-restraint, man is given to excess in expenditure as well as in accumulation.

Religious practices are as much necessary for the purity of the heart as physical exercise is for the development of the body. These practices, according to Ashoka, are—obedience to elders, the preceptors, and the higher castes; respect for the teacher; proper treatment to brahmins, Buddhist monks, kinsmen, slaves and servants, the poor, friends, acquaintances and companions; charity to brahmins, Buddhist monks, agnates, and elders; restraint on inflict-

ing suffering on lower animals and non-violence and non-injury to all living beings. This is but the positive aspect of religion as conceived by Ashoka. He has repeatedly advised his subjects to abstain from five sins, viz, fierceness, cruelty, anger, pride, and malice. Religion, in his opinion, is abstention from sins. Dread of sins springs from attachment to religion. Respect for the spiritual guide and self-analysis are necessary for this. In the scheme of religion as preached by Ashoka a very high place has been given to toleration. Rock Edict XIII says that nobody should speak ill of others' religions. None realized better than Priyadarshi that all religious doctrines aim at the same thing and he practised what he preached.

It is evident that the religion of Ashoka is not a mere religious system but religion itself. It is above communalism and narrow sectarianism. Independent alike of theology and ritual, it is the religion of man of all ages and all climes. No religious system worth the name is in conflict with that of Ashoka. On the contrary, the principles emphasized by him constitute the bed-rock of all current religious systems.

Ashoka felt the necessity of religious instruction for the awakening of the religious sense of his subjects. With this end in view he ordered the 'Yuktas', the 'Rājjuks', and the 'Prādeshikas' to make tours and impart religious instructions all over the kingdom every five years. This order was issued in the sixteenth year of his accession. In the same year the first religious Edict was inscribed. The following year saw the appointment of the 'Dharma Mahāmātras' who devoted themselves to the service of man in the provinces of the empire and among Yonas, the Kambojas, the Gandharas, and Rashtrikas on the frontiers. 'Stryadhyaksha Mahamatras' were charged with the supervision of feminine morals. It was thus that king Priyadarshi gave up conquest by force

of arms and launched upon a career of conquest through religion.

Mere extolling of non-violence does not make man non-violent. It has to be practised. Ashoka, therefore, forbade in the thirtieth year of his reign the slaughter of the parrot, the duck, the bat, the mother of ants, the tortoise, the porcupine, the rhinoceros, and various other birds and beasts. The killing and sale of fish on the full moon day of the month of Paush were stopped. A royal decree made illegal the killing of she-goat, ewe, and sow while carrying and that of animals under six months. Nor could bulls, goats, sheep, and boars be castrated on auspicious days. Earlier, the slaughter of animals for the royal kitchen had been minimized with an assurance that it would be stopped altogether in the future (Rock Edict I).

Public festivals, which, perhaps, fostered immoral practices like the fairs of to-day, were banned by an imperial ukase. But Ashoka was no Puritan, and he knew how important sports, pastime, and amusements are for stimulating the national life. He, therefore, organized some festivals which had the object of making his subjects religious through amusements. Arrangements were made for displaying celestial cars and elephants, resplendant spectacles and divine forms.

Religious dissensions in the Buddhist Church had already raised its head. Ashoka summoned a great Buddhist Council—the third of its kind—to reconcile the different sects of the community. The Council met at Pataliputra. Though next to nothing is known of the proceedings of the Conference we have reasons to believe that they injected a new vitality into Buddhism.

Ashoka's untiring efforts bore ample fruit. The Gospel of the Blessed One spread through the length and breadth of the land and even crossed the frontiers. Ashoka's missionaries visited and made recruits in Syria, Egypt, Macedon, Cyrene, Epirus, Ceylon, and the Chola-pandya country. They made innumer-

able converts among the Yonas, Kambojas, Nabhaka-Navapantis, and Andhraparindas—peoples living on the outskirts of the Maurya Empire. Buddhism, formerly one of the local religious systems of Eastern India was thus transformed into a world religion, and it is more than justifiable to assume that the Egyptian Buddhist missions of the Ashokan era prepared the soil wherefrom centuries later, sprang Christianity as well as Islam.

The philanthropic activities of Ashoka constitute a unique chapter of history. Trees and groves were planted by the road-side and wells dug every eight miles. Rest-houses were built under royal orders and their numbers were many. Ashoka believed—quite naturally—that the subjects would follow the sovereign's example. His philanthropy, however, was not confined to his own people. We have it on the authority of Rock Edict II that he set up hospitals—both for men and animals—all over his own empire as well as in the Chola, Pandya, and Satyaputra countries, in Tamraparni (Ceylon) and in the kingdoms of Antiochus and his neighbours. Medicinal plants and herbs and fruit trees were planted where these did not formerly grow. It is thus apparent that Ashoka's solicitude for the welfare of his subjects was transformed into that of humanity, nay, of all animals, man and beast alike. History has yet to produce a peer of his in this respect.

Ashoka's religion is nothing if not an echo of the eternal message of India. The hoary seers of India had said long before,

Practise religion. Nothing is better than religion. It is like honey to all beings. Let your mother be a deity unto you. So let your father and preceptor be. Deviate not from truth and religion. Nor stand off from your welfare.

This is exactly what the burden of Ashoka's message is.

Plans, however grandly conceived and ably executed, must have defects, and Ashoka's scheme of bringing happiness to all was no exception. His propaganda encouraged many to imitate the

Blessed One in the minutest details and was directly responsible for the downfall of the Mauryas. As a result of his missionary activities the idea that peace, amity, and non-violence are the noblest virtues, struck deep roots into the popular mind. But such an idea by its very nature gnaws the foundations of empires. The Indian army which under the Nandas struck terror into the hearts of the ever victorious legions of Alexander the Great, the India of Chandragupta which beat Seleucus into submission, the India of Bindusara which was courted by crowned heads of different lands, could not after the demise of Priyadarshi hold its own against the Bactrian chiefs from Central Asia.

Ashoka was a believer in the life hereafter, and in his Edicts there are not a few references to the life after death, welfare in the next world, and heaven. Rock Edict X, for example, says, *inter alia*, that king Priyadarshi does everything for well-being in the life after death. In laying an exaggerated stress upon the reward of virtue in the next world as an incentive Ashoka was—unconsciously perhaps—driving the Buddhist logical position to a compromise with brahminism which finally made an Avatara of Buddha. The necessity of popularizing Buddhism and making it comprehensible to the masses may have required this emphasis on the next world.

Ashoka has been compared among others with the Roman Emperor Constantine the Great (fourth century A.C.) and with the Mogul Emperor Akbar (sixteenth century A.C.). A little reflection reveals that such comparisons are untenable, nay odious. Those who compare Ashoka with Constantine the Great say that their endeavours transformed Buddhism and Christianity, respectively, into world religions. But they overlook the fact that while pre-Ashokan Buddhism was but one of the religious systems of Eastern India, Christianity by the time of Constantine's assumption of power

had become a force to reckon with in the Roman Empire. He simply harnessed it to imperial purposes and tried to make it a bond of union to hold his empire together. More than 1,500 years after Ashoka, Akbar founded a new religion—Din-i-Ilahi—which was an eclecticism. Here was thus an attempt, insincere and futile though, at religious synthesis. But it was a diplomatic move pure and simple. What sacrifice for ideals has Akbar to his credit? Akbar as well as Constantine were politicians '*par excellence*', and all they cared for was the permanence of their empires. Ashoka, on the contrary, wanted to do away with envy, jealousy, hatred, and slaughter and to establish a kingdom of perpetual peace, a veritable kingdom of God on earth. Service of the whole animal world was his ideal. The seers and sages of India also believed that no good can be done to humanity if the lower animals are left out of consideration. The blessings uttered in the sylvan retreats of India in the days of yore have excluded none—neither the animate nor the inanimate. India's firmament, her atmosphere, once reverberated with

Peace be on the sky,
Peace be on the atmosphere,
Peace be on the earth,
Peace be on water,

Peace be on trees,
Peace be on all gods,
Peace be on Brahman,
Peace be on all!

Ashoka took up this Sâdhanâ of the eternal soul of ageless India. Here lies his speciality, his greatness. H. G. wells remarks and quite appropriately at that,

Amidst the tens of thousands of names of monarchs that crowd the columns of History, their Majesties and Graciousnesses and Serenities and Royal Highnesses, the name of Asoka shines and shines almost alone, a star. . . . More living men cherish his memory to-day than have ever heard the names of Constantine and Charlemagne.

The world is aflame to-day. Destruction runs amuck on land, on water, and in the sky. Where is peace, and how far? Will not another Priyadarshi appear on the storm-tossed, death-devastated scene? Let us hope and believe that

the deliverer will be born in this poverty-stricken country and from the East his divine message will go forth to the world at large and fill the heart of man with hope, and we

look forward to the opening of a new chapter in his (Man's) history after the cataclysm is over and the atmosphere rendered clean with the spirit of service and sacrifice. Perhaps that dawn will come from this horizon, from the East where the sun rises. Another day will come when the unvanquished Man will retrace his path of glory, despite all barriers, to win back his lost human heritage. (Rabindranath Tagore, *Crisis of civilization*, pp. 9-10).

Handwritten signature

THE DOCTRINE OF SHUNYATA IN MAHAYANA BUDDHISM

BY PROF. SUJITKUMAR MUKHOPADHYAYA

The doctrine of Shunyâtâ has been much misunderstood and misrepresented by scholars, specially in Europe. They have termed Shunya as void and the doctrine of Shunyata as Nihilism. No doubt, the literal meaning of Shunya is void, but the literal meaning of a word does not always convey its inner meaning, nay, sometime, it even altogether misrepresents it, as in the present case.

The inner meaning of Shunyata may

be expressed by the word relativity and not by voidity. Scholars, not only in modern times, but even in ancient times, assuming voidity or non-entity to be the inner meaning of Shunyata wrongly accused the Shunya-vâdin.¹

¹ 'The meaning of the word Shunyata does not correspond to the meaning of the word Abhâva (non-entity). Having assumed the sense of the word non-entity (Abhava) to be the same as that of Shunyata, in vain indeed you accuse us.' *Mula-madhyamaka-kârîkâ* (of Nâgârjuna), 24-7.

The doctrine of Shunyata is the refutation of the relative or the appearance.² The Shunya-vadin has not described the Absolute, because

it cannot be described or made the object of our intellect. It is above the range of all perception, and, therefore, beyond conception, as well as the reach of language. Words are but the expression of our ideas, but that which is beyond all ideas, how can that be expressed by words?³

'How can the ordinary thermometer measure the heat of the sun?' So the Vedie Rishis said:

Words cannot express It, language cannot describe It; eyes are unable to see It, the mind is unable to conceive It. We do not know nor understand how to instruct It or expound It.⁴ *Taittiriyaopaniṣad*, 2-4, 9; *Kena*, 1-3; *Kaṭha*, 6-12.

The only way then, of expressing something about the Absolute, is to say,—'It is not this, not this, not this'. And this is what the expounders of the Shunya-vada have done. They say:

It is neither existent nor non-existent, neither truth nor untruth, neither permanent nor impermanent. It is neither pleasure nor pain, neither pure nor impure. It is neither soul nor non-soul, neither void nor non-void, etc. All these attributes are but for the things of the relative world. They are not applicable to the Absolute.⁵ It is inexpressible, imperceptible, unknowable, inconceivable, undescribed, unrevealed.⁶ *Bodhi*, pp. 366-7; *Shikṣhā-samuchchaya*, p. 256.

² 'For the cessation of the entire phenomenon, Shunyata is being instructed. So, the aim of Shunyata is the cessation of phenomena. Where is nothingness or non-entity (Nāstitya) in Shunyata? So (it is clear) you do not know or understand Shunyata.' *Ibid*.

³ *Bodhi-charyāvatāra-panjikā*, 9, pp. 363, 366-7.

⁴ Bāskali put questions on Brahman to Rāhva. The latter answered his questions by keeping silent. *Vedānta-darśana (Shankara-bhāṣya)*, 8-2-17.

Manjushri inquired about the non-duality, and it was described by different disciples (of Buddha) in different ways. But when Vimāla-kīrti was asked about it, he remained silent. Manjushri exclaimed: 'Well done! Vimāla-kīrti, it is you who have really realized it.' *Eastern Buddhist*, Vol. IV, 1927; pp. 177-83.

⁵ 'That which is beyond all attributes cannot be made attributable.' *Mahābhārata, Shānti*, 325-1.

⁶ 'The Unseen, Unheard, Unthought, Incomprehended'. *Bṛihadāranyakopaniṣad*, 3-7-23.

The ancient Rishis of the Upanishads, while attempting to express something about the Absolute, or Nirguna, as they termed It, also followed the same method. For illustration and comparison, we quote below some of the passages of the Upanishads etc., as well as the scriptures of the Shunya-vadin:

It is neither gross nor subtle, neither long nor short, neither red (like fire) nor fluid (like water). It is not shadow, not darkness, not air, not ether, not adhesive, odourless, tasteless. It is without eye, without ear, without speech, without mind, without light, without life. It has no entrance, no measure, neither within nor without. *Bṛihadāranyakopaniṣad*, 3-8-8.

That which has not a before nor an after, nor a beside nor a without. *Ibid*. 2-5-19.

Unborn, Undecaying, Undying, Immortal, Fearless. *Ibid*. 4-4-25.

That which is without sound, without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning, and without end, beyond Mahat and eternal in its fixity. *Kāthopaniṣad*, 3-15.

The All-pervading, the Bright, the Bodiless, the Scatheless (or Invulnerable), the Sinewless, the Pure, Untainted by sin. *Ishopaniṣad*, 8.

The Invisible, the Transcendental (or Imperceptible), Unseizable, Uninferable (incapable of proof), Inconceivable by reasoning, Undefinable, (or Uninstructible), whose only proof is the belief in the soul, (or who is to be realized or attained by one's own self, i.e., without other's help), the Cessation of phenomena, the peaceful and the blissful One. *Māndukyopaniṣad*, 1-7.

That which cannot be touched or grasped, the unseizable One, which is not white, not dark, not red, not yellow, without colour, or form, the sky-like One, pure in its nature. *Nairātmya-paripriṇchhā*, pp. 14-20.

That which is neither cold, nor hot, neither hard nor soft, nor long nor short, nor circular nor triangular.

Neither gross nor subtle, nor changing, the Brilliant, Colourless, Formless, Imperceptible, Tranquil. *Ibid*, pp. 14-20.

There is neither destruction nor production, neither annihilation, nor persistence (permanence). *Māndukya-kārikā*, 2-32, 4-57, 59.

If it be so, then where is persistence or annihilation? *Mahābhārata, Shānti*, 219-41.

No destruction, no production, no annihilation, no persistence, no unity, no plurality, no coming in, no going out. *Mūla-madhyamaka*, 1-1.

⁷ Cf. *Apara-pratyayam, Mūla-madhyamaka*, 18-9. Chandrakīrti explains it: 'That which cannot be realized or attained by other's help or instruction, i.e., to be attained by only oneself.'

The Cessation of phenomena, the tranquil and the blissful One. *Mandukyaopanishad*, 1-7.

The Cessation of phenomena, the blissful One. *Mula-madhyamaka*, 1-1.

There is no effect for Him or a cause (or, no action or organ of His is found), who is without parts, without action, who is tranquil, blameless and spotless. *Shvetāshvatara*, 6-8, 19.

He is without action, without a cause (or, He has no action or organ). *Bodhi-charyavatara*, 9, p. 367.

It is neither existing, nor non-existing, neither joy nor suffering, neither void, nor non-void, etc. *Ibid.* pp. 366-7.

Brahman is neither joy nor suffering. *Mahabharata*, *Shanti*, 250-22.

Brahman who is without a beginning, can neither be called existing, nor non-existing. *Vedānta-darshana* (*Shankara-bhashya*), 3-2-17.

Without beginning, without end, without between beginning and end. *Mahabharata*, *Shanti*, 206-18.

Thus, the passages quoted here, from the Shunya-vada, could be easily taken to be some passages from the Upanishads.*

Although the Shunya-vadin is always saying, 'not this, not this, not this,' and carefully avoiding answering positively the question—'What is It?' yet, perhaps, unconsciously, in some places, he has spoken out that, It is 'pure', 'tranquil', 'blissful', 'brilliant', etc.

To show that Shunyata is not Nihilism or a negative philosophy, but a positive one, another passage may be quoted here, from the famous commentary of Chandrakirti

The nature of Reality is bliss. It is the cessation of perception, characterized by bliss, free from all sorts of assumptions or

* Regarding most of the translations of the Upanishadic texts, the writer acknowledges his debt to:—

Dr. H. E. Hume, Dr. E. Röer, and Mr. Srish Chandra Vasu.

imaginations, devoid of the knower and the known. Reality is *undecaying*, *immortal*, devoid of phenomena, the nirvana, which is symbolized by Shunyata. The ignorant people do not see this, because of their ignorance, and adherence to the attributes of existence and non-existence.' *Mula-madhyamaka*, 5-8.

Thus, the doctrine of Shunyata refutes the relative, the phenomenal, and aims at destruction of attachment—not only attachment to the objects of the senses, in general, but also attachment or obstinate adherence to all sorts of views, dogmas, or doctrines, i.e., all 'isms', whether they be theistic, atheistic, positive or negative, or of any other kinds. The Madhyamika doctors remark that 'attachment to the doctrine of Shunyata is most dangerous'¹⁰; for 'the doctrine of Shunyata is like a very strong medicine for purging all internal impurities of a man; but if after driving out these, it itself obstinately remains within, then the case becomes fatal'¹¹.

* 'Brahman who is without a beginning, can be called neither existing nor non-existing.' *Vedānta-darshana* (*Shankara-bhashya*), 3-2-17.

'The ignorant people cover Reality (i.e., cannot see It), by attributing to It existence, non-existence, existence and non-existence, and absolute non-existence; from their notion of change, of changelessness, of combination of both these, and of non-entity.' *Mandukya-karika*, 4-83.

Nagarjuna defines Reality:

'The One that cannot be realized or attained by others' help, or instructions (i.e., which is to be realized or attained by only oneself), the tranquil One which is not expressed by words, the One that is beyond all sorts of assumptions and imaginings or ideas, without variableness is Reality.' *Mula-madhyamaka*, 18-9.

¹⁰ *Ibid.* 13-8; *Chatuh-shataka*, 16, p. 272; *Bodhi*, 9, pp. 359, 414-5.

¹¹ *Vide*, *Mula-madhyamaka*, 13-8, p. 248; *Chatuh-shataka*, 16, p. 272.

THE ROMANCE OF MOHEN-JO-DARO

BY U. C. BHATTACHARYA, M.A.

Mohen-jo-Daro is situated in middle Sind, about twenty-five miles to the south of the headquarters of Larkana

District and is at a distance of eight and a half miles from Dokri Station on the Ruk-Kotri Branch of the North Western

Railway. There are good reasons to believe that in ancient times the mighty river Indus flowed near about this city. In course of time, however, it has forsaken its old bed and at present it flows at a distance of about a mile from the ruins of the forgotten city. Like many other great rivers of the world, the Indus has contributed in no small measure to the rise and growth of Mohen-jo-Daro, and some scholars even attribute the decay and final desertion of this famous place to the constant erosion caused by this mighty river.

Prior to the year 1922, the existence of this city was not known to anybody. The whole site occupying more than a square mile had nothing but a number of rolling mounds (just like so many hillocks) covered up with brick-bats, potsherds, thorny shrubs, etc., upon the highest of which stood the ruins of a Buddhist Stupa of the Kushan period. As the topmost portions of this Stupa were only visible, Mr. R. D. Banerji started diggings around it with a view to exposing it more completely. In course of these excavations walls after walls were laid bare and people could see before them not only this entire Stupa but also a magnificent monastic establishment meant for the residence of the monks, arranged around an open quadrangle. But that was not all. When the foundations of these Buddhist structures were fully exposed, earlier walls were also laid bare at a much lower level. As those walls were not connected with the upper buildings, diggings had to be continued with a view to examining their nature and extent. The result was that even at this lower stratum beneath the Stupa area were uncovered houses, streets, lanes, wells, bath-rooms, etc. These buildings were quite separate from the Buddhist remains on top; and from a study of the objects recovered from them, it became quite apparent that they pre-dated the Buddhist Stupa by at least twenty-five centuries. In fact these were the remains of a hitherto unknown civilization pertaining to the prehistoric age of

India which can be assigned to a date earlier than the date of *Rigveda*.

Before proceeding any further, I should explain the meaning of the name Mohen-jo-Daro. It is ordinarily put in Urdu as Mohen-ka-Dara. 'Daro' in Sindhi means a high place or a mound and 'jo' is nothing but a genitive suffix. So Mohen-jo-Daro literally signifies a place or mound of 'Mohen'. Now what is the meaning of the term 'Mohen'? Some say that 'Mohen' in Sindhi means dead or departed and hence Mohen-jo-Daro implies nothing but 'a place of the dead'. But others will take it as 'Mohan', a proper name—and Mohen-jo-Daro according to them is 'the place of one named Mohan'. Now, throughout the whole of Sind stories of a bad ruler named Mohan are quite well known. It is said that Mohan did something extremely sinful for which God became angry and sent a cyclone accompanied by a terrible earthquake for the destruction of the city—the abode of this sinning tyrant. In a single night this beautiful and populous city lay buried together with its bad ruler Mohan.

The account given above is nothing but a story pure and simple, and like many other stories should not be accepted as authentic history. Similarly we need not take Mohan as meaning Krishna, as Krishna had probably no association with this place.

Recently a third meaning has also been suggested. The old name of Dokri Taluka in which the ruins of Mohen-jo-Daro are spread, is 'Labdarya', which according to some means near the face of the river. According to them Mohen-jo-Daro also means exactly the same thing being near the Darya or river. But be that as it may, it will be better to take Mohen-jo-Daro as a place of the dead as explained by distinguished scholars including Sir John Marshall.

I have already explained how diggings were commenced at Mohen-jo-Daro in the year 1922. As the excavators' spades were daily bringing out finds of prime importance, the operations had to be continued from year to year. The

credit of conducting the most extensive and successful operations at Mohen-jo-Daro goes to Rao Bahadur K. N. Dikshit, who by means of trial excavations throughout the whole length and breadth of this area put before the scholars the vast possibilities of what an excavator's spade can achieve in this place. The diggings went on and under the expert guidance of Messrs Vats, Hargreaves, Sahani, Mackay, and others more than half of this forgotten place was exposed to view. The remains so far laid bare pertain to as many as four cities superimposed over one another. A good number of mounds as yet remains untouched and when they are also fully excavated many more interesting discoveries are likely to result.

Who were the people who built Mohen-jo-Daro? At the present stage of our knowledge no definite answer can be given to this question, though it is certain that they were a pre-Aryan race who preceded the Aryan civilization as depicted in the *Rigveda*. Now it is generally agreed that the date of the *Rigveda* should be placed in the second millennium before the Christian era; and so the remains at Mohen-jo-Daro, so far discovered, can safely be placed between 2000 and 3000 B.C.

These pre-Aryan people were in some respects better civilized than the Aryans who conquered them. We all know that the Aryans were a nomadic people whereas these pre-Aryans built even cities like Mohen-jo-Daro and Harappa and successfully resisted the Aryan domination for a considerable time, for which they were painted by the Aryans in the darkest possible way. It is a mistake to call these enemies of Aryan culture non-Aryans if by that appellation is really meant a barbarous, brutal, and uncivilized people. The terms of derision (*Dasyus*, *Dāsas*, etc.) as used in the *Rigveda* were nothing more than abuses heaped by the Aryan conquerors upon these subjected people. The discoveries at Mohen-jo-Daro even go so far as to indicate that much of what was

good in this prehistoric civilization, the conquering Aryans had to accept.

The city of these pre-Aryans, as brought to light at Mohen-jo-Daro, was very excellently planned. Streets and roads run from one end to another, and lanes and by-lanes branch off from them dividing the whole city into separate blocks. In each block there are a few separate houses some of which are self-contained. We find inside such a house compound—a well, a bathing place, an open courtyard, and a number of rooms built around it. The houses have entrances from small lanes, and except shops few houses have openings on the main streets. This was probably due to the prevailing insecurity; it being easier to protect a house opening on the small lane than one having a door on the broadest street. The drainage of this ancient city is also interesting. Underneath every street and lane run drains receiving small tributaries from the houses on either side. There are also cesspools on the streets where the drains from houses empty themselves. From these cesspools water was probably thrown out by persons specially employed for that purpose. It is interesting to note that the final opening of one long drain is as high as to allow a man to get inside it for occasional clearance. The existence of so many bath-rooms in each area is also not without significance. It proves that cleanliness was one of the leading characteristics of the people residing at Mohen-jo-Daro. A Great Bath which was probably used for ablution purposes or possibly as a reservoir for sacred fish, crocodiles, etc., also deserves notice here. It measures thirty-nine feet in length and twenty-three feet in width and was very carefully built, bitumen being used to make it damp-proof. Two broad flights of steps at its northern and southern sides are still visible. Sir John Marshall remarks,

We are justified in seeing in the Great Bath and its roomy and serviceable sides and elaborate system of drainage, evidence that the ordinary townspeople enjoyed here a degree of comfort and luxury unexampled in other parts of the civilized world.

Let us now pass on to seals, which are the most important finds from the excavations at Mohen-jo-Daro. The seals, of which about two thousand have been recovered, have lines of pictographic writing, which is engaging the attention of the leading philologists. Just below these pictographs many seals have representation of animals. The animal which is most commonly represented on the seals, is a large one-horned beast, which has been termed unicorn. Other animals upon the seals are short-horned bulls, powerful Brahmani-bulls, rhinoceroses, tigers, buffaloes, elephants, antelopes, etc. Besides, a few seals bear even representations of deities, human beings, composite animals, etc.

So far none has been able to decipher these pictographs on the seals. Professor Langdon compares these pictographs with the Brahmi alphabet and makes out a strong case in favour of Brahmi being derived from this Indus script. In this connection I should better quote a distinguished scholar who remarks,

When their (of pictographs on seals) meaning can be definitely established . . . , a long step will be taken towards clearing up the mysteries of Mohen-jo-Daro.

Almost similar seals with animals and pictographic characters have been found in such distant places as Elam and Sumer. It has, therefore, been suggested that the people of the Indus valley were probably in touch with those places in course of their commercial intercourse.

A good deal of light is thrown on the religious life of the people of Mohen-jo-Daro by what has been found in course

of diggings. They worshipped the Mother-goddess or the Goddess of Earth (Prithvi Mâtâ). She was probably transformed into Prakriti or Shakti in later times. Side by side with the Mother-goddess, Shiva in His form of Pashupati or the Lord of beasts, as represented in a few seals, was also adored. The phallic emblem received much veneration. We can also conclude from other finds bearing on religion that the worship of trees, animals, snakes, etc., was also widely prevalent in the prehistoric period.

A word regarding the games and amusements of this pre-Aryan people may be noted here. They delighted in the use of dice of which both cubical and tabular specimens have been found. Marbles were also played, and another curious game probably consisted in knocking down miniature ninepins by means of a striker. A good number of chess-men were also found together with game-boards in form of bricks incised with lines. Of the amusements mention may be made of cock-fighting, animal-hunting, and fighting of the bulls, specially reserved for that purpose.

Thousands of other objects of exceptional interest including a very fine collection of jewellery, precious stones, shell ornaments, etc., have been recovered from the excavations which give us an idea of the greatness and prosperity of the pre-Aryan people who were in occupation of the Indus valley about 5000 years ago. The excavations at Mohen-jo-Daro have really pushed back the beginning of Indian history from the *Rigvedic* age by at least another one thousand years.

NOTES AND COMMENTS

TO OUR READERS

Dr. R. C. Roy of the Patna University and Dr. V. K. R. V. Rao of the Delhi University have contributed two illuminating articles on the life and teachings

of Sri Ramakrishna. . . . Dr. K. R. Srinivasa Iyengar's *The Enjoyment of Beauty* is a beauty to be enjoyed and thought over. . . . Mr. Sisir Kumar Mitra begins his study of the *Cultural*

Fellowship of Bengal which is thought-provoking and scholarly. . . . Prof. B. V. Thosar argues that *Science* is *Changing its Background*, and the day may not be far off when it will openly acknowledge the soundness of the Indian metaphysical standpoint. . . . Mr. S. B. Mookerji contributed two articles last year. This time he comes with his *Ashoka Priyadarshi*. . . . Prof. Sujitkumar Mukhopadhyaya proves with apt quotations that the *Shunyatâ* of the *Mahayanists* was no new thing in India. . . . The pre-historic city of *Mohen-jodaro* has not lost its *Romance* as yet, and its story grows newer by every repetition, as Mr. U. C. Bhattacharya's article demonstrates.

THE PSYCHIC AND THE SPIRITUAL

Writes Mr. Aldous Huxley in the *Vedanta and the West*:

At present there is a lamentable tendency to confound the psychic with the spiritual, to regard every supernormal phenomenon, every unusual mental state as coming from God. But there is no reason whatever to suppose that healings, prophecies, and other 'miracles' are necessarily of divine origin. Orthodox Christianity has adopted the absurd position that all supernormal phenomena produced by non-Christians are of diabolic origin, while most of those associated with non-heretical Christians are gifts of God. It would be more reasonable to regard all such 'signs' as due to the conscious or unconscious exploitation of forces within the, to us, strange but still essentially psychic world. . . . As things are, there is a tendency in the West to identify the merely unusual and supernormal with the divine. The nature of spirituality will never be generally understood until this mental confusion has been dispelled.

Indian readers, we suspect, will pity these Westerners and feel a certain amount of elation at their own superior spiritual insight. But are Indians really free from such hankering after miracles and identification of the supernormal with the divine? It is not unusual to find the Western-educated gentry, who are proud of their intellectual veracity, running after mystery-mongers and craving for the unusual like children. Nay, this expectancy of the supernormal has become a national sin, so much

so, that people in every walk of life expect divine intervention, without stopping to think if they are really fit for such free gifts.

THE ETHICAL FOUNDATION OF BRAHMINISM

Mr. E. Washburn Hopkins shows in *The Modern Review* that the connection between every form of religion and ethics has always been peculiarly close. But this connection manifests itself through different mental attitudes in different communities. Besides, the moral sense evolves. Thus the gods of Homer appeared immoral to a later age. Christianity inherited the 'laws of God' from the Hebrews and added thereto the personal example of the life of its founder. The Christian did not and could not argue any question of morality touched upon in his divine laws. He simply said, 'It is a command.' With such an ethical theory as his mental background, the Christian missionary, coming to India, naturally concludes that the brahminic religion has no ethical foundation.

The missionary to India is naturally impressed with this when he enters upon his field of work and is apt to say that he brings to India a religion in which for the first time ethics is placed upon a religious basis. He is apt, too, to go further and say that in Hindu religion there is no recognition of any ethical authority, no divine law and hence no religious law of right.

The writer after adducing sufficient proof in support of his thesis that the brahminic religion is highly ethical, concludes:

In every aspect, then, from the earliest period to the latest, India has recognized ethics as inter-woven with or based upon religion, whether that religion be expressed in terms of personal or cosmic powers, gods or abstract ethical necessity. . . . Brahminism has had its inspired teachers and its divine law-givers of morality, but it has also discovered that ethics is based on a foundation more stable even than its gods, on the very constituents of sentient life; and if, as Brahminism also teaches, this life be a form of the highest divinity, then, according to this teaching, ethics is itself an expression of that highest; and man as he is more moral, is the more divine.

REVIEWS AND NOTICES

THE BHAGAVADGITA AND MODERN SCHOLARSHIP. By S. C. Roy, M.A. (LONDON), I.E.S. Published by Luzac & Co., 46 Great Russell Street, W.C.1, London. Pp. 270. Price paper-bound 7s. 6d., cloth-bound 10s. 6d.

This is the first of a series of three volumes—the other two to be published later are *The Bhagavadgita and its Background* and *Interpretation of the Gita in the Light of Modern Thought*—in which the author intends, in the light of his own researches, to determine the origin, composition, background, and meaning of the Bhagavadgita. The first volume under review embodies the author's views on the origin and composition of the Gita, which he develops by way of a critical survey of the results of earlier researches on the Gita made by Indologists, both Western and Indian, since the beginning of Indic studies.

Some of the notable conclusions, arrived at by the author, that mark the book out as a distinct work of original research may be noted as follows:

(i) The *Mahābhārata* was not originally what it is now. It has passed through various stages of development and many of its didactic and philosophical episodes are later additions.

(ii) The Bhagavadgita, which is of older origin than the *Mahabharata*, was woven into the epic at a later stage by one of its editors.

(iii) The Gita, both by language and thought, is an Upanishadic treatise and was 'composed by a Rishi of the Upanishadic age', who presented for the first time a poetic synthesis of the thoughts of the Upanishads, which later on was 'consummated in a ratiocinative manner on the philosophical basis by the author of the *Vedānta-sūtras*'. The Gita thus is the 'second of the three *Prasthānas* of the Vedānta school, the Upanishads and the Brahma-sūtras being the first and the third respectively'.

(iv) The Gita is not associated with any sectarian creed like Vaishnavism, or sectarian god like Krishna or Vishnu. It is neither a product of the Nārāyaṇīya cult or the Bhāgavata movement. It is a much earlier work than the Bhagavata episode in the *Mukshadharma* section of the *Mahabharata* and differs substantially in its teachings from the latter.

The author had the distinct advantage over his predecessors in the field in forming,

in some respects, a maturer perspective of the genesis and background of the Bhagavadgita as he could evaluate on a rational-comparative basis the results of researches so far made, and come to his own conclusions. His refutation of the Bhagavata origin of the Gita, contrary to the views of most of the Indian scholars, may mark a departure from the old outlook. The non-sectarian character of the Bhagavadgita, which has substantially maintained its original form all through, is borne out by the fact that, like the Upanishads its authority has been accepted without reserve by the monistic and dualistic schools of ancient and medieval India. Another cogent reason which has led the author to reject the Bhagavata origin of the Gita is the total absence in it of the Vyūha doctrine which is one of the fundamental tenets of the Bhagavat religion. The Bhagavatas may have drawn inspiration from the Gita as many other sects have done, but it does not necessarily follow that it owes its origin to their sect.

The book is a scholarly production. The learned author has brought to bear upon his subject the vast scholarship and critical judgement that he is endowed with, and every statement that he has made has been supported by extensive arguments. The book will throw new light on the history of the origin and growth of the great epic and the Bhagavadgita and their mutual relation.

THE YOGA OF THE KATHOPANISHAD. By SRI KRISHNA PREM. Published by the Ananda Publishing House, 3A Lowther Road, Allahabad. Pp. 298. Price Rs. 6.

Sri Krishna Prem, an Englishman by birth and now a Hindu monk, had come to India as a professor of the Lucknow University. During his professional career he was so much charmed with the sublimity of Indian thought that he dedicated his life to the study, practice, and exposition of its universal verities in a new way. Since then he has retired to his hermitage in the Himalayas and lives there the monastic life of meditation and voluntary poverty. *The Yoga of the Bhagavadgita* written by him some years back and published from London, has already made him known as an insightful thinker and modern interpreter of life's mysteries.

The volume under review which was originally written for his best pupil is now

presented to the public in a book form. It contains a beautiful rendering of the whole text of the *Kathopanishad* with a novel explanation of the verses. The explanation is nothing short of a modern commentary, an original interpretation in the light of both Eastern and Western, ancient and modern thought. He has shed a new light on the deeper meanings of the verses of the *Kathopanishad*. The view-point of this modern commentary is that the *Kathopanishad* is not to be taken for mere philosophy but that there is a world of rich and vivid experience lying hidden behind the words of the text. 'Kathopanishad', observes the learned author, 'is a practical treatise to help us to achieve a very real end. It is an exposition of the ancient road that leads from death to immortality, a road which is as open to-day as it was when the text was written, a road which is known to a few all the world over.' With his vast range of study and comprehensive outlook, Sri Krishna Prem shows that this Upanishadic way is the road that is described in the sacred writings of the older races, the Sumerians, Egyptians, and ancient Indians, as well as in the teachings of the great world teachers, Pythagoras, Plotinus, Hermes, Plato, Buddha, and others.

The book is a commendable attempt to harmonize Eastern and Western thought, old and new wisdom, and will greatly enlighten people with ancient as well as modern outlook. The book rightly deserves a perusal by the students of the Upanishads.

S. J.

SECRETS OF SPIRITUAL LIFE. BY DR. MOHAN SINGH, M.A., PH.D., D.LIT. Published by S. H. Singh, 26 McLeod Road, Lahore. Pp. 175. Price Rs. 2.

Dr. Singh is well known as the author of *Guraknath*, *Kabir*, *Mysticism of Time in Rigveda*, and other works. And now comes from his pen a valuable treatise in 407 Sutras on spiritual life. This work is primarily the expression of mystic experience, and as such can be best appreciated by those who have tasted the bliss of such experience. The novice is to approach the study of this work with Samidhas, for there are many things in the super-sensuous realm which ratiocination is incompetent to grasp.

The Life on the Spiritual plane envisaged in this book is described in terms of symbols, pregnant with meaning, but intelligible only to those who move in that plane. A whole range of topics is dealt with in the Sutras of Dr. Singh—God, Self, Love, Prāna, Religion, Mythology, Time, Space, Causation, etc. Number symbolism is constantly breaking in. And in the midst of it all there is a wonderful unity of vision. The

author has amply justified 'the mystics' claim to have known the universe in its wholeness'. The clue to the understanding of the Sutras in their rich variety and significance is to be found in the opening sentence of the author's work on *Time in Rigveda*. Those who approach the study of the *Secrets of Spiritual Life* with this clue in mind will find the Sutras as rich and illuminating as any mystic poetry of the highest order.

P. S. NAIDU, M.A.

WOMEN AND SOCIAL INJUSTICE. BY M. K. GANDHI. Published by the Navajivan Press, Kulupur, Ahmedabad, Pp. 311 + viii. Price Rs. 2.

This volume presents gleanings from Mahatma's writings and utterances on women's rights and status, the many social evils from which they are suffering, their contributions to the movements of national freedom and social emancipation, and the ideal they should imbibe. These writings touch on every department of woman's life and can serve as an unerring guide to her in times of stress and strain. In these pages Gandhiji has preached against the wrongs done to them in the name of law, tradition, and even religion. He has spoken very boldly against enforced widowhood, *purdah*, the dedication of girls to temples, prostitution, early marriage, the dowry system, the economic bondage and marital slavery of women. According to him 'man and woman are equal in status'. Here one finds his burning desire to see woman restored to her natural and rightful place in society, as she had it in ancient India.

'Woman is the embodiment of sacrifice and suffering'—he declares. He has shown that great strength will come to a country where women have purity, chastity, and equality with men. Gandhiji is not unaware of the many evils of our present women movements. And he warns the leaders of these movements against all such bad elements. He has endeavoured through his writings and utterances to raise the modern girls to a higher moral plane and appealed to woman 'not to sell her birth-right for a mess of pottage'. His words make women conscious of their strength and ability. How one wishes, as Gandhiji once said, that 'women pure, firm, and self-controlled as Sitā, Damayanti, and Draupadi' rise up again! Let Mahatma's call to women for service—better and more devoted—to her own kind, to the country, and to humanity at large reach them.

A CORRECTION

The price of *The Hound of Uladh* reviewed in the June issue is Rs. 5-10 As.

NEWS AND REPORTS

RAMAKRISHNA MISSION DISTRESS RELIEF

AN APPEAL

The public is aware of the dire distress in which the poor and the middle class people of Bengal have fallen, owing to the abnormal rise in the cost as also scarcity of essential foodstuffs, specially rice, due to the war conditions prevailing in the country. If one makes a tour round the districts of Bengal, one will be simply moved to tears at the sight of thousands of hungry souls crying for a morsel of food or for a handful of rice.

Innumerable appeals for immediate help to distressed families are pouring in; but as we are engaged in giving relief to the cyclone-stricken people in the districts of Midnapore and 24-Parganas since October last, and as we are short of funds, we have not been able to do much for their amelioration in spite of our ardent desire. With our limited resources, we have, however, organized some units to supply rice free or at a lower rate, or give monetary help to deserving families through some of our branch centres in mofussil towns and villages. But many more centres are to be opened as the demand is growing by leaps and bounds, and this relief work is to be carried on for some months till the next crop is harvested unless the prices come down considerably in the meanwhile.

We fervently appeal to the generous-hearted persons to rise equal to the occasion, and contribute their mite to alleviate the sufferings of their fellow-beings. Contributions, however small, will be thankfully received and acknowledged at the following addresses:—(1) The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta; (3) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
2. 6. 43.

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK AND APPEAL

The cyclone relief work of the Ramakrishna Mission started in the last week of October, is being continued in 200

villages in the districts of Midnapur and 24-Parganas. For the week ending 9th June our 8 centres distributed 2,862 mds. 4 srs. of rice to 24,684 recipients and also 6 mds. 10 srs. of flattened rice and 1 md. 12 srs. of Gur to patients. About 104 patients were treated with medicine and special diet.

The total receipts up to 15th June are Rs. 3,70,174 and the total disbursements are Rs. 2,50,083 excluding bills for about Rs. 75,000/- due mainly to the Government of Bengal for rice supplied. Besides cash receipts we have received contributions in kind worth about Rs. 1,50,000/-.

We have undertaken the work of hut-construction, and the re-excavation of tanks for the supply of good drinking water which is an urgent necessity. Already 408 huts have been constructed till now and 101 tanks have been cleared. Homeopathic medical relief also is carried on in some of the centres. These types of work have to be carried on extensively and for them large sums of money are required.

Contributions will be thankfully received and acknowledged at the following address:—The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah. Cheques should be made payable to the "Ramakrishna Mission".

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
20. 6. 43.

SWAMI NITYANANDA

Swami Nityananda, the founder-secretary of the Ramakrishna Mission Ashrama, Cawnpore, passed away, at the age of 50, on the 30th May, 1943 at the Ramakrishna Mission Sevashrama, Kankhal where he had been on a short visit.

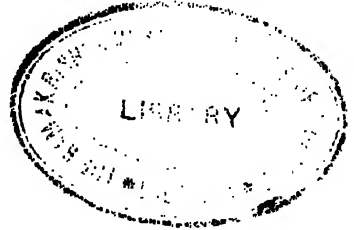
In his early days he came in touch with the monks of the Sri Ramakrishna Advaita Ashrama, Benares. While at Cawnpore, being inspired by the ideals of Swami Vivekananda he worked for the cause of education of the depressed classes and labourers, and founded several schools for them. He received the blessings of the Holy Mother and was formally initiated into Sannyasa in the year 1897. The Swami was a kind-hearted and indefatigable worker in the cause of alleviation of human misery.

PRABUDDHA BHARATA

VOL. XLVIII

AUGUST, 1943

No. 8



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Master's reminiscences of his God-intoxicated days—The true attitude of a Vedantist—The Sādhu of Bhukailash—Different kinds of Samādhi—God's Incarnation—The Nitya and Līlā—Knowledge and devotion.

Tuesday, June 5, 1883. Rakhal and Hazra were staying with the Master in the temple garden at Dakshineswar. M., too, had been there since the previous Sunday.

It was afternoon. Sri Ramakrishna was telling his devotees about his experiences during his God-intoxicated state.

Master (to M.): ‘Oh, what ecstatic experiences I had at that time! I didn't eat my meals here. I would enter the house of a brahmin in the village of Baranagore or of Ariadaha. It would be past meal-time. I would just sit down there without saying a word. If the members of the household asked me why I had come, I would simply say, “I want a meal.” Now and then I would go, uninvited of course, to Ram Chattarji's house at Alambazar, or to the Chaudhuri's house.

‘One day I begged Mathur to take me to Devendra Tagore's. I said, “Devendra is a devotee of God. I want

to see him. Will you take me there?’” Mathur Babu was a very proud man. How could one expect him to go to another man's house uninvited. At first he hesitated. But at last he said, “All right. Devendra and I were fellow-students. I shall take you to him.”

‘Another day I learned that a man named Dina Mukherji lived at Baghbazar near the bridge. He was a good man, a devotee. I asked Mathur to take me there. Finding me insistent, he took me to Dina's house in a carriage. It was a small place. The arrival of a rich man in a big carriage embarrassed them as well as us. It was, too, the day they were investing their son with the sacred thread. The house was crowded, and there was hardly any place for them to receive us. We were about to enter a side-room, when someone cried out, “Please don't enter that room. There are ladies there.” It was

really a distressing situation. Returning, Mathur Babu said, "Father, I shall never listen to you again." I laughed.

"Oh, how thrilling those days were! Once Kumar Singh gave a feast to the Sadhus, to which I was also invited. I found a great many holy men assembled there. When I sat down for the meal, several Sadhus asked me about myself. At once I felt like leaving them and sitting alone. I wondered why they should bother about all that. The Sadhus took their seats. I began to eat before they had even said grace. I heard several of them remark, "Oh, what sort of man is this?" "

It was about five o'clock in the afternoon. Sri Ramakrishna was seated on a step in his room. Hazra, Rakhal, and M., were near him. Hazra had the attitude of a Vedantist—"I am He."

Master (to Hazra): "Yes, one's confusion disappears if one only realizes that it is God who manifests Himself as the atheist and the believer, the good and the bad, the real and the unreal. It is He who is present in the states of waking and sleep. Again, He is beyond all these."

"There was a farmer to whom an only son was born when he was rather advanced in age. As the child grew up, the parents became very fond of him. One day the farmer had been working in the field when a neighbour informed him that his son was dangerously ill; he was really at the point of death. On returning home, he found the boy dead. His wife wept bitterly, but his own eyes remained dry. Sadly the wife said to her neighbours, "Such a son has passed away, and he hasn't even one tear-drop to shed!" After a long while the farmer said to his wife, "Do you know why I am not crying? Yesterday night I dreamt, I had become a king, the father of seven princes. These princes were beautiful as well as virtuous. They grew in stature and wisdom, and acquired knowledge in various arts. Suddenly I woke up. Now I have been wondering whether I should weep for those seven children or this one boy."

To the Jnânis the waking state is only as real as the dream state.

"God alone is the Doer. Everything happens by His will."

Hazra: "But it is very difficult to realize this. Look at the Sadhu of Bhukailash. How people tortured him to death! They had found him in Samadhi. Sometimes they buried him, sometimes they put him under water, and sometimes they branded him with a hot iron. Thus they brought him back to consciousness of the world. He underwent these endless tortures and at last died. He suffered undoubtedly at the hands of men, though you may say he died by the will of God."

Master: "Man must reap the fruit of his own Karma. But as far as the death of that holy man is concerned, it was brought about by the will of God. The Kavirâjas prepare Makaradvaja in a bottle. The bottle is covered with clay and heated in the fire. The gold inside the bottle melts and combines with the other ingredients. Thus the medicine is prepared. Afterwards, the physicians carefully break the bottle and take out the medicine. After the medicine is made, what difference does it make whether the bottle is preserved or broken? Thus the people thought they had killed the holy man. But, perhaps, his inner stuff had been prepared. After the realization of God, what difference does it make whether the body lives or dies?"

"The Sadhu of Bhukailash was in Samadhi. There are many kinds of Samadhi. My spiritual experiences tallied with the words I heard from a Sadhu of Hrishikesh. Sometimes I feel the rising of the spiritual current inside me like the slow creeping of an ant. Sometimes I feel it like swimming of fish in water. Only he who experiences this state knows what it is like. At that time one forgets the world. When the mind comes down a little, I say to the Divine Mother, "Mother, please cure me of this. I want to talk to people."

"None but the Ishvarakotis can return to the plane of sense-consciousness after

the attainment of Samadhi. Some ordinary men attain Samadhi through spiritual discipline; but they do not come back. But when God incarnates Himself in a human body and holds in His hand the key to open the gate of liberation for other mortals, then for the welfare of humanity he returns from Samadhi to consciousness of the world.'

M. (to himself): 'Does the Master hold in his hand the key to man's liberation?'

Hazra: 'The one thing needful is to gratify God. What does it matter whether an Incarnation of God exists or not?'

Sri Ramakrishna (smiling): 'Yes! That's what you say.'

It was the day of the new moon. Gradually night descended, and dense darkness enveloped the trees and the temples. A few lights shone here and there in the temple garden. The black sky was reflected in the waters of the Ganges.

The Master went to the southern verandah of his room. A spiritual mood was the natural state of his mind. The dark night of the new moon, associated with the black complexion of Kâli, the Divine Mother, intensified his spiritual exaltation. Now and then he would repeat 'Om' and the name of Kali. He lay down on a mat and whispered to M.

Master: 'Yes, God can be seen. — had a vision of God. But don't tell anyone about it. Well, which do you like better, God with form, or the formless Reality?'

M.: 'Sir, I now like to think of God without form to a certain extent. But I am also beginning to understand that it is God only who manifests Himself through different forms.'

Master: 'Will you take me in a carriage some day to Mati Seal's garden house at Belgharia? If you throw puffed rice in the lake there, the fish come to the surface and eat it. Ah! I feel so exalted to see them sport in the water. That will awaken your spiritual consciousness too. You will feel as if the fish of the human soul were playing

in the ocean of Sachchidananda. In the same manner, I go into an ecstatic mood when I stand in a big meadow. I feel like a fish released from a bowl into a lake.

'But spiritual discipline is necessary for the vision of God. I passed through very severe discipline. How many austerities I practised under the Bel tree! I would lie down there and cry to the Divine Mother for Her vision. My tears would flow in torrents and soak my body.'

M.: 'Yes, revered sir, you practised so many austerities, but people expect their realization in a moment! Can a man build a wall simply by moving his finger around the house?'

Master (with a smile): 'Amrita says that one man lights up a fire and ten bask in its heat. I want to tell you something else. It is good to remain on the plane of Lila after reaching the Nitya.'

M.: 'You once said that one comes down to the plane of Lila in order to enjoy the divine play.'

Master: 'No, not exactly that. That Lila also is real.

'Let me tell you something. Whenever you come here, bring a trifle with you. Perhaps, I shouldn't say it; it may look like egotism. I also told Adhar Sen that he should bring a penny's worth of something with him. I asked Bhavanath to bring a penny's worth of betel leaf. Have you noticed Bhavanath's devotion? Narendra and he seem like man and woman. He is devoted to Narendra. Bring Narendra here with you in a carriage, and also bring some sweets with you. This will do you good.

'Knowledge and love—both are paths leading to God. Those who follow the path of love have to observe a little more external purity. But the violation of this by a man following the path of knowledge cannot injure him. It is destroyed in the fire of knowledge. Even a banana tree is burnt up when thrown into a roaring fire.

'The path of knowledge is the path of

discrimination. Sometimes it happens that, discriminating between the real and the unreal, a man loses his faith in the existence of God. But a devotee who sincerely yearns for God does not give up his meditation even though invaded by atheistic ideas. A man whose father and grandfather have been farmers continues his farming even though he doesn't get any crop in a year of drought.'

Lying on the mat and resting his head on a pillow, Sri Ramakrishna continued the conversation. He said to M., 'My legs ache. Please rub them gently.' Thus, out of his infinite compassion, the Master allowed his disciple to render him personal service.

June 8, 1888. It was summer. The evening service in the Kali temple was over. Sri Ramakrishna stood before the image of the Divine Mother and waved the fan a few minutes.

Ram, Kedar Chatterji, and Tarak arrived from Calcutta with flowers and sweets. Kedar was about fifty years old. At first he had frequented the Brâhmo Samâj and joined other religious sects in his search for God, but later on he had accepted the Master as his spiritual guide. He was an accountant in a Government office and lived in a suburb of Calcutta.

Tarak was a young man of twenty-four. His wife had died shortly after their marriage. He hailed from the village of Barasat not far from Calcutta. His father, a highly spiritual soul, had visited Sri Ramakrishna many times. Tarak often went to Ram's house and used to go to Dakshineswar in the company of Ram and Nityagopal. He worked in a business firm, but his attitude towards the world was one of utter indifference.

As Sri Ramakrishna came out of the

temple, he saw Ram, Kedar, M., Tarak, and the other devotees standing outside. He showed his affection for Tarak by touching his chin. He was very happy to see him.

Returning to his room, the Master sat on the floor in an ecstatic mood, with his legs stretched before him. Ram and Kedar decorated his feet with flowers and garlands. The Master was in Samadhi.

Kedar believed in certain queer practices of a religious sect to which he had once belonged. He had the Master's big toe in his hand, believing that in this way the Master's spiritual power would be transmitted to him. As Sri Ramakrishna regained partial consciousness, he said, 'O Mother, what can he do to me by holding my toe?' Kedar sat humbly with folded hands. Still in an ecstatic mood, the Master said to Kedar, 'Your mind is still attracted by lust and greed. What is the use of saying you don't care for them? Go forward. Beyond the forest of sandal-wood there are many things more : mines of silver, gold, diamonds, and other precious stones. Having obtained a little flash of spirituality, don't think you have attained everything.' The Master was again in an ecstatic mood. He said to the Divine Mother, 'Mother, take him away.' At these words Kedar's throat dried up. In a frightened tone he said to Ram, 'What is the Master saying?'

At the sight of Rakhal, Sri Ramakrishna was again overpowered with a spiritual mood. He said to his beloved disciple, 'I have been here for many days. When did you come?'

Was the Master hinting that he was an Incarnation of God, and Rakhal his divine companion, a member of the inner circle of devotees?

One should have such an ever present remembrance of God as the mother-cow has of her calf. She goes out agrazing hither and thither but is all the time thinking of her calf left at home.—Saint Kabir.

RESURGENT HINDUISM

III. THE SPIRITUAL AND RELIGIOUS APPROACH

By THE EDITOR

O God, Thou worshipful One, do Thou cut off the shackles of fate, tear away the bondages of our minds and bodies, and rend asunder the fetters of this world! O Eternal Being, may we, acting on Thy command, be free from all sins and enjoy eternal bliss! —*Rigveda*, I. ii. 15.

I

In the two foregoing articles we have dealt with the position of the Hindu community vis-a-vis the other communities, and we have pointed out that resurgent Hinduism stands greatly in need of a moral re-orientation, the inspiration for which is to be drawn from the main springs of Sanātana Dharma, the eternal religion—from the Vedas and the Upanishads—unadulterated by later-day sectarian interpretations and interpolations. Our next task is to present in the boldest possible relief the common basis on which are to be raised all our future structures, for making room for which some old ones may have to be greatly modified, nay, even at times be pulled down.

But before we proceed to our main task it will not be out of place to indicate in broad outlines the distinction between Hindu culture and Hindu spirituality, since much confusion is in evidence in the writings and speeches of our public men, and even the Hindus themselves are not sure as to the sense the word Hindu bears in particular contexts. Hinduism stands for a way, or rather certain ways, of life, as also for certain ideas, ideals, aspirations, and activities with relation to the Ultimate Reality of the universe. In the former sense Hinduism is co-extensive with moral, social, and cultural patterns, local manners and customs, and family or group traditions. Naturally, these patterns, creeds, customs, and traditions differ widely from region to region and from age to age, but not so the Hindu spirituality. It will not, how-

ever, be wise to conclude from this fundamental difference that Hindu spirituality and Hindu culture are widely divergent. For whatever be the present condition of Hinduism, it never advocates a dovetailing of life into mutually exclusive compartments. The one distinguishing feature of Hinduism is that it derives its society from the innate spiritual nature of man; and society is meant as a stepping stone to higher manifestations of life and spirit. The second important fact to bear in mind in this connection is that although spirituality, by its very nature, is unchangeable, its particular manifestations on the individual and social planes are subject to change, adaptation, interpretation, and shifting of emphasis. Thirdly, in the Hindu mode of life the individual is not subject to divided allegiance to God and his environment; for the individual is left free to choose his environment according to his spiritual growth. Society is arranged hierarchically to serve the needs of an expanding spiritual life, and the individual proceeds higher and higher, till at last society claims no more allegiance from him; nay, he can then assume leadership and bring into play new factors of social progress.

Viewed thus, anyone who subscribes to the Hindu way of life may be called a Hindu, though he may have his own personal spiritual beliefs, his own peculiar path of spiritual progress, and his own private chapel for worship or meditation, and though even at times he may be found taking spiritual instructions from Islamic and Christian

divines. Hindu society leaves him unmolested so long as his social allegiance is above suspicion. On the other hand, a Mussulman or a Christian accepting Krishna or Kâli as his Chosen Ideal but avoiding the Hindu way of life, is not considered a Hindu. The Jainas, the Buddhists, the Sikhs are nowadays considered Hindus by some public men. They are right so far as the cultural sense of the word is concerned. This may be partially true also from the spiritual standpoint; for spirituality, with the Hindus, is nothing but realization, and the Hindus are intelligent enough to recognize that this realization is not the monopoly of any particular community. Saints and prophets there have been in all climes and ages, and the Hindus are unstinted in showing their respect wherever Divinity is reflected in human life.

II

The Hindus are liberal in their spiritual outlook, since they do not confuse culture with spirituality. What is culture? As one writer points out :

A culture is a special aspect of civilization; it is not directly concerned with scientific knowledge or with economic research or financial policies, with radios, sales, or interest rate, but with the values to be given to these things, the use made of them, their place in the social structure. . . . Culture is not to be understood as dabbling in the arts; it is an effort to bring different aspects of human endeavour into relation with each other.

This 'bringing of different aspects of human endeavour into relation with each other' cannot be fully effected so long as spirituality does not supply the background, so long as life is not accepted in its totality, as a single effort towards the highest integration, finding its fulfilment in the absolute realization of Truth and Reality. Indian culture and Indian spirituality are, therefore, the obverse and reverse of the same coin.

But the two faces alone do not make a solid coin. There must be some metal to have, impressed on it, the legends on either side. For the Hindus the Hindu

religion supplies this solid and malleable medium. It is here that we come across the real distinguishing features of Hinduism. True, the Hindus conceive of spirituality as a universal and indistinguishable phenomenon, but the path towards it and the heights and depths which it can reach, differ greatly from one cultural environment to the other. And these differences are derived from the practical interpretation and application of spirituality in life, both individual and social. The interpreting medium, as we have already pointed out, is religion. For practical thought and action the spiritual values have to be interpreted through symbols, rituals, customs, and creeds. Unless the abstract receives a concrete garb, it will elude our attention. Of all communities, the Hindus are noted for the richness and variety of their symbols, for they take their spirituality not in a dilettantish manner but as a serious avocation of life, on which depends not only success here but bliss and felicity for all eternity. The Hindus have to make their religion a dynamic thing moving and expanding with the growing spirituality of the aspirant. They have made their religion sufficiently variegated to suit the competence of the innumerable struggling souls in various stages of spiritual unfolding. Besides, the Hindus have to make sufficient provision for climatic, regional, and occupational differences. To the outsiders Hinduism will thus appear to be a medley of symbols, rituals, customs, and creeds. But to one who cares to look below the surface will be presented a sublime truth which will keep one awed and spell-bound.

III

But we are not in this article concerned so much with what others may think of us, but rather with what should be the attitude of resurgent Hinduism towards its spirituality and religion. If one may be permitted to use an analogy where no analogy can be sufficiently

expressive, one may say that spirituality is the eternal fountain while religion is the current coursing through the cultural phase, and bending and dividing at every turn according to the resistance and facilities offered by the hills and dales formed through the ages. That is to say, this is the imagery that arises in our mind when we think of Hindu culture as a static pattern. But truly considered, Hinduism never was and never can be static, and resurgent Hinduism can never think in terms of immobility. It has to reshape the whole contour: here a hill must be levelled down, and there a dale must be levelled up, while at still other places irrigation channels have to be dug and fresh gardens laid out. Perhaps, too, the old river-beds have to be dredged. Spirituality can be thought of statically, but not so religion, if a community aspires to live. We shall, therefore, see that in all the distinguishing elements of Hinduism there is ample provision for change and progress, wedded though these are to immutability and finality.

For the Hindus the highest spiritual truths are contained in the Upanishads. For easy comprehension these have been systematized in the *Brahma-sutra*, and interpreted in a popular way in the Gita. No one can question the authority of the Upanishads, the *Brahma-sutra*, and the Gita, and still call oneself a Hindu. The Hindus do not rely on the findings of the intellect alone. The Upanishads are not thought of as the utterances of some great persons. Rather are they revelations made to inspired Rishis: others equally prepared can still get that light. It would appear from this that Hinduism is bound to be immobile and uncompromising in its attitude towards religion. But no. Let us hear what Swami Vivekananda says:

The principles of religion that are in the Vedanta are unchangeable. Why? Because they are all built upon the eternal principles that are in man and Nature: they can never change. Ideas about the soul, going to heaven, and so on can never change; they were the same thousands of years ago, they are the same to-day, they will be the same millions of years hence. But those

religious practices which are based entirely upon social position and correlation, must change with the changes in society. Such an order, therefore, would be good and true at a certain period and not at another. . . . Thus it naturally follows, that if in modern times our society requires changes to be made, they must be met, and sages will come and show us the way to meet them; but not one jot of the principles of our religion will be changed; they will remain intact.

IV

It is difficult to enumerate all the ideas which will remain intact and which all Hindus must accept. But we may mention some in passing with a view to showing how change, growth, and variation are compatible with this immutability. We have already mentioned the Vedic truths as unchallengeable. The nature of Brahman is above intellectual cogitation. It is to be realized and not to be disputed about. But, then, each aspirant is free to choose for himself the path he will follow. And Hinduism concedes that the multifarious views we have of the unchanging God-head are true relatively to the mental preparedness of the aspirants. As the mind gets purer and purer, Divinity will reveal Itself more and more, till in the purest heart there will be the fullest manifestation. Men can be spiritual in all walks of life, for do we not read of Janaka and Dharmavyâdha, the one an emperor and the other a butcher, who were enlightened? Spiritual growth cannot be hampered merely by birth and position. The Hindu conception of God-realization thus offers the widest possible latitude to the Hindus.

Take again the conception of the soul. It is naturally free, pure, omnipotent, and omniscient. It is ignorance that shows it otherwise. Growth lies in rending asunder this veil of *Mâyâ*. Man is potentially Divine. There is, therefore, an ample possibility for individual growth.

Creation according to the Hindus is not an act of a dictator. God did not create out of nothing. He evolved the world out of Himself to reveal His nature to the individual souls and to provide

for them a ground for the enjoyment of the fruits of their Karma. The involution or the evolution of the world takes place in conformity with the Karma of these beings accumulated through billions of years. After creation God does not leave the world to its fate. But He is ever there ready with His grace to redeem any soul that is sick of this world-play.

Karma is not fate. Man is responsible for what he is now, and he is free to make himself what he wants to be in future. He can at will elevate himself to Godhood or degrade himself to stones and trees. For the Hindus there is no eternal hell or heaven. But every soul has its chances of redemption, though the period may be longer or shorter according to individual predilection.

Heaven there is in Hindu thought, but there are no permanent occupants there. It is peopled by souls which have acquired the requisite merit, after enjoyment of which they are born again on this earth to make fresh efforts for final salvation. The human world thus attains a peculiar importance. It is the good deeds done *here* that will make or unmake a man *hereafter*. In contrast with this dignity of the human society, even celestial bliss fades into nothing.

Then, again, the Hindus believe in the efficacy of image-worship. Human beings with their limited capacities cannot form any idea of the Transcendental Absolute unless they have some concrete image, mental or physical, before them. Other religions may not openly acknowledge this need, though for all practical purposes they rely on various concrete things for their thoughts of God to crystallize round. But if the Hindus worship images, they are not idolators. They see to it that the images never usurp the position of God. Moreover, the ideas centring round the image must grow and move dynamically higher and higher. The material image must transform itself into a mental image, this again must yield place to a Divine presence, and that presence must vanish into absolute

identity with Existence-Knowledge-Bliss.

A still further peculiarity with the Hindus is their belief in the cogency of initiation from a Guru. But here, too, the same dynamic element is in evidence. The Guru, to begin with, may be a human being. But the disciple has to realize that his real initiation is not from a man of mere flesh and blood, but from the indwelling spirit. As this thought ripens, the purified mind of the disciple takes the place of the Guru, or rather, the Guru transforms himself into that pure mind. And lastly God Himself becomes the guide: the Guru merges into the Sachchidānanda.

Not only this, the Hindus believe that God Himself comes down at crucial moments in the history of India, to redeem her sons by showing them the proper path to follow. With His coming down, His Avatāra, the whole country receives a fresh supply of spirituality; and crooked paths are straightened out. Each Avatara, though agreeing fundamentally, has His own peculiar message and His own special technique of mass uplift.

To the Hindus all over India, certain places, temples, rivers, etc., are holy. And these are constantly visited by huge numbers of pilgrims, which ensures exchange of ideas and consolidation of Hindu India.

In addition to these various means of spiritual progress, the Hindus have evolved diverse ways of intimate connection or Yoga with God. Chief among them are Jñāna-yoga, Bhakti-yoga, Rāja-yoga, and Karma-yoga. These are not inelastic systems, nor are they mutually exclusive. The Hindu Yogas take full cognizance of the plasticity and progressive tendency of the human mind. The Yogas, therefore, have a wide range of applicability. Nay, the mind, according to its development, can move from one Yoga to another: it may even take all or some of them simultaneously.

Such a system of spiritual concepts

when translated in terms of religious practice may seem to the outsider a hot-bed of dissension and conflict. But not so to the Hindus. For though each aspirant may have his Chosen Ideal, each believes that God can have innumerable forms, and the paths leading to Him must accordingly be multifarious. The Hindu genius has thus not only integrated individual lives through the conception of Yoga as a dynamic movement, but has also strung together the individuals by discovering and actively encouraging unity in variety.

V

In all these aspects and more the Hindus differ from others so far as their religious outlook is concerned. We repeat, the Hindu may be at one with others so far as culture and spirituality (i.e., realization) are concerned. But they differ substantially in their religious practices and the grounds of those practices. And these practices, we must remember, are by no means negligible. As pointed out by Swami Vivekananda :

It is good for you to remember that the world's great spiritual giants have all been produced only by those religious sects which have been in possession of very rich mythology and ritual. All sects that have attempted to worship God without any form or ceremony, have crushed without mercy everything that is beautiful and sublime in religion. Their religion is a fanaticism at best, a dry thing. . . . Therefore do not deery these rituals and mythologies.

It is not through derision of the rituals and mythologies but through revivifying, remodelling, and reinterpreting them that resurgent Hinduism will emerge. Though spiritual values are absolutely immutable, not so the religious practices. These latter admitted of change in the past, and these must do so even now. Besides, life must admit of adjustment if it hopes to survive. Not that the inner spirit and its concrete representation, the ideal heroes and heroines, must be abandoned. We must have our Sitâ, Sâvitri, Damayanti, Râma, Krishna, Buddha, and Shankara by all means. But their

modern representatives need not necessarily be their exact replica. The purity of heart, the freedom of intellect, and the aspiration of the soul must all be there. But life will have varying expressions in diverse environments. Similarly the rites, rituals, and customs may often require fresh interpretation, shifting of emphasis, and even modification. Resurgent Hinduism must not quail before the challenge of modernity. It can easily solve the problem by keeping its spirituality intact and giving a new bent to its rituals and customs, whenever needed.

VI

One thing, however, we must not forget, and on this we cannot lay too great an emphasis. The outer garb of spirituality has to change. But this superficial adjustment alone will not save us unless the inner spiritual current flows deep and strong. The goal of resurgent Hinduism must be a more intense realization of God. All adjustments, all modifications, all interpretations, all shiftings of emphasis must lead to that goal and to that only. Short of this there can never be a fresh and lasting supply of vigour. Along with religious dynamism the spiritual life must be immensely intensified. We must remember that

the national ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself. The banner of the spiritual cannot be raised too high in this country. In it alone is salvation. (Swami Vivekananda).

In other words, our religious forms must more palpably embody and more openly avow, the spirit of renunciation and service, renunciation of all selfish motives and service of God in all His immanence.

Without stopping to have a historical survey of Hinduism, we may assert that this spirit of renunciation and service runs through the whole gamut of Hindu religious endeavours. It is with Nivritti or turning back from enjoyment, from the puny self, that spirituality first

begins to bloom. And this renunciation of selfishness is achieved through a graded scale of service to God. One first begins with serving one's family. Then comes successively the turns of the village, the district, the province, and the country. This from the standpoint of society. From the point of view of rituals, too, there is always that service in evidence. Every householder has to serve his forefathers by seeking the welfare and continuance of his line. He has to discharge his debt to the gods by performing sacrifices, and to the Rishis by studying the Vedas. He has daily to feed the living beings around him,

including the smallest insect. His worship and his Yajna, are nothing but forms of giving up claim to certain portions of his property. His marriage is an act of willing sacrifice at the altar of general welfare. And so on and so forth. The Hindu must sacrifice his little self day and night with every breath. But this is no negative act. Its fullest justification is to be found in a positive effort to serve God in various forms. Renunciation and service, then, must be the motto of resurgent Hinduism. These together constitute the dynamic of a truly religious life, and in their intensity lies spiritual fulfilment.

MUCH SYMPATHY AND LITTLE ACTION

CHICAGO,
9 January 1900

Dear Miss M.,

It seems to me that I have just received the last and worst blow of all. One of Swami's earliest friends has been in to say that she and her family would rather not be identified with my work. They wanted to help but find themselves out of sympathy.

Yes! I know it is their right to disagree, they must be free! But oh! do give *me* a little comfort, for I feel utterly discouraged. . . .

It is so like climbing in gravel! Most people make me sit down for hours and tell them all about everything, and then they say they are so much interested and I have given them great pleasure, but they never offer to give *me* anything back, not even one dollar.

I have known what it is to feel individually helpless, but I think to-day that the larger the cause is, the worse is the feeling of despair. Karma is absolutely true, as regards this life at any rate. For it is only the *worker* who has any sympathy for anyone. The people who never do anything for anyone are pretty sure to tell you that university settlements are probably a mistake and a fad.

This is all great weakness, and I should not tell it, and no one else will see it. Swami's words, 'The confession of weakness makes weak,' ring in my ears. I know I must go on patiently till I meet the right people, whom I surely shall find here and there. If there are none, my poor babies cannot be educated, that is all!

Tomorrow I start off on a little lecture-tour, and shall be kept going for the rest of the month. The first fortnight in February is unfilled, and I must see schools in that time.

—(SISTER NIVEDITA)

A BIRD'S-EYE VIEW OF INDIAN PHILOSOPHY

BY P. NAGARAJA RAO, M.A.

The great contribution of India to world thought is its philosophy and religion, the twin passions of the Hindu mind. For over a period of four thousand years, unaffected by any outside influence, the ancient Indian seers developed their speculative powers and formulated different systems of philosophy. The study of the rich intellectual and spiritual heritage they have left will greatly help us in confronting and negotiating the difficulties, we are up against, in the present crisis of our civilization. Lessons from the study of the spiritual adventure of the prophets of Egypt, sages of China, and seers of India are not in any sense less important than that of Isaiah, Paul, Socrates, and Spinoza. The neglect of such a rich heritage, in the words of Prof. Radhakrishnan, is an academic error and failure of perspective.¹ The literature on Indian philosophy is vast and complex. It ranges from irritatingly brief aphorisms to elaborate dialectics.

Indian philosophical thought can be classified into different systems. Besides the six systems of philosophy, (Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā, and Vedānta) which go under the name of Darśhanas, there are other systems, for example, Buddhism, Jainism, and materialism. Most of the systems have grown and developed on different lines at the hands of the various philosophers. Buddhism developed into four different lines and Vedānta into three. The very enumeration of the names of the systems and their several ramifications points out the rich and diverse nature of Indian philosophic thought. Max Müller observes,

If I were asked under what sky the human mind has most fully developed some

of its choicest gifts, has most deeply pondered on the greatest problems of life, and found solution of some of them which will deserve the attention of even those who studied Plato and Kant—I should point to India. . . . They are the makers of marvellous mythologies, the inventors of the most subtle philosophy, and the givers of the most elaborate laws.²

In this essay, introductory to the study of the systems of Indian philosophy, we have to take note of the general characteristics underlying the different systems. Philosophy in general is the intellectual construction of Reality. Man does not rest satisfied until he gets a clear and a definite view of the universe in which he lives and has his place. He weaves different theories about it, some comforting him and others explaining his helplessness. To philosophize is the very nature of man. It is only animals that are not metaphysical, said Hegel. The different philosophical systems of the West aim at explaining Reality after the logical manner. They make magnificent intellectual efforts to map out Reality and give us a neat theory of it. Their quest is for a comprehensive and non-contradictory account of Reality. Unlike the scientist who studies only that fragment of Reality which is quantitatively determinable and practically useful, the philosopher studies the entire Reality. He does not seek comfort and security but Truth. He does not stop short of Truth. Truth is an intrinsic value for him. His love of Truth is for Truth's sake. Intellectual satisfaction helps him to get over his discomfort. Modern attempts at system-building are examples of the triumph of the speculative in man. The philosophical systems of Whitehead, Alexander, and McTaggart are instances of the daring expressions of the philosophical spirit and dialectical

¹ Radhakrishnan's *Eastern Religion and Western Thought*, p. 20.

² Max Müller's *What India Can Teach*.

skill. Philosophy, according to them, is only concerned with the task of revealing Truth. It has nothing to do with the salvation of man. Prof. R. G. Collingwood in his autobiography tells us that

the Oxford philosophers were proud to have excogitated a philosophy, so pure from the sordid taint of utility, that they could lay their hands on their heart and say it was no use at all—a philosophy so scientific, that no one whose life was not a life of pure research, could appreciate it, and so abstruse that only a whole-time student and a clever man at that could understand it. They were quite resigned to the contempt of fools and amateurs.

In Prof. Hoggens's words, they turn out to be a tribe of elegantly useless men whose efficiency consists in the verbal clarity of obscure discoveries. They believe unlike Newman, that we can save our souls by smart syllogisms.

The Indian philosophical systems, though they soar to great metaphysical heights and exhibit powers of argumentation, are not still to be construed as the results of the logical in man. They are not attempts primarily to satisfy the rational curiosity of man. They hold that all the values—Truth, Beauty, and Goodness—are instrumental and not intrinsic. To them philosophy is a science of the soul (*Ātmavidyā*). Salvation is the value of values, all other values are subordinate to it. Philosophy to them is 'a way of life and not a view of life'. It helps men to terminate the misery of life. It originated under the pressure of a practical need arising from the presence of moral and physical evil in this life. An escape from it is possible only through a science of Reality. Philosophy is the science which teaches us the means of vanquishing suffering once and for all. Physical disease can be cured by medicine, strong cocktail can calm our nerves, a love affair can drive off our depression, enemies can be circumvented by diplomacy, poverty can be cured by making money, and spirits can be won over by charms.

'Cf. When Plotinus was asked, 'What is philosophy?'—he answered, 'What matters most.'

But all these remedies are shortlived and double-edged. We cannot prevent the recurrence of the troubles. Philosophy alone can put an end to troubles. It is an attempt to seek something permanent and avoid the flux of births and deaths. It helps us not merely to reveal Truth but to increase virtue. It awakens our loyalties: It extends our minds and taps our energies and helps us to realize the vision of God. Hence philosophy is pragmatic. It is saving knowledge and not subtle metaphysics. It is the practical aim of philosophy that is responsible for the blend of the religious and philosophical in Indian systems. The great truths of religion in the last analysis are realized through the strength of our entire being. A rational explanation of the ultimate religious ideals is attempted in philosophy. The religious ideal is not treated merely as a 'facile intuition based on scriptural declaration' indemonstrable in terms of logical moulds. Nor have they made the unscientific effort to explain everything in terms of reason and measurement. They have combined in a judicious manner faith as well as reason. They have brought to bear an 'attitude of trust tempered by criticism'. They have not accepted all that is in scriptures; only the purportful part is accepted.⁴ Nor have they held that 'what science cannot teach, mankind cannot learn'. The attitude of criticism is not silenced but is kept within limits. They have marked out clearly the different 'universes of discourse'.

The Indian systems never forgot the necessity of changing the unregenerate man and his ways in order to enable him to realize the religious ideal. Religion according to them is a

system of education by means of which human beings must train themselves, first to make desirable changes in their own personalities.⁵

'Tātparyavati hi Shrutiḥ pratyakṣād balavati, na Shrutimātram.' Vachaspati's *Bhāmati*.

⁴ Aldous Huxley's *Ends and Means*, Chaps. XIV and XV.

Every system lays down a suitable course of practical discipline for the attainment of liberation. Good life is the prerequisite of Godly life. Most systems with the exception of materialism hold the view that human beings in their unregenerate form cannot attain liberation. The common discipline prescribed is detachment. Most men and women love, above all, the pleasures of a life of mental indolence. They are torn by passions and weakened by distractions. The Yoga system of Patanjali gives an elaborate account of the ways and means of getting over distractions. Distractions cut us away from the pursuit of the goal. It is the imbecile in men that is responsible for distractions⁶. It is again distractions and passion that make us fly into popular movements, go mountain-climbing or big game-hunting, etc. Goodness involves one-pointedness. To act in a perfectly ethical way we need detachment. Disinterestedness helps us to break our unregenerate selfhood. This selfhood (*Ahamkāra*) constitutes the most heavy and hardly translucent substance which cuts off most of the light of Reality and distorts what little it permits to pass. The Indian systems hold that renunciation is essential. They insist on the training and regulating of the natural instincts of men. For a spiritual life there is no remedy but perpetual vigilance. We must be sentinels, for ever on guard against the stratagems of Satan.

The doctrine of detachment has taken two lines of development. Some have laid great stress on the negative aspect of renunciation; hence they have advocated the giving up of all worldly activities. This represents the absolute Sannyāsin's ideal, involving the cessation of all activities. But with the advance of time, the negative aspect of Sannyāsa is interpreted afresh by some thinkers. According to them it is not merely the giving up of all activities, but the performance of all in a spirit of detachment

from the things of the world and attachment to God. It is not world-renunciation that Sannyāsa advocates but the renunciation of the sense of agency and the fruit of actions. The detachment taught by the Gita is not stoicism, for it involves attachment to God. The Gita insists on a life of activity performed as an offering to God, devoid of the sense of agency and the desire for the fruit. It is this positive ideal of Sannyāsa that has informed the doctrines of all the renaissance Hindu thinkers like Mahatma Gandhi, Tagore, Aurobindo, Dayananda Saraswati, and others. It is this aspect of the Gita that is responsible for the active social ethics of the Hindus.

The six systems of Indian philosophy have some ideas in common. All of them are agreed in postulating a definite philosophical ideal to be realized by man. Attainment of that ideal is Moksha. The concept of Moksha (liberation) differs from system to system. But they are all agreed in pointing out that the liberated soul is free from suffering, mental and physical, and from births and deaths.

Every system lays down a definite course of discipline as necessary for the attainment of Moksha. The discipline recognizes the need for the cultivation of virtues, social and individual, active disinterested service to society, and uninterrupted, singular, and complete devotion and surrender to God. Some systems like the Vaisheshika, the Sankhya, and the Mimamsa, are frankly atheistic, and do without the grace of the Lord. They believe that salvation is the recovery by the soul of its natural integrity, of which sin and error have deprived it. The recovery is effected by an unremitting moral life, and not by Divine grace. The Nyaya and the Vedānta believe in the existence of God and need His grace for salvation. The Yoga system suggests devotion to God as an alternative method of attaining Moksha.

The systems in general accept not less than three instruments of knowledge—perception, inference, and verbal testi-

⁶ Plotinus prays to God: 'Leaving nothing of myself in me.'

mony. Most of them have yielded the place of primacy to scripture. All of them have developed their own individual theory of knowledge. Each system has discussed the meaning of the term knowledge and the ways of attaining it. They have formulated the criteria of validity and invalidity of knowledge. They have left no problem of epistemology undiscussed. Most systems to the present day use the logical terminology forged by the Nyaya system.

All the systems believe that the universe is a cosmos, not a chaos. They postulate a central moral purpose as governing the universe. The universe is a moral order. There is a purpose at the heart of the universe. The good that we do in this life is not without its reward. The evil takes its due toll from man. The universe is law-abiding to the core. Moral life has its own purpose. As a corollary to this the systems postulate rebirth as well as pre-existence. They subscribe to the inevitable law of Karma. Karma points out that the individual, and not a mysterious fate, is responsible for his acts. The conditions of life are determined but not the will of the conditioning agent. The law of Karma applies to the conditions that are being determined and not to the agent. Karma does not mean that we must be indifferent to the cry of the poor and the suffering. If any one behaves like that his nature has 'become opaque to the high brotherhood of all human beings'. Most systems believe in a heaven and a hell where the individual soul gets its rewards and punishments.

Some systems, notably the Vedanta, envisages the possibility of liberation (Moksha) in this very life. Such liberated souls are called Jivan-muktas. They are the mystics who have had the experience. Such a concept is possible for the Advaita-vedanta, because of its unique conception of Moksha. The realization of the true nature of one's own self is Moksha. According to Shankara, the individual soul deludes

itself into the belief that it is a separate existing entity with manifold limitations, on account of the functioning of Mâyâ. Maya is that delusion which is responsible for the feeling of the existence of individual selves. With the certain knowledge, that the individual is non-different from Brahman, this separatist delusion is destroyed and the soul realizes that it is not the limited empirical self but Brahman. The prime cause for this realization is knowledge and not the path of works. This illuminating knowledge can be had in the embodied self itself.

The different systems of Indian philosophy can be construed as steps leading to the philosophy of Vedanta. Vedanta in some form or other is the living religion of the Hindus. The view that the various systems represent a hierarchy leading to Vedanta, secures the synoptic standpoint. Such a view goes against the relative independence of the different systems. Every system states *in extenso* the positions of the rival schools and refutes them elaborately. Each of them has a long line of development explaining the different doctrines of the systems.

Of the six, the Nyaya and Vaisheshika go together. They represent the pluralistic and realistic phases of Indian philosophic thought. The great contribution of the Nyaya system is its elaborate organon of critical and scientific investigation. All the problems pertaining to the theory of knowledge (Pramânas) together with the possible pitfalls and fallacies have been set forth in a lucid manner. The Nyaya scheme of categories has supplied the Indian thinkers, through centuries, with the means of discriminating quickly and surely the true from the false inferences. Traditional students of Indian philosophy hold that the study of the Nyaya system is indispensable to the study of all the other systems. On the philosophical side the school admits the existence of matter, the plurality of souls and God. All of them are co-existent. A thorough knowledge of the sixteen cate-

gories of the Nyaya system together with an unremitting moral life secures salvation for the soul. God in the Nyaya is established through the aid of inference, and the scriptures are defended as valid because they are the written words of the Lord. Matter in its ultimate form, atoms, is the *material*, and God the *efficient* cause of the universe. Liberation consists in the attainment of an unperturbed *equipoise* free from delights and sorrows. The Stoic nature of the liberated soul is like the inertness of a stone.

The Vaisheshika system is more a physicist's than a metaphysician's account of Reality. Reality is construed as coming under seven categories. The study of the seven categories constitutes the chief doctrine of the system. The atomic theory of the Vaisheshikas does not admit the existence of God. They are more analytical and scientific than philosophical. They represent the radical, pluralistic element in Indian thought. They stress the *many in the one*.

The Sankhya is the most artistic of the systems. The Sankhyas postulate a plurality of souls and an inert, undifferentiated matter (Prakriti). They were the first to discover that movement in life and intelligent action are not the results of the mechanical processes of matter. They postulated evolution as resulting from the identification of the soul with matter. The entire universe is treated as the result of the evolution of Prakriti. Twenty-three evolutes are recounted. The sorrows of men are attributed to the erroneous identification of the Purusha (soul) with the workings of Prakriti; Matter alone evolves and Purusha is like the lotus untouched by water. Right knowledge is the means to liberation. The system has no use for God. The liberated soul is free from sorrows. The Sankhya system represents the dualistic phase of Indian thought.

The Yoga system of Patanjali accepts the metaphysics of the Sankhya system and its ideal. The discriminatory

knowledge of Purusha and Prakriti, Patanjali holds, can be secured by the practice of the eightfold path of Yoga. It consists in the cultivation of virtues, physical and mental. Practices in the exercise of the control of breath and withdrawal from sense objects are advocated. Constant uninterrupted meditation is said to mark the end of Yoga. Yogic experience is the final illumination of the philosophic Truth. As an alternative to Yoga, devotion to Lord also is indicated. The great lesson of Yoga to our distracted and war-shattered world is the lesson of the value of peace. Yoga points out that there are great many faculties in man which he can have access to, provided he makes the effort. Extraordinary powers of certain individuals for clairvoyance and telepathy are not anything external to man. They are the unawakened faculties in each of us. Yoga helps us to exploit and explore the great psychical capacity of men.

The Mimamsa system of Jaimini is the most elaborate of the systems. The Mimamsakas represent the school of ethical idealism. The Prabhākara school of the Mimamsakas has no use for the existence of God, while the Bhāṭṭa school admits the existence of gods. All the Mimamsakas agree that the Vedas are eternal and not composed by any being. They believe that the universe is a moral order completely determined and governed by the Vedic deities. Every act is said to produce *merit* if it is good, and *demerit* if it is bad. The several acts of men create an unseen potency called *Adrishta*, which rewards men with heaven and punishes them with hell. They hold that life is governed by action and reaction. This system is utilitarian and is based on the theory of rewards and punishment.

The most important living system of Indian philosophy is the Vedānta. It is based on the three authoritative Hindu scriptures, the Upanishads, the Gita, and the Vedānta-sūtras. The first great school of Vedānta is the Advaita of Sri Shankara. Shankara

refuted the dualistic interpretation set forth by the Sankhyas. Further, he rejected the Mimamsaka's contention that ritualistic action is the prime purport of scriptures. The most distinguishing feature of Advaita Vedanta is the conception of the Nirguna Brahman (the attributeless Deity), as the ultimate goal and the only Reality. This Brahman is said to appear, on account of the functioning of Maya (delusion on a cosmic scale), as the many. The many are construed as the illusory manifestations of the one central Reality, Brahman. The realization that we, individual selves, are identical with Brahman, removes the delusion. It is not mere knowledge but the actual realization of the Truth that saves us. Hence liberation is not something that is derived from the grace of an external God but is native to the soul. It is this spiritual realization that helps us to feel the unity of life in all beings. Theistic schools of Vedanta (Ramanuja and Madhva) represent powerful reactions against the Vedanta of Shankara. They hold that the Supreme Lord of the scriptures is a supra-personal being with infinite number of auspicious attributes. He is the creator, sustainer, etc., of this real universe. The universe is con-

sidered co-eternal with the souls and God. They admit three eternal entities. At the same time they admit the dependence of matter and soul on God. Liberation results from the grace of the Lord. It is derivative and not native to the soul. It has to be acquired by a strenuous ethical life of service to society and devotion to God. Mere ethical perfection does not secure salvation; the grace of the Lord is essential for it. We are eternal servants of God and not God in disguise.

Contemporary Indian thought has not deviated from the central truths of Vedanta. In recent times, owing to cultural contacts, Indian thought, specially the philosophy of Vedanta, has been restated in terms of modern knowledge by the great Indian thinkers of our century. The five different influences, (a) the reform movements of Hinduism, --the Brâhmo Samâj, the Arya Samaj, Theosophy, and the Ramakrishna-Vivekananda movement, (b) the religious philosophy of Mahatma Gandhi, (c) the idealism of Sir Radhakrishnan, (d) Tagore's poetic approach to Vedanta, and (e) the organic view of Reality of Aurobindo, are all the varied modern presentations of Vedanta.

CULTURAL FELLOWSHIP OF BENGAL

BY SISIRKUMAR MITRA

II

It is not true that Bengal in her past was a 'non-conformist' or that she chose to live and grow in isolation. The sons of Bengal started from very early times to go out of their country on travels and adventures, on cultural and colonizing missions, to various parts of India and even to countries far beyond her geographical boundaries. The rulers of ancient Bengal used to proclaim their paramount authority by assuming the title of Panchagaureshwara, the emperor

of the five Gaurs (Bengals) which extended over almost the whole of northern India showing the vastness of their political influence in the India of old. In the Punjab the ruling families of the small States, Suket, Keonthal, Kashtwar, and Mandi, owe their genealogical origin to the 'Rajas of Gaur in Bengal'. The Udichya brahmins of Gujarat, the Gaur brahmins of the United Provinces and Central India, the Gonda brahmins of the South Kanada speaking a dialect (Konkoni) that in

many respects resembles the Bengali language, are descendants of the Bengalees who had migrated to those regions in days long gone by. Incidentally, this exodus of brahmins from Bengal began long ago, but it was occasioned in a later period, once by the rapid rise and popularity of Buddhism which weakened the brahmin's influence, and, in another instance, by the Muslim invasion of Bengal which gave a rude shaking to the country. The origin of the Cheras of South India has been traced to a tribe of Nâga-worshippers who migrated from Bengal. The old Tamil literature contains significant references to the close connection that once existed between the peoples of the South speaking Dravidian languages and the people of Bengal.

The maritime activity of Bengal had of course its glorious days when in the fourth century B.C. Vijayasingha, an enterprising prince of Bengal, sailed over the rough waters of the Bay and built up a colony in Ceylon whose old name 'Singhal' is derived from his name. Linguistic and other cultural affinities that still exist between the present Bengalees and the Singhalese are clear enough in pointing to this ancient bond. Bengali scholars, artists, missionaries, and colonizers crossed the seas in their stately ships and spread the cultural treasures of their motherland in distant countries. The relics and antiquities unearthed in Java, Bali, Cambodia, and Siam bear unmistakable evidence of the stamp on them of the art and culture that these heroic ambassadors of Bengal carried to those far away regions. The temple of Boro-Budur, that grand epic of architecture, is the creation of builders from Bengal and Orissa. Many of its designs and sculptures are only adaptations from those of the Paharpur monastery in north Bengal which precedes Boro-Budur by at least a century and a half. Bengalees formed a large percentage of the Bhikshus who, about a thousand, resided in Srivijaya, modern Sumatra, then (early eleventh century)

a famous centre of Buddhist learning. Srijan Dipankar, the renowned Buddhist scholar and saint of Bengal, who was in charge of the University of Vikramshila, visited Srivijaya and was so impressed by it that he declared it as the headquarters of Buddhism in the East. History records in glowing terms the story of how Dipankar, regardless of his poor health, undertook the perilous journey to Tibet at the request of its king and founded there a school of Tantric Buddhism. Even to-day in many monasteries of Tibet Dipankar is worshipped as next to the Buddha. But Dipankar was preceded by other Bengali scholars among whom the names may be mentioned of Shantarakshit and Padmanabh who together visited Tibet in the eighth century and helped in spreading the doctrines of Buddhism there. Bengal was not without her share in the propagation of Buddhism and of such sectarian cults of Hinduism as Shaivism and Vaishnavism, in Burma. Many temples and monasteries belonging to these creeds at Prome, Thaton, and Taqang, are believed to be the work of Bengali architects. Neither was Bengal unrepresented in the cultural missions that went to China from India. The old paintings in the caves called Tzu-hsia Tung near Nanking and in the famous Pagoda in Kai-long, in China, depict figures of Indian scholars looking and dressed exactly like Bengali brahmins, and of religious musical gatherings which resemble in every way the Sankirtana musicians of Bengal, who also in their dress and manners appear to be strikingly Bengali. The eminent artist Syt. Nandalal Basu who visited these temples is of opinion that these pictures are without doubt those of Bengalees. Inscriptions, including those of Tantric Mantras in Bengali letters in a temple in Peking called Wu Ta-ssu, i.e., roofed by a group of five spires, which is built almost in the famous Pancharatna (five jewels, i.e., five spires) style of Bengal, are along with the above paintings more tangible evidences of Bengal's influence in China. Bengali authorship has been

discovered of many of the Sanskrit texts on Tantric Buddhism and Buddhist logic which are now available in Chinese and Tibetan versions in China and Tibet, the originals having been lost in their homeland. Inspiration from Bengal is traced in many of the old sculptures and paintings of Buddhist and brahminical deities as well as in certain inscriptions in Bengali characters in the temples at Nara and Horiyuji in Japan. But more interesting is the fact that even to-day the Buddhist priests of the Horiyuji temple write their scriptures not in Japanese pictorial letters but in those that were prevalent in Bengal during the Pala-Sena period. The art of Bengal exercised a lasting influence on the art of Nepal, Burma, and Ceylon. The style of painting, developed in Bengal, has been deciphered in the works at Ajanta, Bagh, and in the Kangra valley. The two Bengali masters, Dhiman and Vitpala (ninth century), were the founders of a great school of painting of all-India fame whose influence travelled to Nepal, China, and Japan. Bengal was also a great creative centre of architecture. The styles of the roofs and gables sculptured at Bharut and Sanchi and painted at Ajanta were originally formed in Bengal out of the old tradition of bamboo construction peculiar to that country. Many of the constructive forms used at Gaur came to predominate in the Mogul architecture of Fatehpur-Sikri, Agra, and Delhi. The bent cornices and curvilinear roofs of Gaur, also derived from the bamboo construction of old Bengal, are found in many of the buildings of the Moguls and the Rajputs.

The Universities of Nalanda, Vikramshila, and Odantapuri, situated on the frontiers of old Bengal, were the far-famed centres of learning where the scholars of Bengal came in contact with those from different parts of India. The Pala kings of Bengal extended their utmost patronage to all of them as also to the large number of Buddhist monasteries in Bengal where the various schools of Buddhist thought were represented

by learned Bhikshus who used to collaborate in the study and research of the higher aspects of their respective philosophies, forming thereby an intellectual brotherhood of a very high order. Vikramshila developed out of one such monastery, founded by the great Pala king Dharmapala. It was known as a Royal University as its titles were bestowed by kings who used to preside over its convocations. Its special subject of study was the Tantras and the Tantric cults in which Buddhism in Bengal found its new forms. Vikramshila made great contribution in the exposition of Tantric thought which helped forward the synthetic fusion of Hinduism and Buddhism. The University of Odantapuri was also the evolution of another monastery of which Gopala, the first of the Pala kings, was the founder. But the greatest of them all was the international University of Nalanda. It was by far the largest centre of learning in the contemporary world to which scholars of different castes, creeds, and races hailing not only from the farthest ends of India but also from countries far beyond her geographical boundaries, from China, Japan, Korea, Mongolia, and Bokhara, flocked for carrying on advanced studies in the various branches of knowledge as embodied in the culture both brahminical and Buddhistic. The University had a predominating Bengali element in its population of 10,000, of whom 8,500 were *alumni*, and 1,510 were faculty members. It was famous for the freedom it sought to encourage in education, for the wide catholicity of its method, for the universal character of its curriculum. Through its schools of discussion and the debating and conference methods according to the old Indian tradition Nalanda was surely helping to forge its varied elements into the unity of a superb intellectual fellowship in which the contribution of the wide variety of subjects taught was no less remarkable. The curriculum included all the systems of thought, brahminical as well as Buddhistic, in

spite of the fact that Nalanda was reputed as a centre of Mahayanist studies. The Vedas were there as also the arts and sciences of the Hindus. The various schools of Buddhism were represented by their eminent exponents and earnest learners. People belonging to almost all the sects and creeds of the times shared a common cultural life in Nalanda which may be characterized as having upheld the high ideal of a cosmopolitan university in the true sense of the term. No wonder that it should foster a spirit of creative fellowship among the vast number of its members. The Pala kings were all of them ardent patrons of Nalanda. And the most liberal support and encouragement that it ever received was from Dharmapala during whose time the University was at the very height of its glory. But it had also a glorious period about a century before when the eminent Bengali scholar Shilabhadra was its distinguished Chancellor. It was with him that the renowned Chinese pilgrim, Hiuen Tsang, came to study the Yoga philosophy at Nalanda. Thus the kings and scholars of Bengal did their share towards the building up of the University which was only another name for an intellectual brotherhood of a splendid type.

There is ample evidence that Bengal actively continued in this spirit till early in the thirteenth century when the Muslim iconoclasts destroyed these repositories of learning. But it cannot be said that the spirit became completely absent in her later educational ventures, though its external manifestation in a big scale was not possible under the conditions which were anything but favourable. What actually happened was that the central vastness of the former institutions was for obvious reasons replaced by a large number of decentralized Tols or schools of Sanskrit learning in the sequestered corner of the villages away from the cities which were then the centres of political turmoil. These schools made distinctly original contributions towards the enrichment of

Indian thought, although they were devoted to an exclusive study of the speculative aspects of brahminical culture, references to Buddhism having come within their discussion only when they were required to be criticized with a view to establishing the brahminical standpoint. It was a period of decline for Buddhist culture which was brought about, first, by the destruction of the universities and monasteries when a large number of Buddhist scholars lost their lives and a large number left Bengal, secondly, by the revival of Hindu culture under the patronage of the Sena kings in the twelfth century, and lastly, by the gradual assimilation of Buddhism into the main body of Hinduism. It may, however, be mentioned that the expounders of the neo-Nyâya philosophy of Bengal followed the dialectics of Buddhist logic though nowhere in their literature so far available any acknowledgement of it is found. But the Tols of Bengal, however humble in comparison with the great centres of Buddhist culture, did all the same keep alive the ancient lamp of fellowship through the common corporate life of learning. And of them the most notable was the one founded by Raghunath Shiromoni (sixteenth century?) at Navadwip, for many centuries one of the greatest seats of Sanskrit learning in all India, where scholars from various parts of the country including the Punjab and Kanauj in the north and Tamil-land in the south used to congregate for studying the Nyaya philosophy of which Raghunath was then the only acknowledged authority.

Sri Chaitanya's *Digvijaya*, victorious campaigns, in the west as far as Gujarat and in the south as far as Rameswaram, is a glorious chapter in the history of greater Bengal. Fired with a heavenly zeal Chaitanya started out on his holy mission of disseminating the sacred name of God and conquered by his consummate wisdom and matchless devotion the heart of Vasudeva Sarvabhauma of Puri, one of the foremost scholars of the time, who on hearing Chaitanya's

masterly exposition of the Hindu scriptures in the light of his teachings acknowledged him as the Avatāra of the age. Equally successful was his campaign in Gujarat. But more remarkable is what he did in Benares, which was then the most notable centre of Sanskrit learning in the whole of India. An upheaval, as it were, was created in the intellectual world of Benares when its leader Prakashananda Saraswati, the then greatest authority on Vedānta and head of the order of Dandi Sannyāsins, accepted this young Sannyasin from Bengal as his spiritual Guru.* The same thing happened in the Deccan where reputed scholars like Chundiram Tirtha felt humbled before the scholarship and devotion of Chaitanya. This God-intoxicated saint used invariably to cover his itinerary on foot. It was indeed a wonderful sight when filled with an exuberance of utter Bhakti he moved about from place to place in those distant regions of India, meeting their representative thinkers and persuading them to his faith, himself singing and fervently praying others to sing the name of Krishna, stretching out his arms of love and brotherhood to one and all, to men in the street as well as to kings and nobles, to hundreds of people all of whom, as if attracted by a magnet, flocked to him only to be caught in the intensity of religious impulse that was spreading like wild fire wherever Chaitanya would set his feet. Thus this new cult of devotion began to grow in its hold on the religious imagination of people outside the geographical borders of Bengal. Almost all the chiefs of Orissa adopted it as their faith along with vast masses of people even in the interior of that country of which the most powerful king Prataparudra vied with others in order to be accepted by Chaitanya as one of his humble followers. So did king Rudrapati of Travancore when the Master visited that country. In this way Bengal Vaishnavism came to live, and still lives, in the

Vaishnava communities in the Deccan, Gujarat, Orissa, and Brindavan. Within a few years after the passing away of Sri Chaitanya Navadvip, Puri, and Brindavan became the recognized centres of Vaishnavic discipline and thought, Brindavan being by far the largest of them. Commanded by their Master some of Chaitanya's disciples who were reputed for their unrivalled scholarship went to Brindavan and in a short time reclaimed it into a beautiful city. Rupa Goswami and Sanātana Goswami figured as the most leading of them who in collaboration with others including Jiva Goswami helped to bring back to Brindavan its ancient splendour in which it shines to-day in the religious consciousness of India. Thousands of devotees of all classes from different parts of the country began to gather, as they do now, to receive their initiation in Vaishnavic Sādhana and to study its philosophy, both of which were systematized by its above-named greatest exponents into a literature which is as vast as it is of classical excellence. The temple still stands there, that fine piece of architecture, which was erected by Maharaja Mansingha at the instance of his Gurus, Rupa and Sanātana. The great Mogul emperor Akbar met Rupa and Sanātana and was so much impressed that he composed a song in Hindi on Sri Chaitanya. It is not possible to describe in a few words the many ways in which Brindavan has served as a perennial source of inspiration to countless pilgrims and devotees. But the fact is there that it has been during all these centuries a creative centre of fellowship in the domain of religion, built up by the new-found religious enthusiasm of the Bengal Vaishnavas.

What has been said above would, we hope, be enough not only to explode the myth of isolation imputed to Bengal but also to prove her genius to give marvellous forms to the ideal of fellowship in the realm of religion and culture both within and without her physical frontiers. And through these undertakings,

* The historicity of this event is questioned by recent scholars.—Ed., P.B.

stupendous as well as incomparable, Bengal became greater than herself, greater even than the ideal which was so dear to her. For to cement bonds of friendship with others through the diffusion of her culture was not her sole purpose : she also wanted to share with them the common effort, for which the synthetic cast of her mind and her emotional heart were so helpful, to open into a larger vision and through it collectively to rise into the profundities of a higher existence. And is that not from time immemorial the hidden meaning of all her creative strivings?

But Bengal was not only a bestower of her gifts to others. She was plastic enough to take in every healthy influence that came to her from outside. Not everything however, but everything that is good and beneficial was her aim in accepting gifts from others. Her discrimination in this respect was once the cause of her being declared a rebel. The Kshatriya mystics of Bengal did not recognize to a considerable extent the importance of Vedic rituals. And when they expressed their disinclination to honour as brahmins the priests who merely chanted the Vedic hymns and performed the rituals, there started a feeling of disaffection among the brahmin priests, many of whom left Bengal and strengthened their compatriots in other parts of northern India in antagonizing the Kshatriya ascendancy in Bengal. This priestly obscurantism did not take long to be organized; and when the Kshatriya power began to show a tendency towards decline it sought to assert its authority by banning any entry of brahmins into Bengal proclaiming her as an enemy of the Vedas. Thus Bengal had come to remain for a long time in the bad books of the so-called Vedic brahmins who by an exclusive emphasis on externalism and on the rigidity of caste rules alienated in a later period vast masses of people in Bengal, contributing thereby to their ready acceptance of the liberal teachings of Jainism and then of Buddhism. The lesson of this, however, is very clear. It vindicates

the true spirit of Bengal. Bengal wanted knowledge of truth, not the paraphernalia of religion. To her a brahmin was one who had realized in his life the real truth of the etymological meaning of the word. Birth, we may repeat, was not to her a criterion of a man's spiritual worth. That is why in those early days many Kshatriyas in Bengal, as in other parts of India, having attained higher knowledge were elevated to the rank of brahmins and were honoured by the title of *Brahma Kshatrotora*, or greater than the brahmins and the Kshatriyas. It is this ideal for which Bengal has stood through the ages, for which she has striven in all her spiritual endeavours, whether through Vedantic mysticism, the discipline of the Tantras, Buddhism, or of Vaishnavism. It is true that she was not always able to keep to this high standard of spiritual discrimination and that her inability to do so was responsible for many of her great failures; but it can in no way be characterized as an attitude of non-conformity; rather, whatever success she achieved was possible only when she was able among other things to stick to this ideal.

It is well known that the present Bengalee is the product of the fusion of many ethnic types. But this racial chemistry apart, the cultural intermingling that has taken place in Bengal almost from times prehistoric is apparently an incomparable phenomenon that has worked, more than any other, towards the growth and enrichment of her own culture, making her synthetically minded so as to be able to accept truths, whatever their source, and coalesce them into her own being in which they lost themselves becoming one with the soul and body of the culture that goes by her name. Bengal came in touch with the Indus valley civilization; and there is an opinion that she had also a hand in its creation : the Dravidian culture did leave its impress on her : and it cannot be that she was not at all influenced by the early Mongolians with whom she came into contact. The

Vedic ideals were certainly an exalting element in the creative life of Bengal in which the contribution of Buddhism also was not of little importance. Tantricism, Shaivism, and Vaishnavism were absorbed by her and recreated into the forms in which they are known to-day. The note of Islam also was not excluded from this diapason, neither was that of the culture of the West which Bengal was the first in India to receive. If adequate material evidence is not yet available of how these different streams of culture were blended in Bengal into

what in her creative life she is to-day, she would of course live to prove that her success in the past in evolving out of them a culture of her own and her daring efforts to strike out her own individual line of development, both cultural and spiritual, are not without some meaning for the days that are to come with greater glory to illumine the pages of her unborn history. It is as if to fulfil this future possibility that Bengal has stood through the ages, verily as a power of mother India.

THE SPIRITUAL MESSAGE OF SRI RAMAKRISHNA

BY SWAMI VIRESHWARANANDA

There are periods in the history of humanity when a sort of world weariness takes hold of it. At such periods men find that all their plans and hopes are frustrated and everything is in confusion. We are passing through such a crisis just now all over the world; and the confusion we find all round, not only in the outer world of politics and economics, but also in the inner world of faith and morals, is driving people to question the very basis of the social structure and values which the modern scientific and so-called rational thought has given to us. The saner section of humanity has begun to ask whether there is not after all some reality beyond the range of the human senses, which would give a better meaning to life and its struggle, and make it more worth living. Whenever such crises as this visited humanity, great men came into this world to mould mankind by supplying it its deeper needs. The present crisis also needs such a great soul; and we have had already one such in the person of Sri Ramakrishna, who has given back humanity its lost soul. For his teachings and specially his life have demonstrated beyond all doubt the great joy and possibilities of a spiritual life.

The fundamental point that one would like to be convinced about, before taking to a religious life, is that God actually exists and that a search for Him is not a search after something impossible, after something that does not exist. Many rational arguments have been given by philosophers before this for proving His existence. But all these rational arguments only show the probability that God exists. They do not prove beyond all doubt that God exists; and so the modern man says, 'If we cannot prove beyond doubt that God exists, then what is the meaning of following a religious life?' But the proof of the existence of God can come only through realization. When we transcend the sense-plane and come face to face with Truth, when we realize God in the super-conscious state, then only we can be sure of His existence, and not otherwise. We cannot prove the existence of God through reason, because reason cannot reach there. Reason is limited, and we find a mighty barrier before reason, beyond which it cannot go. Reason works only on the sense-plane, on the conscious plane, and it cannot go to that super-conscious plane in which state alone we can realize the Truth,—the

existence of God. So it is impossible to prove the existence of God through reason. But that does not mean that God does not exist. Sri Ramakrishna used to say, 'We do not see the stars during the day-time; that does not, however, mean that there are no stars in the sky during the day. So though we may not be able to see God, realize God in our state of ignorance, it does not mean that God does not exist.'

From all this, however, we are not to conclude that in order to be religious we have to give up reason. That would lead us into all kinds of superstitions. Human mind works on three planes—the sub-conscious, the conscious and the super-conscious—and on each plane it has got an instrument of knowledge. In the sub-conscious plane instinct is an infallible instrument of knowledge. In the conscious plane reason operates, but it cannot go beyond it, and on the super-conscious plane inspiration operates. Instinct, reason, and inspiration do not contradict each other, but the one develops into the other; and as such, inspiration never contradicts reason, but always fulfils it. Our religious realizations, therefore, though they cannot be attained through reasoning, they, all the same, never contradict reason. So we need not give up reason nor need we accept all sorts of nonsense in the name of religion if it contradicts reason; but at the same time we should not forget that we cannot insist that religious truths should be rationally proved beyond doubt in a laboratory with test-tubes, for that would be impossible since that presupposes our existence on the sense-plane.

Now there is another point. If God really exists, what is His nature? Is He personal or impersonal? And what are the means to realize Him? An impersonal God is an icy-cold God who cannot respond to the prayers or the love of the devotee. So such a God does not appeal to a devotee. But at the same time it is very difficult to make the position of a personal God tenable, especially in this age of science. So there are diffi-

culties on either side, and they being of a contrary nature religions have found it very difficult to harmonize them. They have been there for ages, and every religion has experienced this fight between the impersonal and personal God.

But Sri Ramakrishna has harmonized both. He could realize that even one and the same person at a certain stage in the path of devotion, finds satisfaction in God as possessed of form and at another stage in God without any form. 'A certain monk went to the temple of Jagannāth at Puri. He had doubts as to whether God is with form or without form. When he saw the holy image, he desired to examine it and settle his doubt. He passed his staff from left to right in order to feel whether it was obstructed by the image. He could not feel anything with the staff. So he decided that God was without form. When he attempted to pass his staff the other way from right to left, it struck the image. So the monk thought that God was both with form and without form. He is something more than that: He cannot be described.' Both these aspects, the personal and the impersonal, are true. People will view the Ultimate Reality in different aspects according to their mental contents and capacity. 'People with different vessels go to the ocean and take water from it. The water takes the shape of the vessel in which it is taken, but nevertheless it will, though the shape differs, contain water and nothing else.' So, though according to the mental capacity of the people, the readings of the Ultimate Reality may be different, yet each one is a reading of the Ultimate Reality and as such it is true. Sri Ramakrishna, therefore, used to say that God has many aspects and we should not define Him as 'this' and 'this'.

How can we realize God? What are the means? To realize God we must have perseverance. Sri Ramakrishna used to say, 'There are pearls in the deep sea, but if you do not get these pearls by a single dive, you have to dive again

and again till you get at the pearls. Similarly, we have to try and persevere for God-realization. We have to exert ourselves.' 'Long must you struggle in the water before you learn to swim; similarly many a struggle must you pass through before you can hope to swim on the ocean of divine bliss.' 'The hereditary agriculturist does not leave off tilling the soil though it may not rain for years, but one who is not of that class, and takes to it for profit, gets discouraged by even a single season of drought. Similarly a true devotee never gives up his devotion even if with his lifelong devotion he fails to see God.' Then there must be intense yearning for God-realization. Our hearts must pant for him even as a miser longs for gold. 'As the drowning man pants hard for breath so must one yearn for the Lord before one can find Him.' 'The love that a devoted wife possesses for her beloved husband, the attachment that the miser feels for his hoarded wealth, and the clinging desire that the worldly-minded foster for the things of the world—when the intensity of your heart's longing for the Lord is equal to the combination of these three, then you shall attain Him.' 'Can you weep for Him with intense longing of the heart? Men weep jugful of tears for children, wife, money, etc., but who weeps for God?' 'God cannot remain hiding from an earnest and importunate seeker.' Sri Ramakrishna during his days of Sādhana had intense yearning for God-realization. When the temple bells would ring for evening prayers, he would say, 'Mother, another day has passed away and yet I have not realized you', and would rub his face against the ground in agony. The next thing necessary is extreme renunciation. All enjoyments of the world have to be renounced if we want to realize God. As Sri Ramakrishna put it, 'The key to this antechamber has to be turned the reverse way.' The Gita says that to the world of the senses to which all of us are awake, the Yogi is dead; and that to the world of the spirit to which we

all are asleep, the Yogi is quite awake. So if we want to realize God, we have to renounce all worldly attachment.

Another qualification necessary is purity. God cannot be seen so long as we keep the slightest taint of desire. Jesus Christ said, 'Blessed are the pure in heart for they shall see God.' Sri Ramakrishna had not the least carnality in him. When his young wife came to Dakshineswar he said to her, 'Well, I am married to you. So you have a right to live with me. But I have learned to look upon every woman as mother. What do you want me to do?' The maiden was a pure and lofty soul and could understand his aspirations. So she told him that she had no desire to drag him to the world, but that all she desired was to remain near him, serve him, and learn of him. After that both of them lived in the same place and she became one of his most devoted disciples. Both of them were pure and chaste. There was not the least trace of carnality in them. This is a very unique thing in the history of the world. We had prophets before who renounced their wives to realize God. But Sri Ramakrishna's renunciation was the height of acceptance. He accepted her and trained her as his first disciple; and when he left this world, he left in her an ideal for womanhood, a synthetic ideal of the virgin and the mother in one—the ideal virgin but at the same time the ideal mother.

What according to Sri Ramakrishna is the goal, the destiny of man? What is the goal towards which man has to go? Science tells us that man has come to this stage through gradual evolution. But religion says that man is a degeneration of what he was, that his is a descent from the spirit, from the divine. Both are correct for evolution presupposes involution since something cannot be produced out of nothing. Spirit is involved in matter, and as matter evolves spirit manifests more and more. Evolution is only with respect to the body and the mind. Newer and newer bodies are framed to help the manifestation of the

spirit and spirit manifests more and more. And when the body is perfect, being made of pure Sattva material, spirit manifests itself completely, and we have the God-man. In essence, therefore, man is divine. 'The soul enchained is man, but when free from bondage it is God.' Religion says that man has lost this knowledge of his divinity because of ignorance. Ignorance covers knowledge, and as a result man forgets his real nature and suffers. He has to shed this ignorance and realize his divinity. That is the mission of life, the purpose of life; and without that, life would become purposeless. 'He is born in vain, who, having attained the human birth, so difficult to get, does not attempt to realize God in this very life.' 'First gain God, and then gain everything else; but do not try to do the contrary. If, after acquiring spirituality, you lead a worldly life, you will never lose your peace of mind. First attain God. This is the one thing needful. All other things shall be added unto you, if indeed you want to have them. First see God, and then talk of lectures and social reform.' 'As a lamp does not burn without oil, so a man cannot live without God.' 'The digit one may be raised to a figure of any value by adding zeroes after it; but if that one is omitted, zeroes by themselves have no value. Similarly, so long as man does not cling to God, who is one, he has no value; for all things have got their value from their connection with God. So long as man clings to God and does all his works for Him, he gains more and more thereby; on the contrary, if he overlooks God and adds to his list of works many grand achievements, all done for his own glorification, he will gain nothing therefrom.'

This gives Sri Ramakrishna's attitude towards philanthropic activity. Further, we find that when one gentleman, a great philanthropist of Calcutta, told him that the object of man's life was to do good to others, Sri Ramakrishna at once told him, 'There is God

to look after the world, it is not for man to take that responsibility. Man's duty is to realize God, to get command from Him, and then only can he do good to the world and not before that.' To another he said, 'If God comes to you, will you ask Him for more hospitals, more colleges, and more schools, or will you ask Him for knowledge and devotion? Before taking up all these philanthropic activities try to realize God, make that the ideal of your life.'

Sri Ramakrishna, however, did not mean thereby that one should turn away from such humanitarian works. He did not detach himself from life. He even chastised his disciple Swami Vivekananda who preferred to be always lost in Samādhi, and forced him into the service of humanity. What Sri Ramakrishna meant was that the fundamental aim of man should be to realize God first, and that humanitarian work was good in so far as it was a means to this one end. It cannot be the goal of life. So he taught the doctrine of service by which such service to humanity could be exalted to the level of worship of God. He prescribed that service should be rendered to man looking upon him as God Himself since man is divine in reality—Jiva is Shiva. The Swami Vivekananda, therefore, prescribed a twofold ideal to the organization he started, viz, 'For one's own emancipation and for the good of the world'. The first part is the more important one, nay, the only thing that matters and every member of the Order is asked to do service to humanity remembering the divinity at the back of it, as worship offered to this divinity, which would lead him to God-realization, and as a by-product of this Sadhana of his, good is also done to the world. So doing good to the world is not the main thing or ideal, but God-realization. Thus Sri Ramakrishna has prescribed a new Sadhana which while leading the aspirant to his cherished goal is helpful in mitigating the sufferings and miseries of this world.

ARMOUR OF LIGHT

BY NICHOLAS ROERICH

I remember how Puvis de Chavannes found always a sincere, benevolent word for the most different creations. But I cannot forget how another famous artist used to go round all exhibitions but with the foam of bitter criticism on his lips. Once I noticed that he took much longer time in looking at exhibits which he defamed. I noticed that he spent about three quarters of an hour on abuse and only a quarter of an hour on rejoicing. Taking leave of the artist, I said, 'I know how to make you stay longer—by things which are detestable to you!' And the abuse of this artist was most refined, but his praise very poor and dry. Of course in his creativeness Puvis de Chavannes was far higher. Did not the benevolent criticism of Puvis originate because of his greater creative ability?

Why disparage and act maliciously where a general enthusiasm and a general joy of creativeness have been ordained?

Since time immemorial innumerable are the commandments about the beautiful. Whole kingdoms, whole civilizations were built by this great ordainment. To beautify, to ennoble, to uplift life means to reside in the good. All-understanding and all-forgiveness and love and self-denial are generated in the attainment of creativeness.

And should not all young hearts strive for creativeness? And so they do; and plenty of ashes of vulgarity are required to choke this sacred flame! How often can one open new gates to the beautiful by the single call, 'Create, create'! How much decrepitude is expressed in the fossilized programme: first I shall learn to draw, then I shall go over to colours, and after this I shall try to start composition? Innumerable

are the cases when the flame of the heart was extinguished before the pupil reached the forbidden gates of creativeness! But how much joy, daring, and vigilance is developed in the consciousness of those who from their childhood dared to create! How enticingly attractive can children's composition be, before their eyes and hearts become hardened by the all-deadening conditions of standard!

Where are the conditions of creativeness? In the genius, in the imperative tremor of the heart, which calls forth constructiveness. The earthly conditions are of no importance for the creator who has been called. Neither time, nor place nor material can limit this impulse of creativeness. 'Even if imprisoned, an artist will become an artist,' was one of the sayings of my teacher Kuindji. But he also used to say, 'If you have to be kept under a glass-cover, then the sooner you disappear, the better! Life has no need for such touch-me-nots.' He understood well the significance of the battle of life, the battle of light and darkness. A small clerk came to the teacher; the latter praised his work, but the clerk complained: 'Family and office stand in the way of my work.'

'How many hours do you spend in the office?' asked the artist.

'From ten to five.'

'And what are you doing from four to ten?'

'What do you mean, from four to ten?'

'Yes, from four in the morning?'

'But I sleep.'

'Well, then you will spend your whole life sleeping. When I worked as a retoucher with a photographer, our work was from ten to six; but the whole morning from four to nine I had

at my own disposal. And to become an artist even four hours per day are sufficient.'

Thus said the venerable master Kuindji, who, beginning as a shepherd boy, through labour and unfolding of his talent, reached an honourable place in the art of Russia. Not harshness, but knowledge of the laws of life suggested to him his replies, full of realization of his responsibility, full of consciousness of labour and creativeness.

The main thing is to avoid everything abstract. It does not exist in the actuality just as emptiness does not exist. Every recollection of Kuindji, of his teachership, both in the art of painting and in the art of life, always brings to memory unforgettable details. How necessary are these milestones of experience, when they bear witness of tested valour and of actual constructiveness!

I remember, how after my graduation at the Imperial Academy of Fine Arts, the Imperial Society for the encouragement of fine arts invited me as assistant editor of their periodical. My colleagues were indignant at such combination of activities and prophesied the end of my art. But Kuindji firmly advised me to accept the appointment, saying, 'A busy person succeeds in everything, an open eye perceives everything; but for a blind man to paint is anyhow impossible.' I remember how Kuindji once criticized my painting 'The March'. But half an hour later he returned, short of breath, having run up to the studio, and said smilingly, 'You must not be grieved. The ways of art are innumerable. The main thing is that the song comes right from the heart.'

Another teacher of mine, Puvis de Chavannes, who was full of well-wishing inexhaustible creativeness, always called with profound wisdom for the labour of self-expansion and the joy of the heart. Love for humanity and joy creativeness were not dead in him; but one will remember that his first pupils were not encouraged. Eleven

years his paintings were not accepted by the Salon. This was a hard testing-stone for the greatness of the heart!

My third teacher, Cormon, always encouraged me to individual independent work, saying, 'We become artists when we remain alone by ourselves.'

Blessed are the teachers, when they lead with a benevolent, experienced hand towards wide horizons. It is a great happiness when one can remember one's teachers with the full tremor of a loving heart.

The teachership of old India, the deep conception of Guru—teacher—is especially touching and inspiring. Yes, it is inspiring to see how a free, conscious veneration for the teacher exists until to-day. Verily, it forms one of the basic beauties of India. No doubt the same conception existed also amongst the old masters of Italy and the Netherlands and among Russian icon-painters. But in these countries it is already a beauty of the past, whereas in India it is living and will not die out, I hope.

Every spiritual impoverishment is shameful. From the subtler worlds the great masters are watching sorrowfully, grieving over the folly of impeded possibilities. In the articles *Spiritual Values*, *Revaluation*, and *Flame—the Transmuter*, we spoke sufficiently about everything that should not be lost at the cross-roads. I cannot forget the deep saying of my deceased friend, the poet Alexander Blok, about the ineffable. Blok ceased to frequent the Religious Philosophical Society because, as he expressed himself, 'They speak there of the unspeakable.' Precisely; there is a limit to words; but there is no limit to feelings, to the capacity of the heart. Everywhere is the beautiful. All pilgrims of the good, all sincere searchers landed at this coast. People may quarrel ever so much and may even become like beasts; but still they will unitedly be silenced at the sound of a mighty symphony and will desist from all quarrels in a museum or under the dome of the Notre Dame in Paris.

The same love of the heart is evoked

when we read in all ordainments the lightnings of beauty.

The Persian apocrypha about Christ is most touching: 'When Christ was walking along with his disciples they came across the carcass of a dead dog, lying near the road-side. The disciples turned away in disgust from the decaying corpse. But the teacher found beauty also in this instance and pointed out the beautifully white teeth of the dog.'

At the hour of passing, Buddha the Lord remembered:

How beautiful is Rajagriha and the cliff of the vulture! Beautiful are the valleys and the mountains. Vaishali! What a beauty!

Every Bodhisattva, besides all his other abilities, has to be perfect in art also.

The Rabbi Gamaliel says, 'The study of the law is a noble work if connected with some art. This occupation, which is accompanied by art, leads away from sin. But every occupation which is not accompanied by art, leads nowhere.' And the Rabbi Lechuda adds, 'He who does not teach his son art, makes of him a highway robber.' Spinoza, who reached considerable perfection in art, answered indeed to this ordainment of harmonization and ennoblement of the spirit.

Of course the high ordainments of India also affirm the same basic significance of the creative art. 'In ancient India art, religion, science were synonymous with Vidyâ, viz, culture.' 'Satyam, Shivam, Sundaram, are the eternally triune manifestation of godhood in man, immutable, blissful, and beautiful.'

Let us remember the Museion—the home of the Muses—of Pythagoras, Plato, and all those great ones, who understood the corner-stones of the foundations of life, and Plotinus—speaking on the beautiful!

From the depths of hard experiences of life, Dostoevski exclaims, 'Beauty will save the world!' Ruskin who glorifies the stones of the past, reiterates the same. A well-known head of the

church looking at paintings, exclaimed, 'A prayer of earth to Heaven!'

The old friend of all creative searchers, Leonardo da Vinci, says,

He who despises the art of painting, despises the philosophical and refined contemplation of the world, for painting is the legitimate daughter, or better to say, grand-daughter of Nature. Everything that exists has been borne by the Nature, and has borne in its turn the science of painting. That is why I say that the art of painting is the grand-daughter of Nature and akin to God Himself. He who defames the art of painting, defames Nature.

The painter must be all-embracing. O artist, may thy multiformity be as infinite as the manifestations of Nature. Continuing what God has commenced, strive to multiply not the deeds of human hands, but the eternal creations of God. Never imitate anyone. And every creation of thine be a new manifestation of Nature!

The 'stubborn sternness' of Leonardo da Vinci,—was it not strengthened by the clear joy for the far off worlds, by the firm prayer of the heart for Infinity?

How many of the best personalities affirmed the prayer of the heart, the prayer for beauty, for the beauty of creativeness, for victories of Light! From all lands, in all ages, everybody affirms the significance of creativeness as the leading principle of life. Ancient monuments retain glorious images of Egypt, India, Assyria, Maya, and China; and are not the treasures of Greece, Italy, France, Belgium, and Germany living witnesses of the significance of highest creativeness?

How wonderful that even now, amidst all spiritual and material crises, we can affirm the kingdom of the beautiful! And we can do this not as abstract idealists, but being armed with the experience of life and strengthened by all historical examples and by the spiritual ordainments.

Remembering the significance of creativeness, humanity must also remember the language of the heart. Are not the parables of Solomon, the Psalms and the Bhagavadgita and all fiery commandments of the hermits of Sinai written in this language? How precious it is to realize that all ordainments lead not to division, limitation,

not to savagery, but to the ascent, the strengthening and purification of the spirit!

Dr. Brinton reminded me, that when leaving America in 1980, I told him, 'Beware of the barbarians.' Since then many barbarians have broken into the domain of culture. Under the sign of financial depression many irremediable crimes have been committed within the walls of the spirit. The list of dark oppressors, like tablets of shame, has indelibly been recorded on charts of education and enlightenment. Uncultured retrogrades hastened to destroy and uproot much in the field of education, science, and art! Shame, shame! Chicago has no funds to pay the municipal teachers. A church in New York has been sold in auction. In Kansas city the capitol has been sold in the same way. And how many museums and schools have been closed! And how many hard-working men of science and art have been thrown overboard! Yet the horse-races were visited by fifty thousand people! Shame, shame! The stones of ancient monuments can cry out against all the apostates of culture, the source of everything blissful and precious. Do not the scorners of culture trample their own well-being? Even the blind ones see more than these gloomy servants of darkness.

'Beware of the barbarians!'

Still we cannot be reconciled with an unstable value. We can unite only on the steps of culture, in the name of everything inspiring, creative, beautiful. Still it will always be considered a good and noble deed to support everything creative and educational. Ascending these steps, we become ourselves enlightened.

Assembling around the sign of culture, let us remember how we addressed womanhood: 'When there are difficulties in the home, we turn to the woman. When accounts and calculations are no longer of aid, when enmity and mutual destruction reach their limits, we turn to the woman. When evil forces overcome one, the woman

is invoked. When the statistical mind becomes helpless, then one remembers the woman's heart.'

And thus now, times are difficult for the universal abode of culture. And again we hope that the heart of the woman will understand the grief for hampered creativeness, for culture. She will understand the grief for spiritual treasures and will come to aid in realms of the beautiful.

The youth should not be educated upon the wails of despair. When we wrote about the pre-ordained beautiful gardens, we did not lure into illusory domains. On the contrary, we called to the strongholds, affirmed by life. Especially in the days of distress we must affirm the prayer of the heart to the beautiful. We must remember that the beautiful is within the reach of everyone.

To rise from a shepherd boy to venerated masterhood like Kuindji, or for a remote peasant to become a beacon of science, like Lomonosov, is certainly not easy. Seemingly nothing helped them. Everything was as if against them, and yet—'Light conquers darkness!'

As children we liked the book *Martyrs of Science*. It is really necessary that there should also be published books on *Martyrs of the Spirit*, *Martyrs of Art*, *Martyrs of Creativeness*. The life-dramas of Van Gogh, Gauguin, Rider, Vrubel, Mares, and many martyrs for the beautiful make one more unforgettable ordainment which leads the youth. 'Gratitude is the virtue of great hearts'. Let us not only remember the glorious names with gratitude, but let us arm ourselves with the whole of their experience in order to confront all destructive forces of darkness. The experience of creativeness forges all those invincible 'Armours of Light' of which the apostle speaks. Now is an urgent hour, when one must be armed with all the experience of the past, in order not to surrender the stronghold of culture. Now is the time to be aware of the whole spiritual treasure of creativeness in order to repel with this

'Armour of Light' the dark forces of ignorance and to move onwards fearlessly! *Per aspera ad astra!*

Is it not joyful, that we can, notwithstanding varied parties, address every sincere artistic group with the hearty greetings: 'Despite all kinds of disunity, the human spirit turns again to positive constructiveness, when every sincere co-operation is appreciated. Do not many kinds of different flowers grow upon the spring meadows and are they not magnificent in their diversity? Does not this creative multiformity manifest in its fragrance the festival of the spring, which is celebrated by all people since time immemorial?'

Nothing can replace the divine multiformity. So also in the earthly reflection of Divinity, in art, multiformity means bountifulness of the people's spirit. Amidst the disasters of humanity, we feel more the value of creativeness.

May constructiveness and the beautiful desire for the good, in other words, that which is to be laid at the foundation of all activities of a cultural man, resound. Everywhere man feels oppressed under conventional divisions, terrible in their insignificance; he is suffocated by the stench of ignorance, by the poison of non-culturedness, which poisons all existence.

All to whom human dignity is dear, all who strive towards truly pre-ordained perfection, must naturally work together casting off, as shameful rags, the dictionary of malice and lies, remembering that in the dictionary of good there are many non-abstract, really vitally applicable conceptions. And now undeferrably these conceptions must be applied in life, in order that the word ceases being an empty sound, but becomes the actually strengthening factor of creative thought.

Everyone, striving towards the good, knows how valuable are all so-called obstacles, which for a virile spirit are

only measures of strength, and which in their tension work out but a new and transmuted energy.

It is not yesterday that is being affirmed. One can affirm but the tangibility of the future. As long as we shall not be convinced in our hearts of the radiant constructiveness of the future, we shall remain in hazy abstraction. For the future trees are being planted along the road-side, and for the future the milestones are being erected. The builder would not put up milestones, if in his heart he could not know whither this path leads.

We affirm—this path leads to knowledge, to the beautiful; but this knowledge will be freed from all prejudices, and will follow the aims of the good. We affirm—this road leads to beauty, and not luxury or caprice; but everyday's necessity will impel the striving and realization of the beautiful on all paths. We shall not be afraid of the conception of reality. Those who strive in valour, know all conditions of the path.

As the wise ones say, 'Before leaving one does not pronounce unkind words.' The weak ones will say, 'The heart became weary, but what lives in infinite love leading towards realization in discipline of the spirit and in beauty, will not become weary and overfilled. By tension and burdening of the heart we increase our experience. Let us be guided by the beautiful words of the wisdom of the East:

Tire Me now, load Me better, laying upon Me the burden of the world,

But I will multiply the strength.

Dost thou hear? The load will blossom with roses and the grass will be garbed in the rainbow of the morning.

Therefore Tire Me.

When I am nearing the garden of beauty, I do not fear burdens.

In wisdom everything is real, and the morning is real and the beautiful garden is real; and the burden and the weariness of the world and transfigured attainment are also real.

UPAMANAM OR THE SPECIAL SOURCE OF THE VALID KNOWLEDGE CALLED UPAMITI

BY PROF. DINESH CHANDRA GUHA, M.A., KAVYA-NYAYA-TARKA-VEDANTATIRTHA

India is pre-eminently rich in philosophical discussions. There are no less than twelve schools¹ of Indian philosophy, and hence it is very natural that the view-points of the different schools should differ. In this article I shall try to outline briefly some of the views of our philosophers on the subject technically known as Upamānam.

It is unanimously held by all the philosophers of India that the definite and valid knowledge of a real thing is derived from its definition and special source.² The word Upamanam, like most of the technical terms of Indian philosophy, is by nature explanatory, so that if we simply try to derive it we shall be able to understand, to some extent, the meaning of the term.

The term Upamanam is derived from the root 'mā' with the prefix 'upa' and suffix 'lyut' in the instrumental case³ attached to it. The root 'ma' means knowledge in general. The prefix 'upa' has restricted⁴ the sense, and hence we understand a special kind of knowledge from the very same root. The suffix 'lyut' or 'anat' gives the sense of instrumentality. Hence from the mere derivation of the term we understand that the special source from which is derived the particular knowledge called Upamiti is said to be Upamanam. The

logical texts like *Tarkasamgraha*, etc., have defined the term in the same way.⁵

The *Vedāntaparibhāṣā*, an authoritative treatise on the vedānta system of philosophy, has defined the term in an altogether different way. According to it the special source from which is derived the valid knowledge of similarity is called Upamanam.⁶ There is, of course, a gulf of difference between the view-points of the Naiyāyikas or logicians and the Vedantists as regards the nature of Upamiti.

The definition of Upamanam as given by the logicians can never be understood unless we understand the meaning of the words Upamiti and Karanam for the simple reason that the meaning of the words is included in the meaning of the term Upamanam. Similarly, if we are to understand the definition of the Vedantist school, we must know what is Sādrishya-praṇā and what is Karanam.

Upamiti or Upamā (as the two words are synonymous) is the knowledge⁷ of the primary relation between a word and its meaning. Indian philosophers, with some remarkable exceptions, hold that there is a relation between a word and its meaning.

१। आस्तिकनास्तिकद्वयादयोऽनेषु इत्यादि
—अद्वैतमहासिद्धि

२। लक्षणप्रमाणाभ्यां हि वस्तुसिद्धिः।

३। उपमीयते अनेन इति उपमानम्।

४। उपसर्गोऽयं धात्वर्थो बलादन्यः प्रतीयते
—सिद्धान्तकौमुदी

५। उपमितिकरणम् उपमानम् —तर्कसंग्रह
लक्षणं तु उपमितिकरणात्त्वम्

—तत्त्वचिन्तामणि, उपमानसंग्रह

६। सादृश्यप्रमाकरणम् उपमानम्
—वेदान्तपरिभाषा, उपमानपरिच्छेद

७। संज्ञासंज्ञिसम्बन्धज्ञानम् उपमितिः

—तर्कसंग्रह

सम्बन्धस्य परिच्छेदः संज्ञया संज्ञिना सह
—कुल्लभाञ्जलि, नृत्तीयस्तवक, १०म श्लोक

The definition of Upamiti as stated in *Tarkasamgraha* is clearly explained by Nilkantha in his commentary on the above-mentioned book; he says that the relation here is nothing but Shakti." Shakti, according to the logicians, is the wish of God⁹ in the form, 'Let this meaning be understood from this word,' or 'Let this word mean this thing.' According to the new school of logicians, the wish mentioned here is to be taken in general,¹⁰ so that human wish of that form also is Shakti.

It has already been stated that the knowledge of the primary relation between a word and its meaning is Upamiti. Now the question arises, Why should we admit a special type of knowledge called by that name? When after seeing the Gavaya (a kind of animal resembling the cow) we know that the Gavaya is similar to the cow, the knowledge thus attained may easily be called a perception. Dinakara Bhatta comes forward with an answer to this question. The knowledge here cannot be called a perception, because, it may arise in times when the functions of our sense-organs may not exist at all.¹¹ It cannot be called a perceptual knowledge simply arising from our mental operations, because, after this sort of knowledge arises in our self, we understand that we are comparing something with some other thing.¹²

Similarly, this knowledge is not derived from inference as there is no procedure of syllogistic arguments preceding it. In inference, according to Indian philosophers, the previous knowledge of invariable concomitance is essential. As the knowledge of invariable concomitance is absent here, the knowledge under discussion can never be called an Anumiti.¹³

This is not a knowledge technically known as Shâbdabodha (knowledge derived from authoritative words), because, it arises in times when the hearing of words is totally absent.¹⁴

This is not a remembrance for the simple reason that there can be no recollection of a thing without previous knowledge of it.¹⁵

The Vedantists also do not hesitate to call Upamiti a special type of knowledge.¹⁶

Now let us discuss what is Karanam. According to Pânini, the cause which is the most superior is called the Karanam.¹⁷ Later grammarians have dealt at length with the superiority of the Karanam in producing an effect. The superiority according to them is nothing but the possession of what is

- ८। संज्ञा गवयपदम् संज्ञो गवयः तयोः सम्बन्धः
शक्तिः —नीलकण्ठी
- ९। शक्तिश्च पदेन सह पदार्थस्य सम्बन्धः सा च
अस्मात् शब्दात् अयमर्थो बोद्धव्य इति
ईश्वरेच्छारूपः —मुकाबली
- १०। न ज्ञास्तु ईश्वरेच्छा न शक्तिः किन्तु इच्छैव
—मुकाबली, शब्दसङ्घ
- ११। चक्षुरादिव्यापारविभेदेऽपि उपमितेस्तुपादेन
वाच्यत्वाद्यसम्भवात्—दिनकरी, उपमानसङ्घ
- १२। न वा मानसत्त्वम् मानसोत्तरमनुत्पद्यमानाया
उपमिनोमीति प्रतीतेर्विषयत्वात्
—दिनकरी, उपमानसङ्घ

- १३। नाप्यनुमितिः ध्यासिद्धानं विनापि उद्यत्
—दिनकरी, उपमानसङ्घ
- १४। न शाब्दं पदज्ञानाजन्यत्वात्
—दिनकरी, उपमानसङ्घ
- १५। न स्मृतिरनुभूतार्थस्य स्मरणायोगात्
—दिनकरी, उपमानसङ्घ
- १६। न चेदं प्रत्यक्षेण सम्भवति गोपियदस्य तदा
इन्द्रियासन्निकर्षात्, नाप्यनुमायेन गवयनिष्ठ-
सादृश्यस्य अतस्त्रिज्ज्ञत्वात् उपमिनोमीत्यनु-
व्यवसायाच्च, तस्माद् उपमानं मानान्तरम्
—वेदान्तपरिभाषा, उपमानपरिच्छेद ।
Also cf. तत्त्वचिन्तामणि
- १७। साधकतमं करणम् —पाणिनि १।४।४२

technically known as Vyâpâra.¹⁸ The Naiyayikas or logicians also define Karanam in the same way.¹⁹ There are, of course, unending discussions on the topic. Interested readers may read with profit the discussions on Karanam in the *Nyâya-vârtika*, the *Tâtparya-tikâ*, the *Parishuddhi*, the *Vaiyâkaranamanjushâ*, etc.

What again is the Vyapara, the possession of which transforms a Kâranam into a Karanam? That is called a Vyapara which is the cause of some effect and at the same time the effect of some other cause producing the same effect.²⁰ A, B, C, are the three phenomena in which C is the effect of both A and B, and B again is the effect of A. Here, B is technically called the Vyapara of A.

So long we have dealt with the definition of Upamanam in the light of the logical treatises. Now we shall discuss the definition according to the Vedantists.

The definition of Upamanam as given by the Vedantists, can never be understood unless we know what is Sadrishya and what is Pramâ.

Now, what is Sadrishya or similarity? There is so much discussion on the topic that volumes can be written on it. Curious readers will do well to read the *Tattvachintâmani* (ch. III. *Upamânâ-khandâ*). There are philosophers who hold that similarity is nothing but the many qualities of one thing found in some other thing, so that whenever we analyse similarity we always come across two things, the one being difference and

the other equality.²¹ The Mimâmsakas, of course, hold that similarity is a separate category of thought.²²

As regards valid knowledge, it has been stated in the *Vedantaparibhasha* that a knowledge to be valid must always have for its object a thing which was not known before and which will not be barred in the future.²³ Here also the logicians define right knowledge in a different way.²⁴

As regards Karanam, no separate discussion is necessary.

After the discussion of the definition of Upamanam we may naturally want to know the necessity of admitting Upamanam as a special type of Pramanam. The answer to the question involved in the aforesaid desire is not at all difficult. Generally speaking, the special type of knowledge called Upamiti being admitted, the Upamanam or the special source of Upamiti can never be denied. The reason is not far to seek. Every effect has a special cause of its own and Upamiti being an effect must have its special cause. If, of course, Upamiti ceases to be a special kind of knowledge, there remains no argument for the Upamanam as a separate Pramanam. But it has been discussed above that Upamiti is a special kind of knowledge differing from perception, etc.

Now remains another question to be answered in this connection. What in fact is the Upamanam and what is the Vyapara here? It has been stated in the *Bhâshâparichchheda* and *Muktâvali* that the perception of similarity is the

१८। क्रियायाः फलनिष्पत्तिर्यद्व्यापारादनन्तरम् ।
विवक्ष्यते यदा यत्र करणं तत्तदा स्पृष्टम् ॥

—वाक्यपदीय

१९। असाधारणं कारणं करणम् —तर्कसंग्रह

२०। तज्जन्यत्वे सति तज्जन्यजनकत्वम् व्यापारत्वम्

२१। तद्विभक्त्ये सति तद्गतभूयोधर्मवत्त्वम्

—मुक्तावली

२२। सादृश्यं च पदार्थान्तरम् —तत्त्वचिन्तामणि
(while expressing the view of the
Mimamsakas in ch. III.)

२३। अनधिगताबाधितार्थविषयकज्ञानत्वम्

—वेदान्तपरिभाषा, प्रत्यक्षपरिच्छेद

२४। तत्प्रकारं यज्ज्ञानं तद्विशेष्यकम् ।

तत् प्रमा... ॥

—भाषापरिच्छेद, १३५ कारिका

Upamanam²⁵ and the recollection of the meaning of the sentence expressing similarity is the Vyapara.²⁶ Kanāda Tarkavāgisha, the author of the *Bhāṣhā-ratnam*, holds a different opinion. According to him the recollection of the meaning of the sentence expressing similarity is the Upamanam.²⁷

The procedure through which one acquires the special type of knowledge called Upamiti is as follows. When a man who does not know the meaning of the word Gavaya hears the word uttered by somebody, he naturally enquires into its meaning. Afterwards, he learns from an inhabitant of a forest that the Gavaya resembles the cow. Then he goes to the forest and accidentally meets an animal resembling the cow. As he witnesses the similarity of the cow in that animal, the meaning of the sentence expressing the similarity is recalled. In the next step he understands that the animal Gavaya is the meaning of the word Gavaya.²⁸

Dinakara Bhatta in his gloss on *Muktavali* suggests that one may acquire the special type of knowledge called Upamiti from the perception of a thing possessing an altogether different quality.²⁹ This view also is a commonly

accepted one. In the *Tattvachinta-mani*,³⁰ we find reference to it. Other scholars of repute, e.g., Vachaspati Mishra,³¹ Udayanacharya,³² Baradaraaja,³³ etc., accepted this view. Though there is no reference to this view in the *Nyāya-sutra* of Gotama, we can safely accept its authenticity on the authority of the above-mentioned scholars.

Now another point of interest should be discussed. What in fact is the result of Upamanam? Vishvanatha in his *Bhashaparichcheda* says that the knowledge of the primary relation of a word and its meaning is the result³⁴ of Upamanam. This is the commonly accepted view of the logicians. In the *Nyaya-sutra* we find reference to it.³⁵ Vātsyāyana in his commentary on the *Nyaya-sutra* makes the point clearer.³⁶ Of course, in his opinion there are other results also.³⁷

The Vedantists hold a different view. According to the philosophers of the

२५। सादृश्यधीर्गवादीनां या स्यात् सा करणं मतम् । —भाषापरिच्छेद, ७६ कारिका

२६। वाक्यार्थस्यातिदेशस्य स्मृतिव्यापार उच्यते । —भाषापरिच्छेद, ८० कारिका
गोसादृश्यदर्शनं यजातं तदुपमितिकरणम्,
गोसदृशो गवयपदवाच्य इत्यतिदेश-वाक्यार्थ-
स्मरणं यजातं तदेव व्यापारः

—सिद्धान्तमुक्तावली, उपमानखण्ड

२७। उपमितिकरणं च अतिदेशवाक्यार्थस्मरणम्
—भाषापरिच्छेद, उपमानखण्ड

२८। गवयः गवयपदवाच्यः

—मुक्तावली, उपमानखण्ड

२९। इदमुपलक्ष्यं वैधर्म्यविशिष्टपिण्डदर्शनं करणम्
—दिनकरी, उपमानखण्ड

३०। Cf. तत्त्वचिन्तामणि, उपमानखण्ड

३१। तात्पर्यटीका in connection with the 6th Sutra of Gotama.

३२। वाक्यार्थश्च क्वचित् साधर्म्यं क्विद्वैधर्म्यम्

—commentary on कुसुमाञ्जलि, ch. III. 11th verse.

३३। Cf. तार्किकरत्ना

३४। शक्तिधीरुपमाफलम् —भाषापरिच्छेद, ८० कारिका

३५। प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम्
—न्यायदर्शन १।१।६

३६। संज्ञासंज्ञिसम्बन्ध प्रतिपद्यते

—वात्स्यायनभाष्य on the Sutra I. i. 6.

समाख्यासम्बन्धप्रतिपत्तिरुपमानार्थः

—वात्स्यायनभाष्य on the Sutra I. i. 6.

३७। एवमन्योऽपि उपमानस्य लोके विषयो दुर्बुद्ध-
सितव्यः —वात्स्यायनभाष्य on the Sutra I. i. 6.

Vedanta school the valid knowledge of similarity is the result of Upamanam.³⁸

३८। भवति निम्नयः अनेन सदृशो मदीया गौरिति
—वेदान्तपरिभाषा, उपमानसदृश

There are many subtle and interesting points to discuss. It is not at all possible to do justice to them within the narrow compass of an article like this. Inquisitive readers may read the original treatises.

AWAKENED IN LIFE DIVINE

In the deep serenity of conscience supreme,
My soul unfolds myriad petals of love,
Communed with bliss of Eternal Life.
Frost with tinge of perpetual glow,
Moments shine on unelated joy or unmoving sorrows.
Limitations transcend their narrow bounds,
And merge in equilibrium of perfect Calm.
Beauty adores the path of undecorated Truth.
Symphony of Light overflows whole of the universe.
Awakened in this realm of Absolute Reality,
Unaffected, I remain, both by stench and perfume.

I glow in supreme lustre from that night,
When suddenly saw a bright streak of light
Coming from heaven, dispelled veils dark,
And 'luminated the earth around, with divine spark,
Faintly faded away, hearth, home, and friend,
And happiness in the soul with bliss did blend,
In eternal joy. Song of empty day,
Chiseled mirth out of most simple lay.
Luxuriantly I grow in divine brilliance.
Truth wedded reality, and beauty common sense.

—STARSON GOSSE

NOTES AND COMMENTS

TO OUR READERS

Mr. P. Nagaraja Rao of the Benares Hindu University takes *A Bird's-eye View* of the main conclusions of the six systems of *Indian Philosophy*, lays bare their inter-relations, and points out their relative positions in life. . . . The third and concluding section of Mr. Sisir Kumar Mitra's article will be published in October, as we are planning for a *Vivekananda Special* in September in commemoration of the fiftieth anniver-

sary of his advent in Chicago. . . . Swami Vireswarananda, Assistant Secretary of the Ramakrishna Math and Mission and a former President of the Mayavati Advaita Ashrama, ably sums up *The Spiritual Message of Sri Ramakrishna*. . . . Mr. Nicholas Roerich celebrates the twentieth year of his stay in India by his *Armour of Light*, a fervent call to all for creative effort. . . . Prof. D. C. Guha offers a critical study of *Upamiti* from various points of view.

UNITY IN SPITE OF DIVERSITY

Sir Jadunath Sarkar observes in *The Modern Review* :

History judges men not by what they have actually achieved, but by what they have loftily planned and nobly attempted, . . .

Judged by this standard Akbar amply justified his name, which in Arabic means 'the greatest'. Though he belonged to a very early age, he anticipated most modern ideas of statecraft.

Akbar tried to modernize his State. Now, the basic principles on which a modern State stands are three, namely, (1) Universal toleration, without the Government identifying itself with the championship and propaganda of any particular religion. (2) The equality of all nationals of the country before the law. (3) In the public service, the rule of 'careers open to talent' irrespective of caste, creed, or birth. These were the three rights which the French Revolution of 1789 won for the world, but Akbar had adopted them two centuries before that upheaval in Europe.

Akbar contributed greatly to the political and administrative unification of India.

Akbar was . . . the creator of a system of imperial peace and unification of India which the British have inherited, revived, and completed.

His thoughts were rational and progressive. The Muslim theologians who monopolized the different cultural departments of the Government, constantly appealed to the precedents of the immutable Quranic law and the sayings of the Prophet as embodied in his Traditions (Hadis). Against this spirit came up Akbar's open declaration, dolefully recorded by the pious Badayuni: 'The founders of this religion (i.e., Islam) were nothing but poor Arabs, a set of scoundrels or highway robbers.' (Text, ii. 262). . . . what Akbar meant, and what the narrow-minded orthodox theologians did not perceive, was that rules which had been good for a society of nomads six hundred years after Christ were not necessarily good a thousand years later, because India is not Arabia and the whole world had changed during this first millennium of the Hijera era. Hence the need for progressive legislation.

Akbar's broad-minded rationality led him to discover the truth of all religions, and he declared :

It is my duty to be in good understanding with all men. If they walk in the way of God's will, interference with them would be in itself reprehensible, and if otherwise,

they are under the malady of ignorance and deserve my pity.

STAGES IN HINDU-MUSLIM UNDERSTANDING

Mr. Cyril Modak argues in *The Social Welfare* of 4 June that the same original problem may take a different form in time and must then be understood and solved afresh :

For example, the problem of Hindu-Muslim conflict was understood in the thirteenth century as one of religious delinquency on the part of Hindus. Celebrated Persian mystics, Jalaluddin Rumi, Fariduddin Attar, and Amir Khusru who were poets, and Muinuddin Chisti and Abdul Quadir Jilani who were preachers, came to India to preach their Sufi doctrines of love and service and converted many Hindus to Islam. In the next three centuries, the same problem was understood as one of theological disagreement arising out of an ignorance of essentials which are universal. So Kabir endeavoured to solve it by uniting Hindus and Muslims in a syncretic faith. He preached that Rāma and Allah, Quran and Purāna are the same. Devotion to God is the only essential need. Guru Nanak took Kabir's doctrines and founded the community of Sikhs hoping to accomplish Kabir's purpose. But time proved that this method of polite syncretism did not solve the problem, for the Khalsa, the military Sikh organization, became the most implacable enemy of the Muslim rulers. In the twentieth century we understand it as a religio-political as well as a socio-economic problem and must endeavour to solve it accordingly.

Mr. Modak does not give us any clear outline of the future solution. But we who have grasped the significance of the message of Sri Ramakrishna and Vivekananda, know it perfectly well. First, there must be an unqualified recognition by all communities that all religions are true. Secondly, this recognition must not take the form of passive toleration, but must express itself in actively advancing the cause of all true religions. Thirdly, religion must not be confused with its political, social, or cultural appendages. The emphasis must shift more and more from the unessentials to the essentials. Fourthly, as a corollary of this shifting of emphasis and discovery of inner unity, conversion must stop. It should be enough to learn that a man is religious.

No Maulavi, no priest should insist that he should have a particular religion. Fifthly, politics, economics, and culture must be freed from communal bias, and must be treated as distinct practical arts inalienably connected with and derived from India's history, tradition,

geographical conditions, and political and economic necessities. The Hindus, on the whole, are ready for such an orientation, and the *rapprochement* will come when the Muhammedans also accept it. Apart from this, no solution can be lasting.

REVIEWS AND NOTICES

PROGRESS OF INDIC STUDIES.

EDITED BY R. N. DANDEKAR, M.A., PH.D.
Bhandarkar Oriental Research Institute, Poona (4). Pp. 406. Price Rs. 8.

The book, a veritable mine of information on the various branches of Indology, traces, as its title shows, the progress made in these branches between the years 1917 and 1942, a quarter of a century since the establishment of the Bhandarkar Oriental Research Institute at Poona. The learned editor, Dr. Dandekar planned the book in such a way as not to exclude the notice of anything regarding India published during the period; but the failure of Dr. Nainar of the University of Madras to submit his paper on the Islamic studies has left a big gap in it, which has otherwise fulfilled its purpose wonderfully. The interested public would have appreciated separate papers on architecture and painting and on the exact sciences, which have not found their proper places in it. As it is, the book gives us good résumés of the Vedic and classical Sanskrit and Prakrit literatures, linguistics, and the study of manuscripts, and gives us a glimpse into the progress made in the studies of philosophy, sociology, history, and archaeology. The papers are all written by scholars of repute and evince signs of labour, erudition, and critical judgement, the last showing to advantage what results we can expect of persons who combine in themselves the upbringing in the Indian traditions and the training in the Western scientific method.

The three papers, viz, those on the Vedic and the Iranian studies and that on the Greater India Research deserve special mention; they are as inspiring as they are informative; the writers have, as it were, poured out their souls in them. Dr. H. D. Sharma's paper is a model of brevity, perspicuity, and wealth of information and references; so is Dr. Sankalia's. Dr. Pulsaker, a worthy disciple of Dr. Sukthankar (whose untimely demise has left in the world of Indian Indology a void which is difficult to fill up), has laid his hands on all

possible sources and has brought out their worth and significance with a critical acumen worth emulating. Prof. Ghatage's *Prakrit Studies*, packed as it is with all available information, shows how negligent are we about a branch of studies, whose linguistic and historical value, apart from the cultural, yields to nothing else. The brief paper of Dr. S. K. Chatterji has amply repaid the hopes raised in his readers' hearts, which share his subdued disappointment at the poor results made by Indian scholarship. The war conditions, making library facilities difficult and sometimes impossible, have, no doubt, prevented a fuller treatment of some of the subjects, and many references have remained untraced and some important informations unnoticed.

In short, the book before us is of immense importance to all scholars bent on further researches on lines indicated and no library can afford to go without it. We do not know of any other book giving in one volume so much and so varied information. Written in English, it has a special value to the Indian scholars, most of whom, even after the lapse of a little less than a century of modern university education, have no acquaintance with French and German, in which languages most researches are embodied and books of references written. Doubtless it is a sad commentary on the wisdom of the university authorities and other educational bodies as well as on the zeal and energy of the scholars themselves.

One adverse remark on the book as a whole is here called for. It contains printing mistakes galore, which a little more careful editing and proof-reading would have easily eliminated. Learned articles are no excuse for slipshod expressions.

THAT OF GOD IN EVERY MAN.

EDITED BY RANJIT M. CHITSINGH, M.A. *To be had from the Warden, Friends' Settlement, Hoshangabad, C. P. Pp. 72 Price 10 As., post free.*

This little book is a collection of short contributions from eight leading Quakers

such as Marjorie Sykes, Carl Heath, Harold Loukes, Donald Groom, Horace Alexander, Ranjit Chetsingh, and others. Of them Marjorie Sykes is well known as the English translator of several Bengali writings of Tagore. Quakerism is a liberal development of Protestant Christian thought originated by George Fox in the seventeenth century. The Quakers were so called for they 'claimed to quake in the fear of the Lord'.

In the first contribution, after which the book is named, the editor points out the fundamental faith of Quakerism. The central thought of Quakerism is that God dwells in the hearts of men. The more the Quakers emphasize the divinity in man as the essence of their faith, the more warmly they will be received in India. Standing firm on this great doctrine Quakerism can very well shake hands with Hinduism and can unite the Quakers and the Hindus in an eternal bond of fellowship and love which is the desideratum of our century.

S. J.

THE MALADY OF THE CENTURY. By NOLINI KANTA GUPTA. Published by Sri Aurobindo Library, Vepery, Madras. Pp. 126. Price Rs. 2-8.

The author, who is a distinguished disciple of Sri Aurobindo and a resident life-member of Sri Aurobindo Ashrama at Pondicherry, is a profound thinker and prolific writer. He is a prominent spokesman of Aurobindo's philosophy and has a number of books in English and Bengali to his credit. His books and articles are widely read and appreciated.

The volume under notice is a collection of twelve essays on various themes contributed by the author on different occasions to some journals of our country. The book is named after the title of the leading article in which the learned author diagnoses the malady of our times which, he says, is due to loss of contact with the Divine in our being. The essay on *Spiritual Genius of India* is illuminating. In it the thoughtful author aptly observes that Ramakrishna with Vivekananda symbolizes the great secret of India's evolution. The other essays are equally thought-provoking and sparkle with clear thinking and transparent expression.

S. J.

NEHRU FLINGS A CHALLENGE. EDITED BY 'A STUDENT'. Hamara Hindostan Publications, Bombay. Pp. xviii+150. Price Re. 1.

Jawaharlal is idolized by a section of our people, while all recognize in him a great thinker and national leader. Whatever school of thought one may belong to, one

cannot neglect him and still hope to be well acquainted with present-day India. True, he is a politician; but politics and life in general have become intermingled nowadays, so much so that even a religious leader who wants to be in touch with the public cannot do without some sort of familiarity with such ideas as socialism, communalism and minority problems, imperialism, unity of India, war and peace, etc., which get an added importance to Indian thinkers when they pass through a master mind like Jawaharlal's.

The book, under review, marshalls in a systematic form Nehru's thoughts on all the above topics as well as on such questions as *The World of Ours, India and the World, Indian States, Indo-British Relations, The Indian National Congress, British Imperialism on Trial*, etc. The seventeen pages life-sketch is informative and interesting. The marginal notes are helpful. The illustrations are attractive. The publication is timely, the plan well conceived, and the presentation commendable.

TOWARDS FREEDOM, INDIA AND THE WORLD. International Book House Ltd., Ash Lane, Mahatma Gandhi Road, Bombay. Pp. 114. Price Re. 1.

This is a collection of writings and public utterances, on the question of freedom, by eminent men like Wendell Willkie, Jawaharlal Nehru, H. R. Luce, Lin Yutang, 'A Turkish Kifendi', and others. The first part is compiled to give some indications of past efforts. The second part presents examples of some actual achievements. The third part deals with the question, Why are the allies fighting? And the fourth part, dealing with India, gives two telling articles by Pandit Jawaharlal Nehru, which are followed by a forceful statement from the pen of Lin Yutang. These are followed by some recent remarks by C. Rajagopalachariar and an article on Indian affairs appearing in America. Naturally, the last section is the most interesting, and the last article sums up the actual position and future possibilities of India. The book contains some illustrations.

SRI RAMANA, THE SAGE OF ARUNAGIRI. By AKSHARAJNA. Sri Ramana-ashramam, Tiruvannamalai. Pp. 60. Price 5 As.

Sri Ramana Maharshi is well known in South India, and thanks to the pen of Paul Brunton, the outside world, too, has some knowledge of him. This brochure presents a life-sketch of the Maharshi together with two illustrations. 'The Maharshi's life is but one more instance of that Indian ideal of teaching through life and not words, and of the ideal that Truth bears fruit in the

life of him alone who is ready to receive.' The booklet illustrates this with incidents from the Maharshi's life. But the long dissertations on scriptural texts, especially in the form of long footnotes, appear to us out of place in such a small life-sketch. Life is more eloquent than words, and a biographer should keep himself as much in the background as possible. We are, however, thankful to him for this handy presentation of the Maharshi's life.

MAHARSHI'S GOSPEL (BOOK II). *Sri Ramanastranam, Tiruvannamalai.* Pp. 84. Price 5 As.

The booklet presents some gems of sayings of Sri Ramana Maharshi. Words when backed by saintliness, vibrate with life and spread spirituality all around. A saint's words require no recommendation; but if such a thing is necessary in any quarter, we have no hesitation in extending it to this booklet. The concluding pages of the booklet contain some appreciative remarks by Swami Siddheswarananda.

NON-VIOLENCE IN PEACE AND WAR. BY M. K. GANDHI. *Published by Jivanji Dahyabhai Desai, Navajivan Press, Kulpur, Ahmedabad.* Pp. 608+vi. Price Rs. 4.

We thank Mr. Jivanji Desai for his timely publication of *Non-violence in Peace and War* which is an up-to-date collection of Gandhiji's writings and utterances on non-violence in relation to war and internal disorders, and on non-violent resistance as applicable to situations in other countries, such as face the Jews and the Czechs, the Chinese and the Negroes—people who are victims of ruthless oppression or wanton aggression.

Non-violence in thought, deed, and action is indeed a very great virtue. 'Non-violence is infinitely superior to violence, forgiveness is more manly than punishment,' says the Mahatma. But unfortunately there are some who claim to be great devotees of non-violence, though their actions are more cases of cowardice than love and non-violence. For them Gandhiji speaks unequivocally: 'Non-violence is not a cover for cowardice, but it is the supreme virtue of the brave. . . . Cowardice is wholly inconsistent with non-violence. . . . Non-violence presupposes ability to strike. . . . It is a conscious, deliberate restraint put upon one's desire for vengeance. But vengeance is any way superior to passive, effeminate, and helpless submission.' Those who sit idle quoting the creed of non-violence when barbarism molests their family, are called by Mahatmaji 'sinners'. These people would do better to use the sword, is what he says. There are still others who are very non-violent at their homes but violent outside. And they too think themselves to be great

followers of non-violence! They should remember how Mahatmaji defines this creed: 'The first condition of non-violence is justice all round in every department of life. . . . I cannot be non-violent about one activity of mine and violent about others. That would be a policy, not a life-force. . . . It must be an inseparable part of our being.'

Mahatmaji believes that non-violence is the only means to bring peace and goodwill on earth. It is his firm conviction in the strength of non-violent resistance that prompts him to teach non-violence even to those who are mercilessly massacred by the malignant enemies. ' . . . is it not nobler to die with the breast bared to the enemy without malice against him within?' asks the Mahatma. Of course, it is. But such heroism, courage, and unflinching devotion to the higher values are very rare; 'Perhaps it is too much to expect of human nature,' writes the Mahatma himself and he concludes: 'We may never be strong enough to be entirely non-violent in thought, deed, and word. But we must keep non-violence as our goal and make steady progress towards it.' Yet, he has very high hopes in the capacity of human nature for exaltation. He believes that if the sufferers give the tyrants what they want 'a time will come when they will be ashamed of their behaviour and will let' them 'in peace',—a very high idealism and bold optimism indeed! Would God it were true of human nature!

SANSKRIT-BENGALI

UPANISHAD GRANTHAVALI, PART II. EDITED BY SWAMI GAMBHIRANANDA. *Published by the Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta.* Pp. 525. Price Rs. 3.

It contains the whole of the *Chhândogya-upanishad* and has been prefaced with an exposition of the philosophy of *Upāsana*. The original text is followed by a word-for-word Bengali rendering and a running translation. Numerous explanatory notes and references have been given to clarify the meaning of the text. An index of subjects dealt with in the Upanishad has been added at the end. The print and get-up are good.

BENGALI

SARAT CHANDRER SHILPA-CHATURYA. BY SRI KSHIRODE BHARI BHATTACHARYA AND SRI RAM GOPAL CHATTOPADHYAYA. *Pravartak Publishing House, 61 Bowbazar Street, Calcutta.* Pp. 211. Price Rs. 2.

We congratulate the rising writers on their bold attempt to enter into a discussion of the art of Sarat Babu's creation. Sarat Babu was an idealist, and no less was he a realist. He had something new to contri-

bute to Bengali literature through which he hoped to bring some change in the society, and as such he had to undergo the pains and difficulties of a reformer. His works have been very cordially appreciated and admired by many and have been equally, if not more severely and mercilessly, criticized and ignored by others. It is not decided, however, which of the groups is in

the right. It is just the time for the publication of critical volumes on this prolific writer, and hence this book is a very timely one. We are eagerly waiting for the second part which, as we are told, will be a re-examination into the genius of Sarat Babu's art, in the simple and lucid style of the joint authors. The present volume is only a preparation for the next one.

NEWS AND REPORTS

RAMAKRISHNA MISSION'S FLOOD RELIEF

AN APPEAL

The public are well aware of the devastation caused by the Damodar, Baka and Khari rivers which are in floods.

The Ramakrishna Mission has already sent its workers with foodstuffs for immediate distribution, and for organising relief centres in the worst affected areas of the Burdwan District.

The means at the disposal of the Mission however is limited, and we have nothing but public charity to fall back upon for this purpose. At this grave hour even the smallest contribution counts much. We earnestly appeal to the generous and kind-hearted public to come forward with their help. All contributions, however small, will be thankfully received and acknowledged at the following addresses:—(1) The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Advaita Ashrama, 4 Wellington Lane, Calcutta; (3) The Manager, Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta.

Cheques should be made payable to the 'Ramakrishna Mission'.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
24. 7. 43.

RAMAKRISHNA MISSION RELIEF WORK REPORT AND APPEAL

1. Cyclone Relief:

The cyclone relief work of the Ramakrishna Mission is being continued in 200 villages of the districts of Midnapore and 24 Parganas. During the first half of July we distributed from our 8 centres 4,689 mds. 12 srs. of rice, 170 pieces of new cloth, 12 blankets and 7 chaddars etc., to 62,598 recipients. Homoeopathic medical relief was

carried on from three of our centres. We have also constructed 515 huts and cleaned 147 tanks up till now.

2. Distress Relief:

In view of the wide spread distress due to the acute shortage of food all over Bengal, relief activities should no longer remain confined to Midnapore and 24 Parganas only, but should be extended to other districts as well. The condition of the poor and the middle class people everywhere has become extremely precarious on account of the ruling high prices. To mitigate their suffering the Ramakrishna Mission with its limited resources is giving monetary help or supplying rice either free or at concession rates according to the requirements of the people, through its branches at Taki, Sarisha (24 Parganas), Sonarghon, Baliati (Dacca) Barisal and Dinajpore. At Taki and Sarisha about 325 maunds of rice have already been distributed.

The above relief work however, is to be conducted on an extensive scale since the situation is fast deteriorating and there is no hope of its improvement till the next crop is harvested. The work therefore has to be carried on till next November and for that purpose a large sum of money is required.

We convey our grateful thanks to the generous donors for their active sympathy so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers. Contributions however small, will be thankfully received and acknowledged at the following addresses:—(1) The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta; (3) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

Cheques should be made payable to the 'Ramakrishna Mission'.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
28. 7. 43.



SWAMI VIVEKANANDA

The Hindoo Monk of India.

Swami Vivekananda delivered the address of the Parliament of Religions, Chicago, U. S. A. 1893.

PRABUDDHA BHARATA

VOL. XLVIII

SEPTEMBER, 1943

No. 9



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

The Master and his beloved disciple Narendra (Swami Vivekananda)—Narendra's reminiscences of the Master.

It was Sunday afternoon when M. came on his third visit to the Master (at Dakshineswar). . . . Sri Ramakrishna was sitting on his small cot. The room was filled with devotees. . . . The Master smiled as he talked with the devotees. He addressed his words particularly to a young man of nineteen, named Narendranath, who was a college student and frequented the Sâdhâran Brâhma Samâj. His eyes were bright, his words were full of spirit, and he had the look of a lover of God.

M. guessed that the conversation was about worldly men, who look down on those who aspire to spiritual things. . . .

Master (to Narendra) : ‘How do you feel about it? Worldly people say all kinds of things about the spiritually minded. But look here! When an elephant moves along the street, any number of curs and other small animals may bark and cry after it; but the elephant doesn't even look back at them.

If people speak ill of you, what will you think of them?’

Narendra : ‘I shall think that dogs are barking at me.’

Master (smiling) : ‘Oh, no! You mustn't go that far, my child! (Laughter). God dwells in all beings. But you may be intimate only with good people; you must keep away from the evil-minded. God is even in the tiger; but you cannot embrace the tiger on that account. (Laughter). You may say, “Why run away from a tiger, which is also a manifestation of God?” The answer to that is : “Those who tell you to run away are also manifestations of God—and why shouldn't you listen to them?” . . .’

Pointing to Narendra the Master said : ‘You all see this boy. He behaves that way here. A naughty boy seems very simple when with his father. But he is quite another person when he plays in the Chândni. Narendra and

people of his type belong to the class of the ever-free. They are never entangled in the world. When they grow a little older they feel the awakening of inner consciousness and go directly towards God. They come to the world only to teach others. They never care for anything of the world. They are never attached to lust and gold.'

At this point Narendra left the room. . . .

Master : 'You see, Narendra excels in singing, playing on instruments, study, and everything. The other day he had a discussion with Kedar and tore his arguments to shreds.' (All laugh). . . .

The next day, too, was a holiday for M. He arrived at Dakshineswar at three o'clock in the afternoon. Sri Ramakrishna was in his room. Narendra and a few other devotees were sitting on a mat spread on the floor. . . . The Master said to Narendra and M., 'I shall like to hear you speak and argue in English.' They both laughed. But they continued to talk in their mother tongue. . . . Sri Ramakrishna said to Narendra : 'Look here. Come a little more often. You are a new-comer. On first acquaintance people visit each other quite often, as is the case with a lover and his sweetheart. (Narendra and M. laugh). So please come, won't you?'

Narendra, as a member of the Brahmo Samaj, was very particular about his promises. He said with a smile, 'Yes, sir, I shall try.'

As they were returning to the Master's room, Sri Ramakrishna said to M. : 'When peasants go to market to buy bullocks for their ploughs, they can easily tell the good from the bad by touching their tails. On being touched there, some meekly lie down on the ground. The peasants recognize that these are without mettle and so reject them. They select only those bullocks that frisk about and show spirit when their tails are touched. Narendra is like a bullock of this latter class. He is full of spirit within.'

October 22, 1882. *Master* : 'Boys like Narendra, Bhavanath, and Rakhal are my very intimate disciples. They are not to be thought lightly of. Feed them one day. What do you think of Narendra?'

M. : 'I think very highly of him, sir.'

Master : 'Haven't you observed his many virtues? He is not only well versed in music, vocal and instrumental, but he is also very learned. Besides, he has controlled his passions and declares he would lead a celibate life. He has been devoted to God since his very boyhood.'

June 4, 1883. *Master* : 'Now and then Hazra comes to teach me. He says to me, "Why do you think so much about the youngsters?" One day, as I was going to Balaram's house in a carriage, I felt greatly troubled about it. I said to the Divine Mother : "Mother, Hazra admonishes me for worrying about Narendra and the other boys. He asks me why I forget God and think about these youngsters." No sooner did this thought arise in my mind than the Divine Mother revealed to me in a flash that it is She Herself who has become man. But She manifests Herself most clearly through a pure soul. At this vision I went into Samâdhi. Afterwards I felt angry with Hazra. I said to myself, "That rascal made me miserable." Then I thought : "But why should I blame the poor man? How is he to know?"'

'I know these youngsters to be Nârâyana Himself. At my first meeting with Narendra I found him completely indifferent to the body. When I touched his chest with my hand, he lost consciousness of the outer world. Regaining consciousness, Narendra said : "Oh, what have you done to me? I have my father and mother at home!" The same thing happened at Jadu Mallick's house. As the days passed, I longed more and more to see him. My heart yearned for him. One day at that time I said to Bholanath : "Can you tell me why I should feel this way?"'

There is a boy called Narendra, of the Kāyastha caste. Why should I feel so restless for him?" Bholanath said: "You will find the explanation in the *Mahābhārata*. On coming down to the plane of ordinary consciousness, a man established in Samadhi enjoys himself in the company of Sāttvic people. He feels peace of mind at the sight of such men." When I heard this my mind was at ease. Now and then I would sit alone and weep for the sight of Narendra.'

December 24, 1883. *Master*: "Those who are my own will come here even if I scold them. Look at Narendra's nature! At first he used to abuse my Mother Kālī very much. One day I said to him sharply, "Rascal! Don't come here any more." He slowly left the room and prepared a smoke. He who is one's own will not be angry even if scolded. What do you say?"

M.: "That is true, sir."

Master: "Narendra is perfect from his very birth. He is devoted to the ideal of the formless God."

M. (smiling): "Whenever he comes here he brings along great excitement."

Sri Ramakrishna smiled and said, "Yes, excitement indeed!"

March 11, 1885. Narendra was sitting beside the Master. The latter looked at him intently and suddenly moved closer to his beloved disciple. Narendra did not believe in God's assuming a human body; but what did that matter? Sri Ramakrishna's heart overflowed with more and more love for his disciple. He touched Narendra's body and said, quoting from a song:

Do you feel that your pride is wounded?
So be it, then; we too have our pride.'

Then the Master said to Narendra: "As long as a man argues about God, he has not realized Him. You two were arguing. I didn't like it. . . . The nearer you approach God, the less you reason and argue. When you attain

Him, then all sounds—all reasoning and disputing—come to an end. Then you go into Samadhi — sleep —, into communion with God in silence.'

The Master gently stroked Narendra's body and affectionately touched his chin, uttering sweetly the holy words, 'Hari Om! Hari Om! Hari Om!' He was fast becoming unconscious of the outer world. His hand was on Narendra's foot. Still in that mood he gently stroked Narendra's body. Slowly a change came over his mind. With folded hands he said to Narendra, 'Sing a song, please; then I shall be all right. How else shall I be able to stand on my own legs?' Again he became speechless. He sat motionless as a statue. . . . Narendra sang:

Lord, Thou hast lifted all my sorrow with the vision of Thy face, . . .

* * *

March 23, 1884. *Master* (smiling): "Yes, Narendra may thus become a leader of society or something like that. He will be an outstanding man whatever career he follows."

July 15, 1885. (At Balaram's house).

Master: "I want to tell you something very secret. Why do I love boys like Purna and Narendra so much? Once, in a spiritual mood, I felt intense love for Jagannāth, love such as a woman feels for her sweetheart. In that mood I was about to embrace Him, when I broke my arm. It was then revealed to me: "You have assumed this human body. Therefore establish with human beings the relationship of friend, father, mother, or son." I now feel for Purna and the other young boys as I once felt for Rāmlālā. . . . Narendra belongs to a very high plane—the realm of the Absolute. He has a manly nature. So many devotees come here, but there is not one like him.

'Every now and then I take stock of the devotees. I find that some are like lotuses with ten petals, some like lotuses with sixteen petals, some like lotuses with hundred petals. But among lotuses Narendra is a thousand-petalled

¹ These words are addressed to Rādhā, the beloved of Krishna, by her companions, the Gopis.

one. Other devotees may be like pots or pitchers; but Narendra is a huge water-barrel. Others may be like pools or tanks; but Narendra is a huge reservoir like the Hâldârpukur. Amongst fish, Narendra is a huge red-eyed carp; others are like minnows or smelts or sardines. . . . Narendra is a "very big receptacle", one that can hold many things. He is like a bamboo with a big hollow space inside. Narendra is not under the control of anything. He is not under the control of attachment or sense pleasures. He is like a male pigeon. If you hold a male pigeon by its beak, it breaks away from you; but the female pigeon keeps still. Narendra has the nature of a man; so he sits on the right side in a carriage. Bhavanath has a woman's nature; so I make him sit on the other side. I feel great strength when Narendra is with me in a gathering.'

January 4, 1886. (At Cossipore). At four o'clock in the afternoon, Sri Ramakrishna was sitting in his room Narendra arrived. Now and then the Master looked at him and smiled. It appeared to M. that that day the Master's love for his beloved disciple was boundless. He indicated to M. by a sign that Narendra had wept. Then he remained quiet. Again he indicated that Narendra had cried all the way from home. No one spoke. Narendra broke the silence.

Narendra : 'I have been thinking of going there to-day.'

Master : 'Where?'

Narendra : 'To Dakshineswar. I intend to light a fire under the Bel-tree and meditate.'

Master : 'No, the authorities of the powder-magazine will not allow it. The Panchavati is a nice place. Many Sâdhus have practised Japa and meditation there. But it is very cold there. The place is dark, too.'

Again for a few moments all sat in silence.

Master (to Narendra, smiling) : 'Won't you continue your studies?'

Narendra (looking at the Master and M.) : 'I shall feel greatly relieved if I find a medicine that will make me forget all I have studied.'

Kalipada Ghose had brought a box of grapes for Sri Ramakrishna; it lay beside the Master. The Master gave Narendra a few and poured the rest on the floor for the devotees to pick up.

It was evening. Narendra was sitting in a room downstairs. He was smoking and describing to M. the yearning of his soul. No one else was with them.

Narendra : 'I was meditating here last Saturday when suddenly I felt a peculiar sensation in my heart.'

M. : 'It was the awakening of the Kundalini.'

Narendra : 'Probably it was. I clearly perceived the Idâ and the Pingalâ nerves. I asked Hazra to feel my chest. Yesterday I saw him (meaning the Master) upstairs and told him about it. I said to him : "All the others have had their realization; please give me some. All have succeeded; shall I alone remain unsatisfied?"'

M. : 'What did he say to you?'

Narendra : 'He said : "Why don't you settle your family affairs first and then come to me? You will get everything. What do you want?"' I replied, "It is my desire to remain absorbed in Samadhi continuously for three or four days, only once in a while coming down to the sense plane to eat a little food." Thereupon he said to me : "You are a very small-minded person. There is a state higher even than that. 'All that exists art Thou'—it is you who sing that."'

M. : 'Yes, he always says that after coming down from Samadhi one sees that it is God Himself who has become the universe, the living beings, and all that exists. . . .'

Narendra : 'He (the Master) said : "Settle your family affairs and then come to me. You will attain a state higher than Samadhi." I went home this morning. My people scolded me, saying : "Why do you wander about

like a vagabond? Your law examination is near at hand and you are not paying any attention to your studies. You wander about aimlessly.”’

M. : ‘And then?’

Narendra : ‘I went to my study at my grandmother’s. As I tried to read I was seized with a great fear, as if studying were a terrible thing. My heart struggled within me. I burst into tears : I never wept so bitterly in my life. I left my books and ran away. I ran along the streets. My shoes slipped from my feet—I didn’t know where. I ran past a haystack and got hay all over me. I kept on running along the road to Cossipore.’

Narendra remained silent a few moments and then resumed.

Narendra : ‘Since reading the *Vivekachūḍāmaṇi* I have felt very much depressed. In it Shankaracharya says that only through great Tapasyā and good fortune does one acquire these three things : a human birth, the desire for liberation, and refuge with a great soul. I said to myself : “I have surely gained all these three. As a result of great Tapasya I have been born a human being; through great Tapasya, again, I have the desire for liberation; and through great Tapasya I have secured the companionship of such a great soul.”’

M. : ‘Ah!’

Narendra : ‘I have no more taste for the world. I do not relish the company of those who live in the world—of course, with the exception of one or two devotees.’

Narendra became silent again. A fire of intense renunciation was burning within him. His soul was restless for the vision of God. He resumed the conversation.

Narendra (to M.) : ‘You have found peace, but my soul is restless. You are blessed indeed.’

M. did not reply, but sat in silence. He said to himself, ‘Sri Ramakrishna said that one must pant and pine for God; only then may one have the vision of Him.’

It was about nine o’clock in the evening. Niranjan and Sashi were sitting near the Master. He was awake. Every now and then he talked of Narendra.

Master : ‘How wonderful Narendra’s state of mind is! You see, this very Narendra did not believe in the forms of God. And now you see how his soul is panting for God! . . . When the soul longs and yearns for God like that, then you will know that you do not have long to wait for His vision. The rosy colour on the eastern horizon shows that the sun will soon rise.’

This day Sri Ramakrishna’s illness was worse. In spite of much suffering he said many things about Narendra—though mostly by means of signs.

At night Narendra left for Dakshinewar. It was very dark, being the night of the new moon. He was accompanied by one or two devotees. . . .

March 25, 1887. M. arrived at the Baranagore Math to visit his brother disciples. . . . It was evening. When the worship was over, Narendra and M. became engaged in conversation. Narendra was recalling his various meetings with Sri Ramakrishna.

Narendra : ‘One day, during one of my early visits, the Master in an ecstatic mood said to me, “You have come!” “How amazing!” I said to myself, “It is as if he had known me a long time.” Then he said to me, “Do you ever see light?” I replied : “Yes, sir. Before I fall asleep I feel something like a light revolving near my forehead.”’

M. : ‘Do you see it even now?’

Narendra : ‘I used to see it frequently. In Jadu Mallick’s garden house the Master one day touched me and muttered something to himself. I became unconscious. The effect of the touch lingered with me a month, like an intoxication.’

‘When he heard that a proposal had been made about my marriage, he wept, holding the feet of the image of Kali. With tears in his eyes he prayed to the Divine Mother : “O Mother, please

upset the whole thing! Don't let Narendra be drowned."

'After my father's death my mother and my brothers were starving. When the Master met Annada Guha one day, he said to him: "Narendra's father has died. His family is in a state of great privation. It would be good if his friends helped him now with money."

'After Annada had left I scolded him. I said, "Why did you say all those things to him?" Thus rebuked he wept and said, "Alas! For your sake I could beg from door to door."

'He tamed us by his love. Don't you think so?'

M.: 'There is not the slightest doubt about it. His love was utterly unselfish.

Narendra: 'One day when I was alone with him he said something to me. Nobody else was present. Please don't repeat it to anyone here.'

M.: 'No, I shall not. What did he say?'

Narendra: 'He said: "It is not possible for me to exercise occult powers; but I shall do so through you. What do you say?" "No," I replied, "you can't do that."

'I used to laugh at his words. You must have heard all these things from him. I told him that his visions of God were all hallucinations of his mind.

'He said to me: "I used to climb to the roof of the Kuthi and cry: 'O devotees, where are you all? Come to me, O devotees! I am about to die. I shall certainly die if I do not see you.' And the Divine Mother told me, 'The devotees will come.' You see, everything is turning out to be true." What else could I say? I kept quiet.

'One day he closed the door of his room and said to Devendra Babu and Girish Babu, referring to me, "He will not keep his body if he is told who he is."

M.: 'Yes, we have heard that. Many a time he repeated the same thing to us, too. Once you came to know about your true self in Nirvikalpa

Samadhi in the Cossipore garden house. Isn't that true?'

Narendra: 'Yes. In that experience I felt that I had no body. I could see only my face. The Master was in the upstairs room. I had that experience downstairs. I was weeping. I said, "What has happened to me?" The elder Gopal went to the Master's room and said, "Narendra is crying." When I saw the Master he said to me: "Now you have known. But I am going to keep the key with me." I said to him, "What is it that happened to me?" Turning to the devotees, he said: "He will not keep his body if he knows who he is. But I have put a veil over his eyes."

'One day he said to me, "You can see Krishna in your heart if you want." I replied, "I don't believe in Krishna or any such nonsense!" (Both M. and Narendra laugh).

'I have noticed a peculiar thing. Some men, objects, or places make me feel as if I had seen them before, in a previous birth. They appear familiar to me. One day I went to Sarat's house in Calcutta, on Amherst Street. Immediately I said to Sarat: "This house seems familiar to me. It seems to me that I have known the rooms, the passages, and the rest of the house for many, many days. . . .

'I have attained my present state of mind as a result of much suffering and pain. You have not passed through any such suffering. I now realize that without trials and tribulations one cannot resign oneself to God and depend on Him absolutely.

'Well X—is so modest and humble! He is totally self-effacing. Can you tell me how I can develop humility?'

M.: 'Speaking about your ego, the Master said, "Whose ego is it?"'

Narendra: 'What did he mean?'

M.: 'A friend one day said to Radha: "You are egoistic. That is why you insulted Krishna." Whereupon another friend said to the first: "Yes, Radha is egoistic, no doubt. But whose ego is it?" What she meant was

that Radha was egoistic because she regarded Krishna as her Lord. It was Krishna Himself who kept that ego in Radha. What the Master meant was that it is God alone who has kept this ego in you, so that He may accomplish many things through you.'

April 9, 1887. The members of the Math were resting a little after their meal. Narendra and M. sat under a tree in the garden to the west of the monastery. . . .

M. : 'You must remember vividly your first visit to him (Sri Ramakrishna).'

Narendra : 'Yes, it was at the temple garden at Dakshineswar, in his own room. That day I sang two songs.' . . .

M. : 'What did he say after listening to your songs?'

Narendra : 'He went into Samadhi. He said to Ram Babu : "Who is this boy? How well he sings!" He asked me to come again.'

M. : 'Where did you see him next?'

Narendra : 'At Rajmohan's house. The third visit was at Dakshineswar again. During that visit he went into Samadhi and began to praise me as if I were God. He said to me, "O Narayana, you have assumed this body for my sake." But please don't tell this to anybody else.'

M. : 'What else did he say?'

Narendra : 'He said : "You have assumed this body for my sake. I asked the Divine Mother, "Mother, unless I enjoy the company of some genuine devotees completely free from lust and gold, how shall I live on earth?"' Then he said to me, "You came to me at night, woke me up, and said, "Here I am!"' But I did not know anything of this. I was sound asleep in our Calcutta house.'

M. : 'In other words, you may be both present and absent at the same time. It is like God who is both formless and endowed with form.'

Narendra : 'But you must not tell this to anyone else. At Cossipore he transmitted his power to me.'

M. : 'Didn't it happen when you used to meditate before a lighted fire under a tree at the Cossipore garden house?'

Narendra : 'Yes, one day, while meditating, I asked Kali to hold my hand. Kali said to me, "When I touched your body I felt something like an electric shock coming to my body." But you must not tell this to anybody here. Give me your promise.'

M. : 'There is a special purpose in his transmission of power to you. He will accomplish much work through you. One day the Master wrote on a piece of paper, "Naren will teach people."'

Narendra : 'But I said to him, "I won't do any such thing." Thereupon he said, "Your very bones will do it." . . . The Master used to call me Narayana.'

M. : 'Yes, I know he did.'

Narendra : 'When he was ill he would not allow me to pour water to wash his hands. At Cossipore he said : "Now the key is in my hands. He will give up his body when he knows who he is." . . .

M. : 'What other things did he say about you?'

Narendra : 'Once I said to him, "The forms of God and things like that which you see in your visions, are all figments of your imagination." He had so much faith in my words that he went to the Divine Mother in the temple and told Her what I had said to him. He asked Her, "Are these hallucinations, then?" Afterwards he said to me, "Mother told me that all these are real."

'Perhaps you remember that he said to me, "When you sing, He who dwells here (touching his heart), like a snake, hisses as it were, and then, spreading His hood, quietly holds Himself steady and listens to your music." He has no doubt said many things about me; but what have I realized? . . .

'How many times he prayed to the Divine Mother for my sake! After my father's death, when I had no food at home and my mother and sisters and brothers were starving too, the Master

prayed to the Divine Mother to give me money.'

M. : 'Yes, I know that. You once told me.'

Narendra : ' . . . Now and then I feel great scepticism. At Baburam's house it seemed to me that nothing existed—as if there were no such thing as God.'

M. : 'The Master used to say that he too had passed through that mood.'

Both M. and Narendra remained silent. Then M. said; 'You are all indeed blessed! You think of the Master day and night.'

Narendra : 'But how little it is! We don't yet feel like giving up the body because we haven't realized God.'

RESURGENT HINDUISM

IV. OUR LEADER

BY THE EDITOR

The time has come for the propagation of the faith. . . The Hinduism of the Rishis must become dynamic.—Swami Vivekananda.

Fifty years ago, on Monday, 11 September 1893, there stood on the platform of the Parliament of Religions in the Hall of Columbus at Chicago 'a young man who represented nothing—and everything—the man belonging to no sect, but rather to India as a whole', facing the assembled thousands, deliriously cheering him at his simple words—'Sisters and brothers of America'—uttered from the depth of his heart and with a simplicity of manners that an unsophisticated child of God alone could command. He thanked the youngest of nations in the name of the most ancient order of monks in the world, in the name of the mother of religions, and in the name of the millions and millions of Hindu people of all classes and sects. The Master had said that Naren would conquer the world, and Naren had indeed conquered it at the very first contact!

That first contact spoke eloquently of the contrast between the East and the West, and out of that contrast were formulated the most lasting principles of *rapprochement* between the two. The Parliament of Religions at Chicago was organized as a part of the World's Fair

by a young nation noted at once for its high idealism and power of organization, a nation bent on forging ahead by discovering new means of human progress and brotherhood. To this came a nondescript young man, Swami Vivekananda, who was later on acclaimed as the patriot-saint of India, but who till then had no official recognition from any church or sect, but was sent across the Pacific through the enthusiasm of a group of admirers in Madras, who had nothing but the faith of a religious people behind them and who banked only on the inherent goodness of humanity—a group, that was quite innocent of any worldly wisdom and had no notion of what a big Parliament could mean, a group, moreover, that wanted to reap nothing out of that adventure besides broadcasting the high spiritual ideas of the Hindus, which they felt were worthy of the world's consideration. The Madras disciples had simply seen the worth of the man and his ideas; and they had felt sure that he could introduce himself.

Nothing could have been more typical of the unorganized-ness of Hinduism itself than this going forth of its representative unannounced, and without formal credentials, to enter the strongly guarded doors of the world's wealth and power. (Sister Nivedita).

Sri Ramakrishna had once said of the Swami,

But it is not good for him to go to the extreme of denying the Divine Mother. He is now under Shakti's jurisdiction. Even a judge, while giving evidence in a case, comes down and stands in the witness box.

But the God-intoxicated Swami had not learnt the full significance of those pregnant sentences; for the past of his racial consciousness and the tradition of his order stood against a full cognizance of the ways and means of the world and more so against a full acceptance of them. But he had to pay heavily for this ignorance or indifference. He found the doors of the Parliament shut against him. Friendless, penniless, and homeless, he sought the aid of a well-known society, whose President wrote in reply :

Let the devil die of cold.

The devil, however, did not die, but he lived to see the snobbery of the world torn to pieces through his own effort and Hinduism put on a better footing. The very fact that he represented no sect but Hinduism as a whole, proved of immense consequence. But we shall turn to this point later on. The other fact to remember is that he depended solely on God. The age, perhaps, required a practical demonstration of such a self-abandonment, relying, as it did, on mechanical adjustments. And God did come to his rescue in a most unexpected way. The Swami had given up all hope of being present in the Parliament, when by chance he met Mr. J. H. Wright, professor of Greek in the Harvard University, who was highly impressed, and when told of the real difficulties of the Swami, he remarked indignantly :

To ask you, Swami, for your credentials is like asking the sun to state its right to shine.

And he wrote to the Chairman of the Committee for selecting delegates :

Here is a man who is more learned than all our learned professors put together.

That cleared the way for the Swami and gave him a chance to have his

mission fulfilled. Inscrutable are the ways of God !

II

But this was not the end of it all. The real difficulty was inherent in the very mission he had undertaken. There was a mass of ideas called Hinduism. But it had not yet been organized into a single system. The main features had to be carefully chosen and worked into a single pattern which could be accepted by all in India. Secondly, he could not be satisfied with a mere statement of India's doctrines. He had to conquer the West, to make her accept the bounteous spiritual gifts of India in return for her contribution to India's material welfare. His aristocratic mind shrank naturally from an one-sided flow of gifts. In fact each needed the other for her fulfilment, and this was to be achieved through Vivekananda the liaison officer of India.

On 19 September the Swami rose to read his *Paper on Hinduism*.

But when he ended Hinduism had been created. For India herself, the short address forms a brief Charter of Enfranchisement. (Nivedita).

Nay, more. It meant the enfranchisement of humanity. The Swami pleaded not only for tolerance but also for universal acceptance. He called his audience 'the sons of immortal bliss' and said that it was a sin to call men sinners. Men were travelling from truth to truth, from lesser truth to higher truth, and not from error to truth. He spoke of no personal teacher, he gave the message of no limited sect. For him Hinduism was co-extensive with universal religion.

His speech was like a tongue of flame. Among the grey waste of cold dissertation it fired the souls of the listening throng. . . . During the ensuing days he spoke again ten or twelve times. Each time he repeated with new arguments but with the same force of conviction his thesis of a universal religion without limit of time or space, uniting the whole *Credo* of the human spirit, from the enslaved fetishism of the savage to the most liberal creative affirmations of modern science. He harmonized them into a magnificent synthesis, which, far from extinguishing the hope of a single one, helped all

hopes to grow and flourish according to their true proper nature. There was to be no other dogma but the divinity inherent in man and his capacity for indefinite evolution. (Romain Rolland).

Three factors mainly contributed to his success.

First, the breadth of his religious culture; second, the great intellectual newness and interest of the thought he had brought; and thirdly, the fact that his call was sounded in the name of that which was strongest and finest, and was not in any way dependent on the meaner elements in man. (Nivedita).

Besides, he pointed out the need for assimilating Indian thought so that the Western religious consciousness might arrive at a proper understanding with the discoveries of modern science. 'The salvation of Europe lies in a rationalistic religion,' he exclaimed. He described the different religious paths as so many attempts of the human heart to comprehend the same underlying truth. His very last words at the final session of the Parliament were: 'Help and not fight!' 'Assimilation and not destruction!' 'Harmony and peace and not dissension!' In brief, he voiced the very spirit of the Parliament—of the ten thousand intellectuals present there.

Add to all this the personality of the Swami,—his magnificent bearing, the hoary tradition he carried with him, and the religious fervour with which he uttered every word. He spoke like one in authority and not like the Pharisees and Sadducees. All this explains the chorus of appreciation with which his message was hailed by the American public.

III

The Americans, and later on the Europeans, derived immense benefit from the presence of the Swami among them. But greater was the benefit to be derived by his own countrymen. True, the Swami by his breadth of outlook and depth of realization had so fully transcended all limitations of race and country, that he could write:

Do you mean to say I am born to live and die as one of those caste-ridden, superstitious, merciless, hypocritical, atheistic

cowards that you only find among the educated Hindus? I hate cowardice. I will have nothing to do with cowards. . . . I belong to India just as much as to the world, no humbug about that. . . . What country has any special claim upon me? Am I any nation's slave?

Yes, he had been helping others, since his bounteous heart could not do otherwise. But if the spiritual poverty of the West claimed all his ministrations for a time, the physical and mental misery of India was too piteously crying at his door to escape his notice for long. Nay, he was ever conscious of it. Only he was waiting for time and opportunity. Even so early as 20 September 1893 he had declared in the Parliament:

. . . the crying evil in the East is not religion—they have religion enough—but it is bread that the suffering millions of burning India cry out for with parched throats. They ask for bread, but we give them stones. It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics.

And when after his triumph at the Parliament the hospitality of a fashionable home was unreservedly at his disposal, the Swami lay at dead of night on a bed of down drenching his pillow with tears for his miserable countrymen who could not even dream of such abundance and luxury. But still he stayed on in the West in the hope of enlisting the practical sympathy of the rich people in the cause of India's uplift. In this, however, he was far from successful. He got very little material help. But he returned to India with a different kind of capital. The approval of the West had enhanced his authority a thousandfold, and the unknown beggar of yesterday was hailed as the messenger of a new era. A country under political serfdom could not understand greatness unless the ruling races put their stamp of approval on it. The Parliament of Religions had opened the eyes of a self-forgetful nation to its immense superiority and immenser future possibility. The triumphal march of Swami Vivekananda from Colombo to Almora really symbolized the upsurge of Indian ambition from

abysmal depth to Himalayan heights. And into all this the Swami poured his own conviction and galvanizing energy so unreservedly that they fanned the Indian aspiration to white heat.

His expenditure of power in thought, writing, and impassioned speech dangerously compromised his health. . . . All witnesses agree in attesting to his overwhelming expenditure of energy, which at these meetings was communicated to the public like an electric charge. . . . And his was no case of abstract and prepared dissertation. Every thought was passion, every word was faith. Every lecture was a torrential improvisation. (Romain Rolland).

IV

Apart from these two factors—the encomium of the leaders of modern thought and the Swami's personality—there was an intrinsic worth of the message itself. Like a Sri Rāmachandra or a Sri Krishna he stood for the realization of the spiritual truths in the daily walks of life—in family relationships and battle-grounds alike. Like a Buddha his heart bled for the poor and the miserable, and he made the message of the Immortal Self accessible to them, so that they too might make a fresh effort, despite their limitations, and thus raise themselves higher and higher. Like a Shankaracharya he systematized the Hindu faith and restated its doctrines with modern clearness and incisiveness of statement. Like a Ramanuja he went along proclaiming his message to the pariahs without caring a jot or tittle for his own salvation. Like a Madhwa he took a very realistic view of this phenomenal world, and put stores by the development of the religious sentiment in the daily walks of life. Like a Chaitanya he galvanized his spiritual programme with pure and intense emotional drive. And like the leaders of the Brāhmo Samāj he made his message all-inclusive. Christianity came in with its share of practical common sense and social service, and Mohammedanism caught his attention for its democratic appeal. He never questioned the fundamentals of the Hindu civilization, but found no diffi-

culty in shaking hands with the modern world. He declared unequivocally that the fate of India was sealed the very day she invented the word *Mlechchha*. But above all these—giving them life, coherence, and beauty—predominated the voice of his own Master Sri Ramakrishna on whom 'all these were threaded like pearls on a string'. It was his spiritual realization that furnished a stable basis for this vast and complicated superstructure.

The Swami was convinced that as in individual life so also in the social life, the driving force must come from within. He did not believe in spoon-feeding. It is not strange, therefore, that when other Indian leaders relied on press and platform oratory and agitation and looked at the West for inspiration, the Swamiji thundered :

No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. Religion is not at fault, but it is the Pharisees and Sadducees. . . . No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. . . . If we want to regenerate India we must work for them. . . . Can you give them their lost individuality without making them lose their innate spiritual nature? . . . We are to put the chemicals together and the crystallization will be done by Nature according to her laws. . . . Raise them slowly up, raise them to equality. . . . My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India, and let them think for themselves.

This in itself was an ambitious scheme. But the Swami went farther and elaborated it and worked the whole thing out in details. Unfortunately, however, Providence did not spare him for the Indian work for more than five years. Nevertheless, within that short period he revolutionized the Hindu outlook, and he dragged the Hindu youths from their wonted passivity and pessimism, firing them with new hope and activism. He sowed his seeds on all possible soils. And the coming generations were expected to harvest the

crop, increasing the acreage all the while.

Within that brief period he bestowed his best thoughts on such different questions as the masses, the women, the evils of caste, the problems of conversion, early marriage, marriage of widows, education, research, philanthropic works, industrial regeneration, preaching outside India, and, in a word, on everything that stood in the way of Hindu resurgence. He invited his countrymen to lay more emphasis on the essentials of and permanent values in their culture, morals, religion, and spirituality. The approach was always to be positive and not merely negative. Each soul must have its own positive and dynamic line of progress. Mere giving up of a lower truth was not eulogized by him as an achievement. It was the positive gain that mattered.

No distinction, henceforth, between sacred and secular. To labour is to pray. To conquer is to renounce. Life itself is religion. To have and to hold is as stern a trust as to quit and to avoid. (Nivedita).

According to him Sannyâsa was a very high ideal. But it was not for all and sundry. He did preach renunciation, but with him it meant not mere giving up, but positive spiritual uplift—the giving up of the lower for the sake of the immediately higher. A natural counterpart of this was his declaration that Mâyâ is not illusion, that in its latest development it is a simple statement of facts of what we are and what we see around us. Real spiritual worth lies not in submitting to this environment by accepting it as the final truth but in conquering and transcending it by gradual stages. He found India steeped in Tamas. He wanted her to rise to Sattva after passing through a fiery ordeal of Rajas :

'Did Buddha teach that the many was real and the ego unreal, while orthodox Hinduism regards the One as the Real, and the many as unreal?' he was asked. 'Yes', answered the Swami. 'And what Ramakrishna Paramahansa and I have added to this is, that the many and the One are the same Reality perceived by the same mind at different times and in different attitudes.' (The Master as I Saw Him).

This may not be genuine history. It may even lack metaphysical incisiveness. But as a philosophy of practical life, as a fresh way of approach to life, for the generality of our countrymen, required by recent historical tendencies, this succinctly sums up the Swami's greatest contribution to modern thought.

This positive approach had for its corollary his philosophy of strength. Said he,

Be strong my young friends. That is my advice to you. . . . Strength is life,, weakness is death. Can we ever commit any sin? Impossible! Such a faith is needed, such a faith makes men of us, makes Gods of us. . . . The only religion that ought to be taught is the religion of fearlessness.

With him it was not passive innocence but daring achievement that mattered. And through all these exhortations ran the constantly recurring refrain :

Religion and religion alone is the life of India, and when that goes India will die, in spite of politics, in spite of social reforms, in spite of Kuvera's wealth poured upon the head of every one of her children. . . . The national ideals of India are renunciation and service.

This last word brings us tangibly to the very core of the Swamiji's message and puts in bold relief the real significance of his life. He did not believe in abstract philosophy alone, he wanted it to be life-giving, life-transforming. Indians are going down since their high philosophy is divorced from practicality. He wanted to make his philosophy practical. And this resulted in his prescription of service as the motive power for Indian regeneration. Why serve others? Because humanity is only a form, the highest form of the Divine. Chandidas of Bengal had declared,

Hear my brother, O Man!
Man is the truth of truths,
And there is nought beyond Man.

And earlier still the *Skandopanishad* had asserted,

The body is the temple, and the soul the spotless Shiva.

It was left for Swami Vivekananda, under the inspiration of Sri Rama-

krishna, to translate this into a practical philosophy for social and individual progress.

The Swami's words, however, carried force, not because they embodied a well-balanced philosophy coupled with practical direction—these elements were undoubtedly there—but because his character set the stamp of authority on every word he spoke. It was no vain oratory when he wrote in the hour of his greatest trouble in America—friendless, penniless, weary, and suffering from cold as he was—

With a bleeding heart I have crossed half the world to this strange land seeking for help. . . . The Lord . . . will help me. I may perish of cold and hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed.

And in the midst of dejection the confident voice rang out :

Glory unto the Lord, we will succeed. . . . Life is nothing, death is nothing. . . . Glory unto the Lord—march on, the Lord is our General. Do not look back to see who falls—forward—onward!

'Forward—onward!'—that is the command of our generalissimo. And he makes himself so endearing by his intense human appeal! We do not think of Vivekananda as a finished product of any great sculptor—perfectly

balanced in every part, but without any life or inspiration. Rather is he a great Man or simply the *Man*! He has his moments of dejection, his moments of heart-searching. Often, too, he is cross with others, impatient at the terrible delay in the execution of his cherished plans. But he can never curse, never leave the task though foiled at every turn. He loves humanity not by superimposing all sorts of imaginary virtues on it, but in spite of—nay, one is tempted to say, because of—all its foibles and frailties.

Feel from the heart. What is in the intellect or reason?. . . Love shall win the victory. Do you love your fellow men?

Aye, it is the unthinking love of a Rantideva, who in the full possession of pelf and power, declared that he liked nothing so much as to draw on himself the miseries of the world so that it might heave at least a short sigh of relief. Energy and tenderness—that sums up the Man in Vivekananda. No wonder that the Swami, who once pined for Samâdhi, for personal salvation, should cry in the moment of his triumph :

May I be born again and again and suffer thousands of miseries, so that I may help the only God I believe in, the sum total of all souls ; and, above all, my God the wicked, my God the miserable, my God the poor of all races and of all species is the object of my worship.

SWAMI VIVEKANANDA : THE MAN AND HIS MESSAGE

BY SWAMI MADHAVANANDA

Eighty years ago, in a respectable Hindu home of Calcutta, was born a child who was destined to revolutionize the thought-current of the world. This was Narendranath Dutt, afterwards known as Swami Vivekananda. Under the liberal education of his parents, the boy grew into a strong-built youth whose intellectual powers were matched by his moral and aesthetic qualities, all of which made him the idol of his fellows. Gifted from an early age with a

high degree of concentration, he showed a marked predilection for religion even while he was in his teens, and was a member of the Brâhmo Samâj, the Protestant wing of Hinduism. His favourite question during his college days to anyone credited with particular religious attainments was, 'Sir, have you seen God?' He was long disappointed in his quest, till one day in 1880 he put the same question to Sri Ramakrishna Paramahansa, the Saint of

Dakshineswar—a place four miles to the north of Calcutta—and was amazed to get the reply, 'Yes, I see him just as I see you here, only in a much intenser sense.' That was the turning point in Narendranath's life.

He began to visit Dakshineswar and was more and more struck by the Saint's extraordinary spiritual powers, his frequent complete absorption in God—or Samādhi, as it is called—his childlike purity, his absolute non-attachment to wealth or possession, his wonderful catholicity of view and capacity of expounding the most abstruse truths in the simplest way, his power of reading a person's mind through and through, and, above all, his superhuman love and compassion. At his touch Narendra one day almost lost his body consciousness and begged to be restored to the normal state for the sake of his parents, a request which the Saint granted with a smile. No wonder that Narendranath gradually surrendered himself to Sri Ramakrishna.

The Master, as was his wont, fathomed the rare potentialities of his disciple from the very beginning, and accordingly trained him along the line of least resistance for the highest form of truth, the Advaita, or the absolute oneness of Existence. Narendra at first ridiculed the idea of everything being of the essence of God, but he soon came to grasp the truth of this ancient teaching of the Vedas through personal experience. Thus, under the watchful and loving guidance of Sri Ramakrishna, he understood the full import of the teachings of the Hindu scriptures, and accepted all forms of discipline prescribed in them as helpful to particular types of aspirants. Getting over his earlier beliefs as a Brahmo, he realized that God could be with form as well as without form, nay He was unconditioned as well as conditioned.

His tutelage lasted till August, 1886, when Sri Ramakrishna after a protracted illness gave up his mortal body. The last two years of this period were years of great struggle for him; for shortly

before he got his B.A. degree, he suddenly lost his father through a heart attack, which left the family in dire poverty. He had to maintain his mother and brothers and sisters, and at the same time to allay his burning thirst for God-realization. Particularly, during the last year, Sri Ramakrishna's illness required his constant attendance as a nurse. Yet, so great was his spirit of renunciation that he failed to beg material things of the Divine Mother, although he was thrice sent to the Kālī temple for this purpose by the Master.

On Sri Ramakrishna's passing away, Narendra with his brother disciples moved to a dilapidated house at Baranagore, near Calcutta, which was the first monastery of the Ramakrishna Order, founded by him to carry out in everyday life the teachings of the Master. Here, inspired by Narendranath—now a Sannyāsin under the name of Swami Vivekananda—the monks led a life of great asceticism, combined with a supreme effort for realization. Within two years, he left the monastery to lead a wandering monk's life, which he continued till destiny beckoned him to the distant shores of America in 1893. The intimate knowledge which these five years of travel from the Himalayas to Cape Comorin gave him of the conditions obtaining in the different strata of Indian life, stood him in good stead when later he started the work of regeneration for his motherland.

At the request of some enthusiastic admirers, Swami Vivekananda took upon himself the task of representing Hinduism at the Parliament of Religions, held in connection with the World's Fair at Chicago, U.S.A. Although not equipped with the necessary credentials, he providentially got an opportunity to deliver his message. The ovation which greeted him when he addressed that vast gathering as 'Sisters and brothers of America,' is a matter of common knowledge now. Suffice it to say that this unknown man from India made history for his country that day. There was something in his very appear-

ance that had captivated the audience. His speeches on this occasion touched the inmost core of their hearts by their freshness of approach to the problems of life. During the three years of his stay in that country, he lectured continually from one place to another, and was uniformly appreciated. All homes were thrown open to him. He made numerous friends in respectable circles and had many disciples. His two visits to England were also a great success. In both countries, it was the loftiness of his message, combined with the manner of its presentation, as also his unsullied life, that produced this effect. Although beauty and wealth vied with each other to lure him, he was proof against both, the true child of Sri Ramakrishna that he was. Was it for nothing that the Saint would often go into Samadhi at the very sight of him?

In the West, Swami Vivekananda preached only those great, life-giving, unifying principles for which Hinduism ever stands. The majesty of the Atman—the real Self of man—Its transcendence of the chain of birth and death, Its infinite power, Its eternal purity and freedom—these were his themes. Of his great Teacher he spoke only once in public. He did not believe in conversion; he would only ask a Christian to be a better Christian, a Mohammedan to be a better Mohammedan, and so on; for to him each great faith was a path unto one and the same God—all roads led to Rome. He never imposed his own will on his listeners, although he felt that he had the power to alter their thoughts if he liked. He wanted everyone to develop along his or her particular line, which was the natural way of growth.

While in America, he kept up correspondence with his Indian disciples and admirers, and encouraged them to work for the uplift of their country. The appalling poverty and ignorance under which these countless millions of Indians laboured, drew blood from his tender heart. He was determined to do something for them. In fact, this was one

of his main reasons for going to America—to get some funds for the Indian work. The first famine relief work of the Ramakrishna Mission, in Rajputana, was initiated at his instance in 1894. Feeling the need of his presence in India, he returned home early in 1897, leaving two of his brother disciples to look after the Vedanta work in the West.

The news of his success as a preacher in America and England having long preceded him, the nation rose as one man to do him honour. From Colombo, where he landed, to Almora in the Himalayas, he received innumerable addresses of welcome, and his replies thereto comprise one of his marvellous series of lectures. Through these he sought to rouse his countrymen from their age-long lethargy, telling them again and again that the country was living, that spirituality was its soul, and that they must shake off their self-hypnosis to realize the immortal truths which their forefathers had left for them and share them with the rest of the world. This last was India's special mission, and once again she must carry it out to save the world from the poison of materialism. His prophecy that the whole of the Western world was on a volcano which might burst any day and break it to pieces, has already come true. To save itself, the West, he said, must reconstruct its life on a spiritual foundation, taking a cue from India.

While praising his countrymen for their innate spiritual bent, he called upon them to get rid of their Tamas or inertia, which they in their ignorance were mistaking for Sattva or serenity. The two, he said, were as the poles asunder, like pitch darkness and dazzling light, which are similar in their blinding effect. The way to reach Sattva was through Rajas or activity. He exhorted all to have burning faith in themselves and struggle for the emancipation of the masses, to give them back their lost individuality. Realizing that the abject poverty and ignorance of the people were mainly responsible for their degraded condition,

he tried to set up an organization that would work whole-heartedly in a spirit of service to eradicate them. This was the origin of the Ramakrishna Mission, pledged to carry out the national ideals of renunciation and service. To feed the hungry, clothe the naked, treat the sick, educate the illiterate, comfort the afflicted, in short, in every possible way to help people to help themselves—this was the great task before the country. It was not to be mere social service; it was to be a regular worship of God in the many, irrespective of caste, creed or sex. 'The poor, the illiterate, the down-trodden—let these be your God,' he cried. That the country has taken up the idea is a patent fact to-day. Many organizations have sprung up in India, which are trying to work on similar lines.

The Swami lived only five more years. Incessant labour had undermined his health, and his second trip to the West in 1899, which lasted for a year and a half, failed to restore it. In the course of this also he continued his beneficent work of ministration on a somewhat modified scale. Finally, after a short tour in East Bengal and Assam, and further efforts for the consolidation of his work, he burst the bonds of his body at the Belur Math, the head-quarters of his organization, on the 4th July, 1902. It was the anniversary of the American Independence Day—a day which he loved so much and had even commemorated in a poem. He was barely thirty-nine years of age.

But his life-work is not to be measured by the number of years he lived. His was a dynamic personality, which chafed at the very idea of rest. 'It is better to wear out than rust out,' he often said. His desire was to die in the field of battle like a hero, and this he did. On the last day, after meditating in the chapel—behind closed doors, which was an unusual occurrence—for three hours in the morning, he explained a verse from the *White Yajurveda* in his original way, and took a class on Panini's Sanskrit grammar for his monks

for about three hours in the afternoon. Sixteen years ago, after he had tasted the bliss of Nirvikalpa Samadhi, the highest state of mergence in the Supreme Brahman, his Master had said to him : 'Now you know what you are. But the key to this shall be with me, and only when you have finished the Divine Mother's work, will you have it.' Evidently that condition was fulfilled that evening.

Swami Vivekananda's contribution in the domain of religion was immeasurable. He rejuvenated Hinduism, or Vedanta, as he preferred to call it. Through the help of his Master, he saw perfect order in the apparent wilderness of its scriptures.

To put the Hindu ideas into English and then make out of dry philosophy and intricate mythology and queer, startling psychology a religion which shall be easy, simple, popular, and at the same time meet the requirements of the highest minds—is a task only those can understand who have attempted it,

he wrote in 1890 to a disciple, and this is just what he accomplished to perfection. He found that in Hinduism the approach to the highest truth was psychological. In other words, the different philosophies, such as Dualism, Qualified Monism, and Monism, are presentations of the same truth looked at from different angles according to the temperament and capacity of the aspirant. There is no contradiction among them, just as there is none among the different stages of a man's life. To vary the metaphor, each religion is a language to express the highest truth. We travel not from error to truth, but from truth to truth—at best from lower truth to higher truth. So there is absolutely no need for fanatical quarrels over religion. They are all due to ignorance, and must be treated as a disease. This harmony of all religions was the central theme of his teachings.

The Swami may well be called the maker of modern India. At his galvanic touch the moribund nation has grown self-conscious. The ill effects of centuries of neglect and oppression can-

not be removed in a day. But the process of reconstruction has begun, and it is up to the Indians themselves to quicken its pace. The Swami repudiated negative ideas. His was a message of hope and strength. He would not entertain the idea of sin, but call it an error of judgement. Man's potentiality is infinite. A cow never steals nor does a wall tell a lie, but they remain a cow and a wall; man, on the contrary, behaves like a beast or a devil, but he can also realize God if he wants to. All that is necessary for him is to have a sincere determination to reach the goal, no matter what it costs. To hear the Swami proclaim the divinity of man with his characteristic fire was an unforgettable experience. It would resuscitate a dead man!

He believed in giving equal opportunities to all. Or, if there must be difference, let the weaker person have more than the stronger. If a brahmin child needed one teacher, let the pariah child have four, for that was equity. He did not denounce hereditary caste. He knew that divisions in society were natural and inevitable. Only they changed forms in different countries. The caste system in India was introduced mainly to keep out competition, and it was never altogether rigid. Rather our forefathers aimed at levelling up—raising all by slow stages to the status of a brahmin, who was the custodian of the national culture. According to the Swami, this has again to be done, under the guidance of new Rishis or seers of truth, who would be born from time to time and produce new Smritis or law-codes. In India, it is the Shrutis or Upanishads which are held to be unchanging, but not the Smritis, which are adaptations of the principles of the Upanishads to the changing conditions of particular ages. That Swami Vivekananda himself was such a Rishi, we may conclude, not on the authority of his great Teacher alone, but also in view of the Swami's deep insight into the heart of things and his all-comprehensive vision extending far into the future.

Unlike Kipling, the Swami visualized a much-needed union between the East and the West, to be effected by a judicious exchange of Indian spirituality with Western materialistic knowledge. Mere material greatness without a fundamental spiritual outlook that would comprehend the entire human race as one Brotherhood, is bound to lead to wars even worse than the present one. Similarly, the spiritual greatness of only a handful of persons to the exclusion of countless millions who are grovelling in misery, cannot but spell disaster for any country. Indians should first and foremost try to be truly religious, not simply by observing certain rituals nor by giving intellectual assent to certain dogmas, but by realizing the great truths of their scriptures—by actually being and becoming. Keeping this as their ideal, they should, as a step to it, supply those vital needs of the body and mind without which spiritual progress is impossible for the general mass of people. It may take time to do this, but it must be done with all earnestness, through an intelligent organized effort in a spirit of mutual helpfulness and utter absence of jealousy.

The Swami was an advocate of the enfranchisement of Indian women, and regarded the downfall of the country as partly due to their degraded position in society. Citing Manu's well-known dictum: 'The gods are pleased where the women are happy,' he strongly pleaded for their equal partnership with men. A bird with only one wing cannot fly, he used to say. But this uplift must be on strictly national lines, after the model of Sītā and Sāvitrī, and not in imitation of Western standards, for it would be suicidal. Maintaining their traditional purity to the full, Indian women must acquire practicality in the different fields of life. The Swami was an ardent believer in the magical power of education of the right type. It was in a sense his panacea for most of the evils of society. Given proper education, Indian women would solve their own problems.

Swami Vivekananda was an embodiment of the Advaita philosophy that he preached. He was a breaker of bondage *par excellence*. Believing in the omnipotence of the spirit, he wanted to see it applied in every sphere of life, so that an all-round development might result. All that was necessary was to supply the deficiencies, and the best way to do this was by removing the barriers. Then the infinite potentialities of the Soul would automatically manifest themselves. He was a living example of the multi-sided development to which a man could aspire. The readers of his Works cannot fail to be struck by his scholarship and depth of thought, his synthetic vision, his aesthetic sense and humour, his eloquence and power of expression both as a speaker and a writer, his glowing patriotism and love of humanity at large, and, above all, his saintliness and hold on the Reality. He was also a skilled musician with a magnificent voice, whose devotional songs repeatedly threw Sri Ramakrishna into states of Samadhi. No wonder that people adored him in both hemispheres. But

in spite of superhuman honours bestowed on him by thousands of men and women, he was unassuming as a child, and sincerely attributed whatever virtues he possessed to the unbounded grace of his Master. He wanted to be just 'a voice without a form'. Here truly was a case of 'आश्चर्यो वक्ता कुशलोऽस्य लब्ध्वा'—Wonderful is the expounder of truth and talented its recipient.'

In his Life as well as Works we have an endless storehouse of materials to enlighten and uplift us. Let us delve into them again and again, and assimilate what comes to our hands, with purity, patience, and perseverance. Our labours will not go unrewarded. I conclude this short sketch with the Swami's beautiful summing up of what religion means :

Each soul is potentially divine. The goal is to manifest this Divinity within by controlling Nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy—by one or more or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details.

VIVEKANANDA'S WORK

BY SIR JADUNATH SARKAR KT., C.I.E., D.LIT.

Fifty years have passed away since a young, unknown, quaintly dressed Indian monk proclaimed before the most advanced people in the world that Hinduism was not a contemptible, corrupt superstition, which was constantly trembling in helplessness, ashamed of itself in the modern civilized world, and ever retreating before the assault of Christian missionaries, to live within its own obscurantist shell, like an owl in its hole, afraid of daylight. He boldly claimed that Hinduism had a message for mankind which the modern civilized world sorely needed and which the world would be the poorer for despising. Thus the Hindu philosophy of life and beyond appeared as a challenger in the

arena of the World's Parliament of Religions. And there it has remained ever since.

Europe and America were startled by the boldness of this claim; even *Bhai Pratap* whispered that it was all bunkum and brag. India too was stirred, as never before, from the Himalayas to Cape Comorin. But has Vivekananda's work ended in merely feeding our national vanity and hardening blind conservatism in Hindu society? No, for then he would have been forgotten by this time, and deservedly so, because the world cannot be for ever deluded by a fraud. In the calm retrospect of the last most changeful half century let us look clearly at Vivekananda's

real achievement and see how we now differ from what we were in 1898.

There had been saints in India before Ramakrishna, and there will be after him. The Census of 1901 returned 52 lakhs of souls as religious mendicants among the Indian population, and some holy men among them have been recognized as possessed of God-vision,—as able to commune at will with the Great Soul of the Universe. Herein there has been nothing peculiar, nothing epoch-making, to distinguish Ramakrishna from other true Sādhus. But their work has always been personal, their end individual soul-purification by contact. And, therefore, by the inexorable law of Nature, the work of such Sādhus has come to an end with the end of that physical touch, with their bodily death. The living flame has died out with them, and they no longer inspire save faintly by their recorded sayings. Thus has ceased for us that inner purification of the disciple by the Guru so finely described by Tulsidas—

तब कयला का मयला छोड़े जब आग करे परवेश ।

The charcoal loses its blackness only when the fire penetrates into it.

Vivekananda made Ramakrishna's mission on earth complete and permanent, by organization and well planned direction. The torch will burn for ever, unless we cease to be worthy of our ancient Hindu heritage. The Christian scriptures truly say,

As the body without the spirit is dead, so faith without works is dead also. (*James*, ii. 26).

There had been, I admit, good works in Hindu society before Vivekananda, but they had consisted of alms-giving, with occasional endowment of hospitals and schools; but not social service irrespective of caste or creed, not the type of work we see before our eyes done by the Ramakrishna Mission at Benares, Hardwar, and many other places. What our ancestors thought and how they stood aloof from humanity (except for the giving of doles of rice or pice), we can best see from the following inci-

dents that happened in Calcutta—the capital of British India, the centre of the new light from the West, the seat of the first English College for the Indians (the Hindoo College, founded in 1818), only a hundred and twenty years ago.

In January 1824, Bishop Heber of Calcutta wrote to a friend,

On the whole the Hindus are a lively, intelligent, and interesting people. . . . Their religion, by the institution of caste, hardens their hearts against each other to a degree which is often most revolting. A traveller falls down sick in the streets of a village (I am mentioning a fact which happened ten days ago,) nobody knows what caste he is of; therefore, nobody goes near him lest they should become polluted; he wastes to death before the eyes of a whole community. . . . The man of whom I am speaking was found in this state and taken care of by a passing European, but if he had died, his skeleton would have lain in the streets till the vultures carried it away.

A friend of mine, some months ago, found a miserable wretch, a groom out of employ, who had crept, sick of dysentery, into his courtyard. He had there remained in a corner on the pavement two days and nights. Perhaps twenty servants had been eating their meals daily within six yards of him, yet none had relieved him, none had so much as carried him into the shelter of one of the outhouses. . . . When reproved for this, their answer was, 'He was not our kinsman,' 'Whose business was it?' (*Heber's Narrative*, 2nd ed., iii. 262).

When I read the above for the first time,—it was years before the Chicago speech,—I felt deeply humiliated and ashamed of our Hindu society. That huge elephant was too thick-skinned; it lazily closed its eyes and chewed grass while flies and dirt settled on it and little boys threw stones at it from a safe distance. But I have lived to see a day when the scene described by Bishop Heber is impossible in Benares or Allahabad, Bangalore or Hardwar.

I do not deny that before Vivekananda some uplift work was being done, some service of man irrespective of caste was being rendered by Indians, but they were Indians who had gone out of the pale of Hindu society and they could touch only the bare fringe of the vast body of human suffering in India. The elephant had yet to be

awakened. And that is exactly what Vivekananda did. He switched the vast potential energy, man-power and wealth of Hindu society, on to the pursuit of 'good works' and at the same time linked it with the subtler task of inner purification by the study and popular preaching of Vedantic philosophy as the spring of all our good acts.

It is wrong to say that this transformation of Hinduism is a programme stolen from Christianity in India. I would rather say that modern Christianity by its example helped us to recover our long-lost heritage of Mahayana Buddhism. Vivekananda took his *organization* over from Christian monachism, exactly as the Christian Church in its earliest age borrowed the *organization* of the Roman imperial Government, which according to the latest scholars chiefly helped it to become a world faith. That is why Vivekananda, and following him Sister Nivedita, so deeply loved and admired Buddhism and pursued Buddhist studies.

He combined faith with work, and the tree he planted will be judged by its fruit. More than sixty years ago, when General Booth founded the Salvation Army and announced its programme of active charity, a rich Englishman sent a cheque for £1,000 to Prof. T. H. Huxley and requested him to pass it on as a donation to the Salvation Army if Huxley judged the new movement to be worthy. Huxley returned the cheque to the donor, saying,

In the Roman Catholic church, many orders of monks were founded in the Middle Ages for serving the poor and the sick, and at first they called forth much enthusiasm and money support. But after some years of good work, every one of them degenerated and became a den of idleness, self-indulgence, and vice, forgetting their philanthropic duties, so that the Pope had to dissolve them and found new orders in their place. There is no certainty that the Salvation Army would prove an exception to this historic cycle of enthusiasm, work, wealth, idleness, vice, and downfall.

This is the rock that lies ahead of us in India too. How long will Vivekananda's Order retain the pure ideal of its

founder and continue to pursue the unselfish work of the service of the God in Man (*Nara-Nārāyan*) without flagging, without sliding back? Vivekananda himself foresaw the danger, and when he first entered his newly founded Math at Belur, he turned to his younger brethren and said, 'Take care, that after my death you do not turn this Math into a common Bairāgis' den (*Bābhājir Ākhārā*).'

In October 1904, when I passed some unforgettable days at Bodh Gaya with Sister Nivedita, Sir J. C. Bose, Rabindranath Tagore, Swami Saradananda, and Gupta Maharaj (not Mahendranath Gupta, the author of the *Ramakrishna Kathāmrita*), I had some anxious talks with the last-named Sadhu about the future of the R. K. Mission being dependent on its getting an undiminishing stream of genuine recruits for carrying on the work of the elder Brethren after them.

The Brethren are everywhere working under the eyes of the lay public of Hindu society. Let us not forget that Vivekananda and his 'Master' too are still looking down upon us and our works from on high. We shall not lose their blessings so long as we keep true to their ideals. And there are some effective safeguards too. The Ramakrishna Mission, unlike the monastic orders of mediæval Europe, is a legally registered charitable society. It works in public and publishes its accounts. The Mission is managed by a Governing Body which is responsible to its members, both lay and monastic, nearly 50 p.c. of the members being laymen. The branch mission centres are almost invariably managed by local committees in which the lay members predominate, and the presidents, secretaries and treasurers are very often public men who are sometimes not even devotees of Ramakrishna. Thus this Mission is working under the salutary glare of publicity, instead of conducting its affairs in the seclusion of a Roman Catholic cloister. It is quite distinct from the Ramakrishna Math.

VIVEKANANDA: A PERSONAL EXPERIENCE

BY NANALAL C. MEHTA, I.C.S.

I can hardly recall the time when Vivekananda came into my life. I know, however, that by the time I was seventeen—a student in Cambridge—Vivekananda was already to me an outstanding figure of new India, with this proviso, however, that this new India was still not able to shake off its self-imposed shackles of paying homage to an old fashioned Paramahansa. To my youthful mind the complete surrender of Vivekananda to his illiterate Master seemed to be completely illogical, but then it is the inevitable stage of ignorance through which one must pass before knowledge is attained. A few years ago when I had the privilege of visiting Belur, I realized or rather got a glimpse of the stature of the Master and his great disciple; but this transvaluation took almost thirty years. The supreme quality of Vivekananda which would, perhaps, ever be associated with him, is his masculinity in thinking and expressing himself whether in words or in action. I once inquired from a disciple of his how he came to be a member of the Mission, and whether he had ever met the great Swami. I was told that years before he renounced the world he had had the good fortune of being a host to the Swami; but the only thing which he remembered of those precious days was the expression of the Swami's haunting eyes. It took years before this haunting led the Swami's host to take up the life of dedicated service.

I have sometimes asked myself as to the distinguishing characteristics of Ramakrishna and his Mission. Tolerance and a comprehensive understanding of the viewpoint of others—particularly in matters religious or spiritual—are common to Hinduism and the Hindu mind. There has, however, been considerable divergence between tolerance of the mind and tolerance in practice. I believe that it is in the latter sphere

that Ramakrishna and his great disciple distinguished themselves; and by insisting upon understanding the other man's point of view and treating the various creeds as so many pathways of self-realization and of service they immediately blazed the trail of a Faith Universal in its application. Further, the dynamic personality of the Swami saw to it that this new Faith was not merely lip-service to humanity but meant continuous and enormous sacrifice—in fact a life of dedication in a mood of utter humility and self-understanding. Shankara's brilliant monism and intellectual brilliance were combined in Swamiji's personality with Buddha's own readiness of service. If Ramakrishna had the calm of the Tathāgata, Vivekananda had the fire and brilliance of an apostle. The Swami was quick to realize the reason for his country's decline. It was not any flaw in the intellectual or spiritual evolution of the people but it was because of the want of coherence between thought and practice. Muhammed was quick to notice that righteousness in action was more important even than right thinking, and it was because of the bridge that he was able to throw between precept and practice that even the slaves of Islam wrought miracles within a few years of the demise of this noble son of Arabia. It was because of this instinctive realization of the vital defect in the country's outlook towards the problems of the poor and their poverty that Vivekananda urged the people to awake and to arise and his own disciples to consecrate their endeavours in this great process of uplift.

To people like me the Swami brought a new enlightenment, a deeper insight into the religion in which I was born. What appeared to be mere superstition and empty formulae, acquired significance and the course of India's centu-

ries became alive with meaning and hope. The Swami became a Guru in the sense that he acted as the intermediary in understanding his great Master and thereby in realizing the meaning of the great quest and the way to go about it. Some of us were made to realize that life gained in depth and meaning just to the extent of the elimination of the ego and that the individual efforts were more fruitful and gained in intensity to the extent to which they were dedicated to God. It is not merely a question of an intellectual belief or a dogma but of personal experience. The Swami's teaching like the message of the Gita is simple, but the simplicity itself is baffling; and in order to comprehend it in all its grandeur one requires the highest effort of imagination and of action.

Looking back in retrospect, the very fact that people like Ramakrishna and his great disciple made their appearance at a time when India's star appeared to be hitched on to the new light from the West, shows that the great tradition of spiritual renaissance in this country remains unbroken, because the people instinctively understand the significance of life in spiritual terms, despite transient phases of distraction. It now looks as if Ramakrishna and Vivekananda heralded the closing of a chapter which, perhaps, lasted for about a couple of centuries, when the light of her spiritual destiny was dimmed and India had shrunk from her position of leadership to that of a mere beggar. The light was breaking, however, precisely when the sky looked overlaid with clouds. Now despite the sorrow, the misery, and the gloom that seem to pervade the country, there can be no doubt that the country is already on the upward cycle of her renaissance based upon a faith and a genuine understanding of what dedication to God and self-realization mean in actual practice; and here the Swami and his great Master stand for all times the beacons of a new era not merely for this country but for the entire world. The

raising of the Ramakrishna shrine on the banks of the Ganges by an American disciple is both a symbol and a portent of the light that is already streaming out and filling the souls of people who will understand what life is for and what realization should mean in practice. The lives of Ramakrishna and Vivekananda acquire a new meaning. The light within must illumine every phase of activity and the realization has to be sought not merely within oneself as an isolated entity but in the service of mankind. It is amazing how the teachings of Ramakrishna appear appropriate for people who still retain pristine faith and for people of my kind who are not wedded to any particular creed or doctrine but still feel an urge for the Supreme Reality. The teachings, in other words, constitute a kind of ladder to be used according to one's capacity to climb. All that is desired is earnestness, a real longing—something akin to the urge of the child to lose itself within the mother's fold. The demand is modest, but how difficult it is to live up to it! In his flashes of illumination the Swami indicated the nature of the divine, when he said that the nearest thing to divinity is the love of a mother for the child—profound, selfless, and completely disinterested. All that one has to do is to prove oneself worthy of it, to seek it and to realize it in everyday life. If the Swami's eloquence rose like a mighty stream, the simple words of his Master embodied the profoundest wisdom which illumine like a flash of lightning the dark and impenetrable recesses of mind. The words of the Gita ring with new solemnity and the illumination rushes in as if all the entrances were suddenly ajar. The Swami looks so distant in time simply because he crowded his brief hours on earth with an epoch's activities and is looking down upon the world from a pinnacle of spiritual glory. Blessed are those indeed who can catch a glimpse of that radiance—radiance which is the power to lift the common man and turn him into an instrument of God.

SWAMI VIVEKANANDA

By DR. R. C. MAZUMDAR, M.A., PH.D.

Men have a natural tendency to fix a label on all great men. Almost by instinct we come to regard them as a spiritual leader, patriot, hero, poet, scientist, artist, etc. But one feels some difficulty in putting such a label against the name of Swami Vivekananda. A great spiritual leader and religious teacher he undoubtedly was, but somehow one feels that that does not seem to describe him correctly or fittingly. Most of us had not the privilege or good fortune to come into personal contact with him, and form our ideas about him only from his writings. As we go through his speeches, letters, and books they conjure up before our vision different figures at different times. Sometimes we find before us a great religious teacher imbued with the highest spiritual force; sometimes a great Indian patriot or social reformer burning with a fervent desire to free the country from political bondage and shackles of superstition which are sapping the strength and the vitality of the nation; and some times he towers high as a superman above the narrow limitations of countries and peoples, a prophet of the brotherhood of man and international love and goodwill the lack of which is for the present the greatest blight upon human civilization. Each of these visions, to which others may be added, is equally deep and impressive, and gains hold of us and crowds out others according to our own mood and the need of the moment and the particular message of the Swami which for the time being engages our attention.

India has produced numerous saints and religious teachers, but it would be difficult to detect in their messages an appreciation of the present-day problems of life and a heart bleeding for the suffering millions of India such as

we find throughout the writings and speeches of the Swami. Sometimes he even goes to the length of subordinating religion to other interests of life. Take for example the following :

At the present time there are men who give up the world to help their own salvation. Throw away everything, even your own salvation, and go and help others. . . . Give up this little life of yours. What matters if you die of starvation, you and I and thousands like us, so long as this nation lives? The nation is sinking, the curse of unnumbered millions is on our heads . . . here is the greatest of all works, here are the sinking millions . . . first bread and then religion. We stuff them too much with religion, when the poor fellows have been starving.

Like the most advanced political thinkers he had no illusion of the past, but dreamt of a glorious future for his motherland.

You, the upper classes of India . . . you are but mummies ten thousand years old . . . you merge yourselves in the void and disappear and let New India arise in your place. Let her arise—out of the peasant's cottage, out of the huts of the fisherman, the cobbler, and the sweeper.

Such passages, reflecting what we may call the most advanced views on the secular problems of life, may be quoted in any number.

This diversity in the personality of the Swami at first appears to be somewhat puzzling. But with the advance of years and a closer study of his teachings one slowly realizes that this apparent plurality is the real key to the proper understanding of his personality. It becomes increasingly clear that the great lesson which the Swami's teaching holds out before us is the indivisibility of a human being, in spite of the multiple manifestations of his emotion and intellect, and the consequent unity of the problem which faces society; for society is after all a mere aggregate of individuals and, therefore, partakes of

their essential character. Let us examine this a little more closely.

Ordinarily we are apt to look upon a human being as composed of so many watertight compartments, each unregulated by and independent of the other. Thus we conceive of him as religious, educated, wealthy, social, artistic, and so on; and we talk and behave as if these different aspects of men are not interdependent but separate entities. Similarly we look upon a society or community from different angles and consider separately its political, social, economic, or religious condition. The practical consequence of this process of thought is that our attempts at improvement or reform proceed upon compartmental basis and only one or another aspect, either of individual or of society, receives our attention at one and the same time. The same process of thought leads us to devote our attention exclusively to one section of humanity—mostly to the community or society to which we ourselves belong—and the rest does not appear to be of primary concern to us.

The whole life and teachings of Swami Vivekananda seem to be a crusade against this narrow conception of man and society.. To him each individual human being is not a mere bundle of different intellectual and emotional attributes, but an organic entity whose diverse component elements are bound up together by one indivisible force. This constitutes the main spring which guides his life and actions, and so long as this is not brought under control, all attempts at reform are bound to prove futile. Religion, education, wealth, or social influence would not vitally change his outlook or character so long as this unifying vital force in him is not properly regulated. 'I do not believe in reform,' said he, 'I believe in growth.' That one sentence contains the gist of the teachings of the Swami. Individual as well as society must grow on proper lines. A plant will grow on a healthy soil, and spread its foliage and blossom into flowers under natural laws of

growth; but you cannot add branches and flowers to the dead or diseased trunk of a tree.

The force that would renovate individual and society and make them grow must come from within. As Swami Vivekananda pointed out again and again, the root cause of all our evils and failure is the lack of faith and physical strength. 'Our young men must be strong first of all. Religion will come afterwards,' said he. Again, 'You will understand the Gita better with your biceps muscles a little stronger.' With strength must grow faith—faith in our purity and ability to do great things and become great. This faith and strength must come from the Upanishads or Vedanta, the rich heritage of our ancient philosophy which formed the basis of all religions that flourished in India. It is derived from the idea of the *Ātman* or the soul whom the sword cannot cut and the fire cannot burn. Each of us must believe that 'I am the soul' and that would give him strength and faith. The Swami brought this noble teaching of the Vedanta to bear upon everyday life. The Upanishadic teachings are not merely for a *Sannyâsin*, but for every occupation of life.

These conceptions of the Vedanta must come, must remain not only in the forest, they must not only go into the cave, but they must come to work out in the Bar and the Bench, in the Pulpit, the cottage of the poor man, with the fishermen that are catching fish and students that are studying.

The Swami indulges in no mere platitudes when he says this, but he firmly believes that 'if the fisherman thinks that he is the spirit, he will be a better fisherman; if the student thinks he is the spirit, he will be a great student;' and so on. A realization of the soul-force and the divinity of man gives us that strength and fearlessness, that faith in our greatness, which helps us to grow from within and solve our own problems—and this is the only right method of curing the ills and miseries from which we suffer. The infusion of this spirit in man was held out by Swami Vivekananda as the key to the solution of all

problems of life, individual, social, national, and even international. His great ideal was to spiritualize the material civilization of the world on the basis of this great truth. Religion, as ordinarily understood, forms only a minor point. But the great spiritual truth taught in Vedanta that 'I am the soul', that 'I am He', not only gives each individual the true conception of his own life, but serves to put on an unshakable basis that unity of

mankind which must form the basis of all social and national life and international goodwill. Thus Swami Vivekananda put all these problems on a common platform and offered a common solution to all of them, broad-based on the great spiritual truth taught by the Rishis of India. His speciality lies in this that he brought this spiritual idea to bear upon the common problems of life, and viewed them as parts of a great whole.

SWAMI VIVEKANANDA AT CHICAGO AND LAHORE

By DR. PRABHU DUTT SHASTRI, M.A., Ph.D.

We frequently think of the memorable day, fifty years ago, when Vivekananda addressed the Parliament of Religions at Chicago. All representative religious bodies had been invited to send their delegates but none had been invited to represent *Hinduism* because of the colossal ignorance of the Western people in imagining this great religion to be nothing but heathenism. Vivekananda, however, happened to arrive there just at the psychological moment, and was introduced to the organizers by a seeker after truth. When he spoke, he made a tremendous impression on the vast audience assembled on that occasion, who were now curious to know more of Hinduism and prevailed on the Swami to prolong his visit and arrange a more or less permanent basis for the propagation of the doctrines of the Vedanta—the universal religion. His work lives to-day in the form of a number of Vedanta centres in charge of well-trained and intellectually well-equipped monks of the order founded by him later on his return to India. The Chicago Parliament made Vivekananda a world-figure overnight, and pronounced him as the best and the most powerful speaker on the occasion. Interest in Hinduism was aroused, and gradually a good deal of ignorance about its doctrines was removed. People

were taught that the conception of the eternal separation of God and man was not valid, that man was not born in sin and did not remain a sinner until he believed in a certain historical Jesus having died for the sins of humanity—that the fact was, on the other hand, that man was only a manifestation of God, in no way intrinsically and eternally different from Him, that the totality of existence was nothing but God in the form of unity manifesting itself in multiplicity in *name* and *form*. The One alone is real. The One is not transformed into the many. It does not undergo any *change* (Vikâra). It only *appears* to be many, because of the limitations of our intellect.

Vivekananda was not eager to visit Europe and America, but welcomed the suggestion of his admirers in India, when he felt that he could thereby command a better appreciation from his country. The exuberance of his vitality, which made him anxious to do every good thing immediately rather than postpone it, was a contrast to the habitual indolence and listlessness of our people. When he felt the urge of establishing something permanent for carrying on the great work of Sri Ramakrishna, the preaching of the gospel of peace and harmony, and noticed that his own people did not respond in the

way he should expect, he accepted the suggestion of a visit to America, which turned out to be most successful, and a number of Americans became curious to know something of Sri Ramakrishna and to help in carrying out Vivekananda's scheme of work in India—some even expressed their willingness to come out to India and devote their lives in a spirit of fellowship and service under his guidance. We all know how the Swami was welcomed and feted on his return from America, how those who had been apathetic, indifferent, and even hostile, showed their eagerness to offer him a befitting welcome. In many cases, India's appreciation of her great men comes into evidence only *after* they have secured a recognition in foreign lands—an index to a type of servile mentality that is regrettable.

Vivekananda's work in America proved to be of an abiding value and of immense benefit to the people whose spiritual hunger is more intense than of most of the other people in the West. Many Sâdhus and lecturers have gone to the United States after Vivekananda, but the deep impression left by the Swami's spiritual power and inimitable eloquence remains unsurpassed. During my flying visit to the States more than twenty years ago, I had occasion to meet a number of people who spoke of the great inspiration they had received from Vivekananda's most powerful addresses. I also saw that the Vedanta centres organized in that country were doing excellent work in interpreting the Vedanta to the people eager to know and seek the truth, conducting classes for the practical training of the students, and in many other ways trying to uplift the people spiritually and guide them generally in a real missionary spirit. I was especially happy to have come in close touch with Swami Bodhananda at New York. I attended his sermons and talks several times, and most gladly responded to his kind invitation to address his Vedanta Society. Here was a most worthy upholder of the great tradition of Sri Ramakrishna's

message of love, peace, and harmony—a Swami who was devoting his whole life in the service of India in far distant lands. To know him was to admire him. In his presence one felt exalted, and one could not fail to be charmed by his simple, unostentatious, and deeply spiritual life of true Sâdhanâ. He had quite a large following among some of the thoughtful people there, and his work was greatly appreciated. Although I stayed there for a few weeks only, people were so kind and loving that they would not let me leave New York without a promise to return to them again. The following letter I received on my return to India from a great, thoughtful, and spiritually minded American, then President of the Vedanta Society of New York, would go to show how Vivekananda's visit to America left an everlasting impression and began to be looked upon as an epochmaking event. The letter runs:

... I wrote Dr. Adler in substance that in your field of Mental and Moral Philosophy, Psychology and Metaphysics, you transcended — and all the other Hindus since Vivekananda, and that on your return to this country I hoped the Society might hear you lecture. . . . I hope you can come back to us . . . for your rapid and incisive style in discourse should captivate our people. All our philosophers and psychologists and spiritual teachers need the link you can supply to bring them to the higher truths. . . .

Sd/ Edward Shaughnessy,
President of the Vedanta Society,
New York

March 1, 1921

Leaving aside the complimentary expressions, which only show the unprejudiced and unsophisticated responsiveness of thoughtful Americans, the point worthy of note is the expression '*since Vivekananda*', which at once reveals the permanent mark left by Vivekananda's Chicago address and several other powerful speeches he delivered as a living Vedantist. Such addresses do not flow forth from mere erudition but from a thorough-going realization of the great Vedantic truths of eternal values, which Vivekananda had in abundance.

Before speaking of the fundamental

conceptions of man's divinity and the unity of existence, which were frequently expounded by Vivekananda on various occasions, I should refer to his visit to Lahore in October 1897, after his return from America. That was also a unique occasion—for me more memorable than even the address at Chicago, since it was then that I actually saw the Swami and listened in pin-drop silence to his address, which left an abiding mark on my memory and hypnotized me. The spot at which he spoke in the big compound of Raja Dhyani Singh's Haveli is visited by many admirers of the Swami who happen to visit Lahore. I have a clear picture in my mind of the vast audience that gave him a most enthusiastic ovation—people occupying every inch of ground in the spacious compound, the platform, the opposite stairs, parapets, and even clinging to the large branches of the big tree that stood there. By that one speech alone, Vivekananda had conquered the Punjab, as he had previously conquered America by his one speech alone at Chicago.

Now, as to the Vedantic conception of the divinity of man, this forms the corner-stone of our religious philosophy, and was often referred to in his speeches by Vivekananda. We are quite familiar with the great sayings of the Upanishads like 'Tat tvam asi', 'Soham', 'Aham Brahmasmi' and the later 'Jivo Brahmaiva na aparah', etc., which clearly speak of the identity of the individual spirit with the Absolute Spirit, the identity of man and God. Such identity is not demonstrated to those who remain steeped in ignorance and make no efforts to move towards the path of spiritual perfection by practising Yama, Niyama, etc., without which they cannot be in a position to understand the higher truths of the Vedanta. To the dogmatic Christian theist, the very name 'pantheism' has become anathema, and he cannot tolerate the very idea of man being one with God. He must stick to the theory of the eternal separateness of man and God,

which to him is the basis of theism. A complete change of outlook is necessary in order to see the truth of man's divinity. When Spinoza spoke of Substance (God) being the only reality, he was accused of atheism, and when Kant said that on the basis of pure reason and within its limits there could be no religion, people did not understand him and accused him also of atheism, so much so that he was called upon by the Prussian Government to desist from writing any more in that strain. In fact, all those who attempt to leave the charmed circle of commonplace dogmatic theology passing for religion, are looked upon with suspicion.

The potential divinity of man is changed into a fact of realization by means of Sadhana, by self-realization, by practising all such qualities as are essential to the very existence of the spiritual life. When the mind is purified, desires are curbed, the senses are brought under control, the spirit of detachment awakens, one is on the way to discover one's true nature, to discover one's divinity, to find out once more that man and God are intrinsically the same, and their rediscovered identity becomes a fact of experience when one lives a life of the spirit, pure in mind and pure in body, finding joy in meditation, controlling the senses, radiating sweetness and kindness all around, and not giving the slightest offence to others. The greatness of Hinduism lies among other things in the fact that it does not merely preach the doctrine of man's divinity, but stresses the ways in which we can practically attain to that standpoint from which this fact could be realized as a fact of our own individual experience. Transcendental knowledge seems impossible without transcendental perception which in other words is Bhakti, and which presupposes mental equipoise and mental purity that are only possible by Karma as enjoined in the Shāstras. In this way, the triplicity of Karma, Bhakti, and Jñāna becomes a unity with its aspects interdependent. What

is then the principle which makes the divine man appear to be eternally separate from and other than God? This is the principle of individuation. It is due to our ignorance, which in its aggregation is the same as Mâyâ, the great cosmic wonder.

The conception of the unity of all existence is also closely akin to the doctrine of the divinity of man. If 'All is God' and God is the only reality, then the idea of God as the absolutely abiding Unity becomes the foremost conception in religious philosophy. We say 'Sarvam khalu idam Brahma', but this does not imply that every finite thing as such, bearing a fictitious name and form, is God. This is a wholly false interpretation coming from those who can never understand this idea. This kind of pantheism is never the basis of any religion, not to speak of the Vedanta. Even Hegel, who never studied the Vedanta and its characteristic doctrines, condemns this kind of misinterpretation, commonly indulged in by the Christian theist. He says:

Pantheism has usually been taken to mean that everything, the All, the Universum, this complex collection of all that exists . . . is God, and philosophy is accused of maintaining that All is God—that is, this infinite manifoldness of single things; not the Universality which has essential being, but the individual things in their empirical existence, as they are immediately. Pantheism of this kind is not to be found in any religion, and the statement that it is so discoverable is wholly false.

The universal content in everything is the divine, and in that sense everything is God. Spinoza rightly said that it was useless to speak of the existence of God, since he believed in *Existence*

as *God*. That is what we mean when we speak of Brahman as Sat, Absolute Existence. There is nothing beyond existence, this being the most universal category of thought, and so Existence should be one of the nearest attributes of God in human intelligence, as in the outer nature we take Ākāsha as all-pervading and, therefore, a symbol of God. The whole world is in a sense composed of symbols, but the essence of each symbol is divine. Everything is ultimately identity, unity with itself, and if the same Universal Spirit pervades all existence, then we see everywhere God and nothing but God, if only we develop such capacity to see. The Vedanta teaches us the way in which we could gradually develop such capacity, and attain to that vision, which sees everything *sub specie aeternitatis*, as Spinoza would say. A Yogi attains to that perfect vision, and is intoxicated with the joy of self-realization. He is the true philosopher, as he by his intuition has obtained a direct view of things, while we remain groping in the dark. He can penetrate into the inmost depths of being, into the very core of reality, while we with the limitations of our intellect keep on moving round and round the same object, without entering into its heart.

The Vedanta has an eternal message of hope, a message of moral and spiritual regeneration for humanity, a message that would help us ultimately to live a life of supreme joy and supreme bliss—a life sanctified by the thought of the divinity of man and the unity of all existence.

Blessed are we that we are given the privilege of working for Him, not of helping Him. Cut out this word 'help' from your mind. You worship. When you give a morsel of food to the dog, you worship the dog as God. God is in that dog. He is all in all.

VIVEKANANDA ON ISLAM AND BUDDHISM

BY V. SRINIVASAN, M.A., A.I.I.B.

'I do not care whether they are Hindus, Muhammedans, or Christians, but those that love the Lord will always command my service,'—so wrote Swami Vivekananda in the course of a letter to his Gurubhâis. Though he was the incarnate voice of Hinduism in modern times, the Swami's heart was large; and he did not make any distinction between his co-religionists and the adherents of other faiths. His extensive travels and constant contemplation on eternal verities convinced him of the essential unity of all faiths and of the glory of Asia as the mother of them all; and when it is considered how profoundly the life and thought of the West have been influenced by the East, need we wonder that the spirit of Vedanta as a universal religion formed an integral part of the Swami's message?

His disciples stood amazed at his great reverence for Buddha and Christ and 'his veneration for Muhammed and for Krishna was alternately in the forefront of his thought'. The swami was impressed with the similarity between the ritualism and symbolism of Christianity and Hinduism and with the serenity and grace of Buddhist art as well as with the strength of the Islamic brotherhood. The lives and teachings of the great masters of these and other faiths formed the theme of his discourses both in India and in the West; and the growth and development of the religions when considered in their respective historic and ethnic backgrounds yielded him much for thought and contemplation.

The Swami's knowledge of the holy books of Christianity astonished his friends. He was conversant with the Higher Criticism of the Gospels and admired the strength of organized Christianity. The profound piety of

Thomas á Kempis's *The Imitation of Christ* impressed him the most, and he carried a copy of the book with him during his Parivrâjaka days. He held the Nazarene in great veneration and considered him to be an Avatâra in the sense in which the word is understood in India. 'Had I lived in Palestine in the days of Jesus of Nazareth,' he told a lady friend, 'I would have washed his feet not with my tears but with my heart's blood.' He had a picture of the crucified Christ prominently in the Baranagore Math and a group of missionaries who visited him, found sandal paste placed at the feet of Christ as a mark of worship. It is a tribute to the Swami's understanding of the Christian way of life that he had not much difficulty in hypnotizing the 'Churchy West' into acquiescence with the Vedanta philosophy.

The Swami was struck, however, with the more effective role of Islam and Buddhism in the history of his country, and he had several admirers and disciples among the adherents of those faiths. There were, for instance, the refugee Sardar whom he met in the Himalayas as also the Muhammedan nobleman who was introduced to him at Nainital by the Maharajah of Khetri. There was again the Muhammedan Tahsildar in charge of the Swami's trip to Amarnath: he became a disciple of the Swami. We learn that the Swami's popularity with the Muhammedan community was so great that he did not hesitate to comply with the ardent desire of the Maulavi friend at Alwar who invited him to his abode and offered Bhikshâ. Many times, it is recorded that, the Swami, on seeing a Muhammedan, would salute him with great affection as he considered him to be the representative of a great Asiatic culture. It is also recorded of the Swami that

on arriving at Trivandrum in December 1892 he declined to have his meal and honours until (as we learn from an account left by Professor Sundararaman, then tutor to the Travancore prince) the Muhammedan guide who had accompanied him from Cochin, had his food and departed. The biographies of the Swami are strewn with numerous instances of this kind, and it is not surprising that this great warrior-monk of the Hindu faith was venerated among the Muhammedan community. He is known to have helped in the solution of differences between the Arya Samajists and the Muhammedan community, and a Muslim Councillor of State in Mysore hailed him as the born knower of all religious truth.

Expressing himself on one occasion about the merits of the various religious scriptures of mankind, the Swami considered it an excellence of the Quran that it had escaped the 'text torturing' which has been the fate of many other holy books and that it has come down more or less in pristine purity, free from interpolations. The Swami also considered that, like Buddha, the Prophet had admirers as well as traducers, whose existence made the historicity of his life less doubtful than in the case of Jesus, the events of whose life have been matters of septicism to some extent, and 'Krishna among all teachers was the most shadowy'.

Very often while contemplating on the Muhammedan religion, the Swami was struck by the fact that neither the Muhammedans nor the Protestants were able to do away with rituals. Man always wants something concrete, said the Swami, to hold on, which will be the centre of all his thought forms in the mind, and so rituals have crept in even with the Moslems and the Protestants. It is significant that a Muhammedan who thinks that every non-Muhammedan ceremony is sinful, does not think so when worshipping at the Kaaba and when he impresses his kisses on the stone walls of the temple, the kisses become so many witnesses for

the benefit of the Faithful on the Judgment Day. Moreover, the Muhammedan belief that whosoever draws a little water from the well of Zimzim will have his sins pardoned and will, for ever, live with a fresh body after resurrection, lends support to this view. As for the Protestants, they have the symbol of the Book, said the Swami, the idea of which is, to them holier than all other symbols. Thus great reformers have fought in vain against symbols.

One feature of Islamic life is the perfect equality recognized among the members of the congregation. As soon as a man becomes a Muhammedan he is received as a brother by all the Islamic world, and no distinction is made in that fold between the rich and the poor. This equality is the supreme excellence of Islam, as the Swami observed in a lecture at Pasadena, California (1900). Two other features of Islam which appealed to the Swami were, its attitude towards the vanquished races of aborigines and towards science and intellectual advancement. Wherever Islam went, it preserved the aboriginal inhabitants. 'Those races still exist and their nationality abides to this day.' That this could not be claimed for Christianity was borne out by the fate of the Arabs in Spain and of the indigenous races in America, not to speak of the treatment accorded to the Jews in Europe. With the exception of organizations of charity no other work is to-day, in harmony with the teachings of the Gospel, said the Swami. Whatever heights of progress Europe has attained, every one of them has been gained by its revolt against the religion of Christianity, by its rising against the Gospel. If it had the old paramount sway, Christianity would have set in motion the obnoxious Inquisition against Pasteur, and Darwin would have been burnt at the stake. Civilization, luckily, girded its loins against such a fate.

The record of Muhammedanism stood in refreshing contrast. Instituting a detailed comparison of the early fortunes

of Christianity and Islam in the world the Swami observed in a thoughtful contribution in the *Udbodhan*, that during the first three centuries of its life Christianity was not successful in making itself known, and its progress was very slow even when Constantine made it the religion of the State. 'What support did it give to civilization and culture', asked the Swami, 'what reward did it offer to the European Pundit who sought to prove for the first time, that the earth was a revolving planet? What scientist has been hailed with approval and enthusiasm by the Christian Church? Can the literature of the Christian flock consistently meet the requirements of legal jurisprudence, either civil or criminal, or of arts and trade policies?' Even now the church does not sanction the diffusion of ideas that are anathema in its view. In the New Testament there is no covert or overt praise of any science or art that is sanctioned and held up for encouragement directly or indirectly in the Quran or in the many passages of the *Hadis*, the traditional sayings of Muhammed, in the light of which the greatest thinkers of Europe, denounced by Christianity, are not unbelievers but only wanting in faith in the Prophet.

It is also interesting to indicate in this connection, how the Swami viewed the different religions of the world in the perspective of what he referred to as the three essential stages in the spiritual growth of mankind. To the Swami all religions were contained in the three stages of the Vedanta philosophy, Dvaita, Vishishtâdvaita, and Advaita, coming one after the other, which, he said, should be understood in relation to the various ethnic aspects of the country. The application will vary according to the different needs and surroundings of the nations concerned. The first stage, Dvaita, applied to the ideas of the ethnic groups of Europe is Christianity; applied to the Semitic groups, Muhammedanism. Advaita as applied in its Yoga perception form, is

Buddhism, observed the Swami in a letter written from America in 1895.

It was the view of the Swami that the tree of Indian music ceased to grow after the advent of Islam. The Muhammedans, he said (in an interview) took up the Râgas and the Râginis and put such a stamp of their own colouring on the art of Tappâ songs that all the science in music vanished.

The Swami considered the life of the Buddha to be an embodiment of the true ideas of renunciation and service, which have profoundly directed the course of Indian civilization and culture. Buddhism, said the Swami, was reformed Jainism and it was an offshoot of Hinduism itself, and the Buddha was an Avatara. What was striking about the Buddha was that, though a perfect agnostic with little belief in God or in soul, he lived and spent Himself out for the sake of mankind. 'He fought all through His life for the good of all and thought only of the good of all. He was born for the good of the many, as a blessing to the many,' said the Swami in a lecture at Los Angeles. The Buddha did not live for himself alone. He was indeed the George Washington of Hinduism as the Swami described him.

The Buddha set in motion the highest moral ideas that any nation can have and 'wherever there is a moral code, it is a ray of light from that man', was the opinion of the Swami. 'Was there one like him?' asked the Swami. The works of Mahayanism were avidly studied at the Barnagore Math. The desire to become Arhat stole upon the disciples and the fervour of the Sramana seized them so often that they cried, 'Om namo Bhagavate Buddhâya.' The Swami, it may be added, held that the Catholic idea of the priestly tonsure was derived from the shaven head of the monks in India and that the Shâlagrama Shilâs worshipped by the Bauddhas passed on to Vaishnavism.

The realization of all that Sakyamuni and his faith meant inspired many acts of devotion and social service on the

part of the Ramakrishna Mission. The Swami sponsored the idea of Mrs. Higgins for a school for Buddhist girls. The Swami had the privilege of knowing the venerable Bhikku, Anagarika Dharmapala and also the celebrated abbot of Japanese Buddhism, the Rev. Oda. He accompanied the latter in the company of Mr. Okakura on a pilgrimage to the holy places of Buddhism. The Swami had another friend in Mr. T. G. Harrison of Ceylon, a Buddhist gentleman, who accompanied the Swami from Colombo as far as Madras on the return journey from America. Some time before attaining Mahâ-samâdhi the Swami was engaging himself in the study and contemplation of some aspects of Buddhist culture which was supplemented by a tour in the Nepalese Terai and the other regions of the Buddha's ministrations. He felt purified by contact with every place where Gautama lived and moved. He was struck by the artistic impulse of the Buddhist creed and his mind was spontaneously carried back to the olden days of Buddhism, to the days when Ashoka consecrated the resources of his far-flung empire to the spread of the Dharma and when in latter day, Fa-Hien and Hiouen Tsang came from the far-off Celestial Empire to seek light and solace in Aryavarta. The Swami was happy to be at Bodh Gaya and to visit the Lumbini Garden, the Bethlehem of Buddhism. He was impressed by the serenity and grace of a lovely statue of the Buddhadeva in the vicinity of the Pandrenthan shrine on the Jhelum. He was equally impressed by the relics of Buddhism in Java and Sumatra. Once he wrote to Swami Swarupananda that there was ancestor worship at Gaya before the days of the Buddha and that the worship of the footprint was derived from the Hindus.

The Swami was a great critic of art, and comparing the Greek representations of Christ with those of the Bodhisattvas he expressed the view that the models of Jesus did not fully emphasize the internal development of the indivi-

dual. The muscular features of the representations of Christ bore this out, and so the Swami thought that the images of Buddhadeva were more in keeping with the spirit of the religion. This is an example of the great discernment which the Swami brought to bear on matters which came within his purview.

But the Swami held the view that though India heard the voice of the Buddha she did not fully assimilate his message. He felt gratified, however, that thanks to Buddhism, drunkenness and wanton animal slaughter ceased to find favour with millions in India. The Swami also held that the decay in the influence of the Buddha in this age was due to the fact that it had fallen among nations which had not come up to the stage of evolution of proper ideas of marriage and social conduct and so made a travesty of monasticism, through which alone the Buddhist Command could be carried out.

Regarding the monastic ideal the Swami said that the place given to the monk in Buddhism made women inferior, as the abbesses could not take any important step except on the advice of the abbot who had a supreme place. This ensured the solidarity of the faith in former days; but the latter-day results were deplorable as this perpetuated the subordination and inferiority of women. The inequality of women, whenever it exists, is due to the influence of Buddhism. (*Prabuddha Bharata*, 1898).

It was a tribute alike to the greatness of the Buddha and to the tolerance of Hinduism that though he was an agnostic he lived to an old age and that he was able to preach his message without let or hindrance. The Swami was surprised when a great savant of science in the West, who was also a devoted student of Buddhism, did not, however, like the manner of the Buddha's natural death without crucifixion or some such thing. The Swami considered it a mistaken notion that a Teacher was less great because his end was not

sensational, and because he was not murdered.

The Swami's abundant love for the Buddha probably inspired the authors of his biography to explain several events in his life in the phraseology of Buddhism. It requires to be mentioned, for instance, that the Swami appeared to his disciples to be another radiant Buddha and his trip to Bodh

Gaya at the time of the Epiphanys in the last year of his life was deemed by the disciples to be a fitting end to the Swami's travels. And it is characteristic of the authors of his biography, from which the above crotchets have been gleaned, that when describing the Swami's end they stated that he 'fled finally beyond the boundaries of all sensation and idea until his soul merged in the infinite Bliss of Nirvana'.

CONTEMPORARY AMERICAN APPRECIATION

PERSONAL OPINIONS

The Hon'ble Mr. Merwin-Marie Snell, President of the Scientific Section of the Parliament of Religions wrote: 'One of the chief advantages has been in the great lesson which it (the Parliament) has taught the Christian World, especially the people of the United States, namely, that there are other religions more venerable than Christianity, which surpass it in philosophical depth, in spiritual intensity, in independent vigour of thought, and in breadth and sincerity of human sympathy, while not yielding to it a single hair's breadth in ethical beauty and efficiency.'

'No religious body made so profound an impression upon the Parliament and the American people at large as did Hinduism. . . . And by far the most important and typical representative of Hinduism was Swami Vivekananda, who, in fact, was beyond question the most popular and influential man in the Parliament. He frequently spoke, both on the floor of the Parliament itself and at the meetings of the scientific section, over which I had the honour to preside, and on all occasions he was received with greater enthusiasm than any other speaker, Christian or 'Pagan'. The people thronged about him wherever he went and hung with eagerness on his every word. . . . The most rigid of

orthodox Christians say of him, "He is indeed a prince among men! . . ."'

The Rev. J. H. Barrows, Chairman of the General Committee of the Congress, said, 'Swami Vivekananda exercised a wonderful influence over his auditors.'

II

PRESS OPINIONS

'He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation.' (*The New York Herald*).

'He is a great favourite at the Parliament, from the grandeur of his sentiments and his appearance as well. If he merely crosses the platform he is applauded; and this marked approval of thousands he accepts in a childlike spirit of gratification without a trace of conceit. . . . At the Parliament of Religions they used to keep Vivekananda until the end of the programme, to make people stay till the end of the session. On a warm day, when a prosy speaker talked too long and people began going home by hundreds, the Chairman would get up and announce that Swami Vivekananda would give a short address just before the benediction. Then he would have the peaceable hundreds perfectly in tether. The four thousand fanning people in the Hall of Columbus would

sit smiling and expectant, waiting for an hour or two of other men's speeches, to listen to Vivekananda for fifteen minutes. 'The Chairman knew the old rule of keeping the best until the last.' (*The Boston Evening Transcript*).

'Vivekananda is really a great man, noble, simple, sincere, and learned beyond comparison with most of our scholars.' (*Ibid.*).

'The Hindu monk's eloquent and thoughtful discourse before the Parliament of Religions at Chicago Fair, made a profound impression not only on the audience who listened to him, but on the religious world generally.' (*The Rutherford American*).

'Professor Vivekananda, who is of pleasing appearance and young, and being well filled with the ancient lore of India, made an address which captured the Congress, so to speak. There were Bishops and ministers of nearly every Christian Church present and they were all taken by storm. The eloquence of the man with intellect beaming from his face, his splendid English in describing the beauties of his time-honoured faith, all conspired to make a deep impression on the audience.' (*The Press of America*).

'And yet was the man who of all speakers on the platform of the Parliament of Religions awoke the most uproarious applause and was called back again and again.' (*The Interior Chicago*).

'But eloquent as were many of the speeches, no one expressed so well the spirit of the Parliament of Religions and its limitations as the Hindu monk. . . . He is an orator by *Divine Right*, and his strong intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words and the rich rhythmical utterance he gave them.' (*The New York Critique*).

'But woe to the man who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining intellectual lance. The

workings of his mind, so subtle and so brilliant, so well stored and so well trained, sometimes dazzled his hearers, but it was always a most interesting study. Vivekananda and his cause found a place in the hearts of all true Christians.' (*Iowa State Register*).

'One of the most popular of these Hindu representatives was Swami Vivekananda. . . . He showed himself to be one of the best of orators at the Congress, speaking faultless English without notes, and with an utterance that many of his hearers declared would of itself have been music had you not understood a word.' (*Detroit Free Press*).

III

OTHER OPINIONS

'A striking illustration of what in another case would be termed insularity of outlook was brought to view by a noted Hindu when addressing a vast audience at the World's Congress of Religions in America, in the city of Chicago, in 1893. Pausing in the midst of his discourse, the speaker asked that every member of the audience who had read the sacred books of the Hindus, and who, therefore, had first-hand knowledge of their religion, would raise his hand. Only three or four hands were raised, though the audience represented, presumably, the leading theologians of many lands. Glancing benignly over the assembly, the Hindu raised himself to his full height, and in a voice every accent of which must have smote the audience as a rebuke, pronounced these simple words, "And yet you dare to judge us!"' (*Historians' History of the World*, Vol. II. pp. 547-8).

'To Swami Vivekananda,—India
'Dear Friend and Brother,

'As members of the Cambridge Conference devoted to comparative study in ethics, philosophy, and religion, it gives us great pleasure to recognize the value of your able expositions of the philosophy and religion of Vedanta in America and the interest created thereby

among thinking people. We believe such expositions as have been given by yourself and your co-labourer, the Swami Saradananda, have more than mere speculative interest and utility,—that they are of great ethical value in cementing the ties of friendship and brotherhood between distant peoples, and in helping us to realize that solidarity of human relationships and interests which has been affirmed by all the great religions of the world.

‘We earnestly hope that your work in India may be blessed in further promoting this noble end, and that you may return to us again with assurances of fraternal regard from our distant brothers of the great Aryan family, and the ripe wisdom that comes from reflection and added experience and further contact with the life and thought of your people. . . .’

‘We remain,
‘Cordially and fraternally yours,
Lewis G. Janes, D.D., Director,
(President, Brooklyn
Ethical Association),
C. C. Everett, D.D., (Dean of
the Harvard Divinity
School),

(Prof.) William James,
(Prof.) John H. Wright,
(Prof.) Josiah Royce,
J. E. Lough,
A. O. Lovejoy,
Rachel Kent Taylor,
Sara C. Bull,
John P. Fox (Acting
Secretary).’

IV

THE WORLD’S PARLIAMENT OF RELIGIONS

We cull the following excerpts from *The World’s Parliament of Religions*, Vol. I.

‘The First Day.—Monday, September 11.

‘Long before the appointed hour the building swarmed with delegates and visitors, and the Hall of Columbus was crowded with four thousand eager listeners from all parts of the country

and foreign lands. At 10 o’clock there marched down the aisle arm in arm, the representatives of a dozen world-faiths, beneath the waving flags of many nations, and amidst the enthusiastic cheering of the vast audience. The platform at this juncture presented a most picturesque and impressive spectacle. In the center, clad in scarlet robes and seated in a high chair of state, was Cardinal Gibbons, the highest prelate of his Church in the United States who, as was fitting in this Columbian Year, was to open the meeting with prayer. On either side of him were grouped the Oriental delegates, whose many coloured raiment vied with his own in brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronze face surmounted with a huge turban of yellow.’ (P. 62).

‘In the afternoon session Swami Vivekananda, of Bombay, India, was next (after Dr. Momerie of England) introduced (by Dr. Barrows). When Mr. Vivekananda addressed the audience as “Sisters and brothers of America,” there arose a peal of applause that lasted for several minutes.’ (P. 101).

‘The Fifth Day.—Friday, September 15.

‘Just before the close of the afternoon session, the Chairman invited some remarks from the Hindu monk Swami Vivekananda, of Bombay, who responded with a little fable intended to illustrate the variance among men of different races and religions.’ (P. 118).

‘The Ninth Day.—Tuesday, September 19.

‘At the Afternoon Session.

‘The Rev. Dr. F. A. Noble in the Chair.

‘*Hinduism*; by Swami Vivekananda of Bombay. (P. 124).

‘The Tenth Day.—Wednesday, September 20.

‘The (evening) session was concluded by a brief speech from Swami Vivekananda.’ . . . (P. 128).

'The Sixteenth Day.—Tuesday, September 26.

'The Evening Session.

'A Presentation of Buddhism; . . . Mr. Swami Vivekananda of India.' (P. 148).

IN THE SCIENTIFIC SECTION OF THE PARLIAMENT

'Parallel with the meetings of the Hall of Columbus, were sessions in Hall III, where papers of a more scientific and less popular character were read. These papers were often followed by free conferences over the topics treated.' (P. 152).

'Friday, September 22, 10-30 A.M.

'Address by Rev. Swami Vivekananda. *Conference on Orthodox Hinduism and the Vedanta Philosophy.*

'Afternoon Session.

'Address by . . . Swami Vivekananda, a Sannyāsi, or Monk, . . .

'*Conference on the Modern Religions of India.*

'Saturday, September 23.

'Address by Swami Vivekananda.' (P. 153).

'Monday, September 25.

'Afternoon Session.

'The Essence of the Hindu Religion; by Rev. Swami Vivekananda.' (P. 154).

THE CLOSE OF THE PARLIAMENT

'On Thursday evening, September 14, Mrs. Potter Palmer, President of the Board of Lady Managers, gave a reception to the delegates attending the Parliament, at the Woman's Building at Jackson Park. . . . It was Mrs. Palmer's earnest wish to secure authoritative statements with regard to the condition of women in other lands, and appropriate addresses in response to her desires were made by the Archbishop of Zante, Hon. Pung Kwang Yu, Mr. Dharmapala, Mr. Mazoomdar, and Mr. Vivekananda.' (P. 156).

'Swami Vivekananda, having been presented (at the final session of the Parliament), made his final address. . . . Swami Vivekananda was always heard with interest by the Parliament,

but very little approval was shown to some of the sentiments expressed in his closing address'. (Pp. 170-1).

EXCERPTS FROM CHAPTER XI

'With the eleventh day of the Parliament came the consideration of the practical problems of human society and the actual facts of human life. On the previous day Swami Vivekananda, the Hindu monk, had criticized the greater readiness of English Christianity to supply metaphysics and doctrine to Hindus by missionaries than to give them bread when starving by thousands and hundreds of thousands. To this, on the eleventh day, Bishop Keane said: "I endorse the denunciation that was hurled forth last night against the system of pretended charity that offered food to the hungry Hindus at the cost of their conscience and faith. It is a shame and a disgrace to those who call themselves Christians." . . . and in addition to endorsing the denunciation by Mr. Vivekananda of Christian charity any way limited to converts, he pronounced justifiable, from the Hindu point of view, "the denunciation of the Christian system of the atonement, that came also from the heart of the Hindu monk". He declared that we do not hear half enough of such criticism, and that if by these criticisms Vivekananda can only stir us and sting us into better teachings and better doings in the great work of Christ in the world, he for one would only be grateful to our friend the Hindu monk.' (Pp. 228-9).

'Some of the sentiments are: "But if anyone here hopes that this unity would come by the triumph of anyone of these religions and the destruction of the others, to him I say, "Brother, yours is an impossible task." . . . If the Parliament of Religions has shown anything to the world it is this: It has proved to the world—holiness, purity, and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character.' The cause for the reporter's disapproval is obvious. It is noteworthy, too, that while other speakers are introduced in the final session with eulogistic remarks by the Chairman, Swami Vivekananda, the most popular orator, gets nothing of it, at least in the printed report.—Ed., P.B.

CONTEMPORARY OTHER APPRECIATION

PRESS OPINIONS

'Occasional echoes may still be heard of the Parliament of Religions at the great Chicago Exposition in 1893—an assembly designed, with the superb optimism of States. The Parliament of Religions melted away, leaving, it is surmised, a single vivid memory with those who listened to its prelections. That was of an apostle from Hindoosthan, a young man, exquisitely dressed and groomed, with smooth, rounded face, a glorious robe, impressive turban, a voice in which his captivated auditors heard all the wonder and depth, all the solace and solemnity and passion of the pristine faith of India.

'By the side of this dazzling apparition the ambassadors of all other religions paled into cheerless insignificance. The Chicago assembly was carried away by the messenger from the East. He traversed the States, followed everywhere by eager disciples. He unfolded the inwardness of the Yoga, spoke of the universal soul, of freedom from the toils of the flesh, of the liberation of the soul—that is, the divinity within—by the pursuit of perfection according to the methods of those who in the dim dawn of things on the highlands of Northern India had followed the way.

'Men and women, with souls desiccated by doubt and by the formulas of a faith which, for one reason or another, had ceased to have a meaning for them, heard gladly the gospel that came in such undeniably picturesque and distinguished garb. They subscribed money to the apostle's philanthropic schemes. The apostle himself they followed and feted in the incomparable trans-Atlantic fashion. . . .

'Then he came to Chicago with the

result we have seen. To the impressionable American audiences he appeared as the revealer of the hidden spiritual treasures of the East. Vivekananda returned to India after a few years of lecturing in the West, and India gave him a triumphant welcome. In Bombay, in Madras, in Calcutta the people turned out to greet the man who had interpreted their ancient customs to the nations of the West. There were processions and triumphal arches, music and acclamations; the country rang with the Yogi's praises, the native press was full of his movements and addresses. . . .'
(*The London Leader*).

'At the memorable Parliament of Religions in Chicago, his superb appearance and the fascination of his speech swept the great assembly off its feet. In England, also, he was admired by numbers of more or less thoughtful people who, for all kinds of reasons, had ceased to find satisfaction in the religion of their fathers. . . . They drank of the waters of healing that he seemed to draw from the wells of the Vedanta philosophy. Fluently, impressively, with unvarying solemnity, he delivered his message: that the goal of all the Indian religions is one, the liberation of the soul through perfection: that every soul is potentially divine: that the aim of the soul is to be free, and to manifest the divinity within, by controlling nature, external and internal; that this is to be done by work, or worship, or psychic control, or philosophy,—by one, or more, or all of these; and that herein is the whole of Religion. To minds that had lost anchorage in evangelical Protestantism and were wandering in mazes of doubt and disillusion, seeking by any means that offered to untie the master-knot of human fate, the Swami's message from the remote East and the remoter

past seemed to furnish a clue at least worth following for a little way. . . . There can be no question that the increased interest in the ancient thought and creeds of India, which is so noticeable a feature in Western life to-day, is largely due to the influence of Swami Vivekananda.' (*The Statesman*, Calcutta).

'Even before he began his public career as a teacher, commencing it by his ringing exposition of Hinduism in the Chicago Parliament of Religions, his earnestness and power were known to

almost everyone who had come in contact with him. But it is the Parliament of Religions in Chicago that revealed him even to his mother country. With that revelation came to him the great scope that he has had to work out the mission of his Master, and when, after his tireless toil in America and England, he returned to India, the reception that Madras gave him was so grand and enthusiastic that we still see the events connected with that reception pictured before our mind's eye.' (*The Hindu*, Madras).

NOTES AND COMMENTS

TO OUR READERS

Were it not for war conditions, India would certainly celebrate in a befitting manner the fiftieth anniversary of Swami Vivekananda's advent at the Parliament of Religions at Chicago in September 1893. Despite all adverse circumstances we present in these pages a few articles in his memory. The writers in this issue are: Swami Madhavanandaji, Secretary of the Ramakrishna Math and Mission; Sir Jadunath, who is too well known to need any introduction; Mr. N. C. Mehta of the Imperial Government, Simla; Dr. R. C. Majumdar, former Vice-chancellor of the Dacca University; Dr. P. D. Shastri of Lahore; and Mr. V. Srinivasan of Bangalore.

ENJOYMENT FROM RENUNCIATION

The ideal of enjoyment from renunciation (as preached in the *Ishopanishad*) was for long unintelligible to me. I asked friends

who were scholars, and they too were unable to explain. The commentators, as usual, only add to the obscurity. It suddenly struck me one day, when I was not thinking about the subject at all, that the explanation was quite simple. It is within the experience of every human being. What greater enjoyment is there than that of giving to those whom we love? Which father or mother will not go in rags to feed and clothe the children. The extension of this feeling to all humanity is the way in which the Kingdom of Heaven can be soonest realized. The association of pleasure with possession is the cause of the world's misery. The Sannyasin has dissociated the two. It is said that Swami Vivekananda had an exquisite carving in ivory presented to him by a Maharaja. A visitor admired it. As the visitor rose to leave, the Swami took the carving and handed it to him. 'It is yours,' said the Swami, 'Take it.' The visitor protested. 'No,' said the Swami, 'your admiration for it has made it yours.' The visitor had to accept the gift. But the Swami enjoyed giving it to the visitor more than he would have done by seeing it in his study daily. That is how renunciation brings enjoyment more than possession. That, it struck me, was the meaning of the seer of the *Ishopanishad*.

—Recluse in *The Indian Social Reformer*
of 8 July.

'In India social reform has to be preached by showing how much more spiritual a life the new system will bring; and politics has to be preached by showing how much it will improve the one thing that the nation wants—its spirituality.'

—SWAMI VIVEKANANDA

REVIEWS AND NOTICES

INDO-ANGLIAN LITERATURE. By K. R. SRINIVASA IYENGAR. *The International Book House, Ltd., Bombay.* Pp. ix+70. Price Re. 1-8.

This is the third brochure, so far published, of the Indian Literatures Series of the P.E.N. Books, and shares equally the merits of its preceding companions, as regards the get-up and typography.

The word 'Indo-Anglian' has called for an explanation from the author, who has done it in his Foreword. It has not been, however, defined, and is left very vague, with the result that Shrimati Sophia Wadia is included in the list and Dr. Besant and Sister Nivedita, whose contribution to the literature under review, and love and adoration for the country of their adoption yield to none, have been left out. Dr. Cousins is another yet. Evidently it is not very easy to define the word. Again from another point of view the inclusion of the Goanese Christians offers some difficulty, as many of them (like the descendants of the non-English settlers of America or the Parsis of Gujarat) have adopted English as their mother-tongue, though they might know one or more Indian languages in addition. Had he attempted to give a precise definition of the word, the author would have had reasons to exclude some from the list and/or to include many more.

Coming, however, to the body of the book, we find the author in his element. We come across, fine appreciations, couched in terse and epigrammatic expressions, of the grace and beauty of the matter and style of the worthy writers, and gashing digs, followed invariably by the application of some soothing ointments, at the snobbish and the spurious. We find ourselves in entire agreement with the author's points of criticism, which are generally appreciative and generous. But we are afraid most of his quotations are far from being representative—a fact, that is specially deplorable in a book, which, unlike its published sister volumes, is shorn of its anthological section, much to the detriment of its worth.

Translations, as a rule, are not included in the survey of a language into which they are done; nobody reviews Tolstoy's books when considering English literature, though most of us know him through the medium

of that language. And if they are at all to be taken into consideration, we are to see that we are fair to all. Translation of Dr. Tagore's *Gitanjali* might fetch him that world-fame, but that is no reason why it should come under review of the Indo-Anglian Literature—surely, we do him no honour that way. And are we sure that all his books referred to here in the book under review are his own translations? We have taken Dr. Tagore only as an instance.

There are some serious omissions and underratings; we mention a few: in dealing with fictions Dr. Shahani of Sind has been omitted; in essaying periodicals, *Social Reformer*; in politics and history and autobiography Drs. Majumdar, Ghosal, and many others as well as Subhas Chandra Bose (*Indian Struggle*); in philosophy and religion, Dr. Dasgupta; scant courtesy has been shown to Sir Surendranath's autobiography, which surely has got a more honourable place as a piece of literature than many others in the field. We do understand that in a small brochure like this it is not possible to give all names or to do full justice to all writers. But when one finds some given undue place of honour and others more or equally deserving ignored, one is led to suspect a smelly atmosphere. Hence the necessity of pointing out the defects. But the funniest piece of execution is to include Sri Ramakrishna as a poet (p. 24). At first we could not believe our eyes and took him to be somebody else. When, however, we read the names before and after, we were convinced of the identity. The learned professor was thinking of Gray's *Elegy*—Sri Ramakrishna was a mute poet.

On the whole, the book has attained its object, viz, creation of interest in the Indo-Anglian literature in a considerable degree, and the 'Suggested Reading List' is fairly representative—the publishers of some of these books might have occasions to thank Dr. Iyengar. When one closes the book, one remembers long the regale in subtle wit and humour, choice expressions, and wise remarks on the various spheres of literature. In his 'Anticipations' the learned author is in good company.

THE STREAM DIVINE. COLLECTED BY HIRALAL C. TARKAS AND TRANSLATED BY PROF. P. M. TRIVEDI, M.A., F.R.G.S., OF WILSON COLLEGE, BOMBAY, WITH A FOREWORD BY

MANUBHAI C. PANDYA, M.A., LL.B. Published by Shri Shukadeo Mandir, Ankleshwar, Gujarat. Pp. 156+x. Price Re. 1.

Shri Shukacharya was a great saint of Gujarat with a large following. He was born in 1876 and passed away in 1929 living and preaching at Ankleshwar. He is regarded by his followers as an Incarnation of Bhagwan Shukadeva, the teacher of *Srimad Bhāgavata*. The Shukadeo Mandir at Ankleshwar, founded in memory of the great saint, has published a good number of books on the life and teachings of Sri Shukadeoji in Gujarati, Sanskrit, and Hindi. The book under review is the latest of them and consists of nine illuminating discourses given by Shukadeoji at different times in Gujarati. Mr. Tarkas, a learned disciple of the saint, has collected and compiled the original Gujarati discourses into a voluminous work, a small part of which is translated and published as the present book, the greater part remaining still unpublished. This is the first English publication of the Mandir and readers, ignorant of Gujarati, are grateful to Prof. Trivedi for making available to them these discourses in English. The discourses published in this small book deal with various aspects of Hinduism and practical religion. They are simple and full of spiritual fervour and their lucidity has been further enhanced by homely illustrations. They will be very useful to all spiritual aspirants.

S. J.

THE CRUSADE OF FREE SPIRITS
(A DRAFT OF PEACE CONDITIONS). BY THE
RT. HON. ALEXANDER WAMWETZOS, LL.D.,
M.P., (HELLAS). Published by the New Book
Co., Hornby Road, Fort, Bombay. Pp. 292
+xv. Price Rs. 14.

Dr. Wamwetzos is a Greek barrister at the Areopagus and the Council of State as well as a former professor of Law in Athens. He left the shores of Greece with his wife in April 1941, when the avalanche of Nazi aggression rolled on into the land of Hellas, and came to India for a compulsory sojourn. On his way to India through countries under Allied control he had to stop for want of transport at some places where he could study conditions. But, unfortunately, in those places he was very shabbily treated by local Governments as a 'poor relative', 'undesirable emigrant' and was 'scorned', 'humiliated', and even 'persecuted'. This compulsory travel extending over many months served as an eye-opener to him to the real conditions; and he has kindly

promised in the introduction of the book under review to tell the civilized world in another work the unpleasant experiences of his sad adventure.

The learned author, though master of several European languages, 'never learnt English' and 'had no idea of English grammar' before coming to India. It must be said to his credit that within a surprisingly short stay in India he has picked up the foreign tongue, read a good number of newspapers and books in that language and has prepared in it this big book of great merit. He, however, humbly confesses that this 'audacious undertaking' was possible out of 'necessity'.

The book is divided into five chapters which are—*Freedom from Fear*, *New Aspect of the World*, *Retribution*, *Non-interference*, and *Freedom from Want*. The second chapter contains a survey of the conditions obtaining in almost every country of Europe and Asia since the present war began. The book is replete throughout with quotations from speeches delivered from time to time by prominent statesmen of Allied Powers and with extracts from resolutions adopted by them in course of the war to enforce peace in the post-war world. The book is mainly occupied with a critical analysis of the Atlantic Charter, and attempts to outline the possibility of world peace and the solution of the Indian problem on its basis. He visualizes in his mind's eyes how a United States of the world may be formed when the Atlantic Charter is given effect to and as its consequence the world may enjoy the threefold freedom from fear, want, and interference. The Greek Doctor of Law fails to see the impracticability of fully working out the implications of the said Charter as the mind of at least one author of the Charter is not yet free from imperialistic obsession as is evident from the following unequivocal statement of Mr. Churchill quoted in this book: 'We mean to hold our own. I have not become the King's First Minister to preside over the liquidation of the British Empire.'

The object in writing this book, according to the author, is 'nothing but an attempt to put questions, to suggest some solutions which should prevent mankind from a third world war and to stir up a serious discussion about particulars by avoiding nice but empty and meaningless phrases'. The author is in complete agreement with Mr. Attlee when the latter observes: 'The deep-seated evil from which the world is suffering to-day will not be cured by some

cheap and easy remedy. It is useless to treat the symptoms of a disease while neglecting to deal with the real cause. The experience of the last twenty years has shown the danger of half-measures.'

The author has devoted a pretty large number of pages (98-145) to the elucidation of the Indian problem. He is of opinion that the Indian problem has been ingeniously complicated and wrongly presented as insoluble; and he sincerely believes that all these alchemist's mysteries are but pretexts in order to continue the present untenable situation, and remarks that there is not a single difficulty about the Indian problem which could not be solved! It is much to be regretted that he lays all the blame at the door of the Indian nationalists for the present deadlock. He goes even to the length of observing that the nationalists and especially the extremists, the Indian officials, and above all, the Indian princes are helping the prolongation of the war. Whether this accusation is true or false the world knows fully well. This view of the Indian situation is, no doubt, one-sided, biased, and superficial. In pointing out what the author terms the tactical blunders of the Indian nationalists the author says: 'They (the Indian nationalists) have bargained in the beginning of the war instead of enthusiastically supporting the war effort through rising in a body. They would then morally as well as by physical force obtain their independence.' We are afraid the Greek friend of India has not properly understood the Indian problem; hence his suggestions for its solution are so shallow and silly.

The author seems to be an advocate of democracy but he shuts his eyes to its failure in modern Europe. Democracy having failed in Europe has given way to dictatorship. As long as dictatorship, which is the latest form of imperialism dominates the world and consequently a nation considers another nation its victim and a source of exploitation, world peace is a day-dream. The author has quoted the pious prayer of the United Nations of June 14, 1942, as follows: 'If our brothers are oppressed, then we are oppressed, if they hunger we hunger. . . . If their freedom is taken away, our freedom is not secured.' (P. 18). If the prayer has to be realized in the national and international life the fighting nations have to make a great sacrifice, nay they must pay a heavy penalty. Unless they are inspired with the spirit of equality, brotherhood, and freedom of all nations, giving up for good their

imperialistic greed, world peace will remain as distant as ever. Complete freedom of subject nations and total abolition of imperialism from free nations are the *sine qua non* of world peace.

S. J.

SANSKRIT-ENGLISH

ATMABODHA OF SRI SHANKARA-CHARYA. EDITED AND PUBLISHED BY P. N. MENON, B.A., B.L. WITH A SANSKRIT COMMENTARY BY SWAMI KRISHNANANDASHRAMI AND ITS EXPLANATORY TRANSLATION, ENGLISH WORD-FOR-WORD MEANING AND RENDERING OF THE TEXT, A CRITICAL, EXHAUSTIVE SKETCH OF SHANKARA'S LIFE, WORKS, AND PHILOSOPHY, AS WELL AS A SHORT INDEX. NICELY GOT UP AND CLOTH-BOUND. *To be had of Indian Classics, Palghat, Malabar.* Pp. 127. Price not mentioned.

At least for the rare commentary published for the first time, if not for anything else, this excellent edition of *Atmabodha* is a precious and permanent addition to the Vedanta literature. Swami Krishnanandashrami, the commentator of *Atmabodha* was born in the village of Vishnumangalam a few miles to the south of Mangalore. He was a disciple of Swami Dakshinamoorthy and was himself a religious teacher with some following. Besides this *Tikā* which is the only available commentary on *Atmabodha*, he appears to have written a commentary on *Vedānta-sāra-saṅgraha* of Sri Sadashivabrahma Yatishwara and himself composed a work called *Atma-tattva-subodhakāh*. Except this meagre information, nothing more about him is known at present. He, however, seems to have been a master of Advaita Vedanta as is evident from his commentary on *Atmabodha* which is written in the classical style and is on a par with standard Sanskrit commentaries. The editor deserves hearty congratulations of the students of Advaita Vedanta for bringing out this correct and fine edition of the commentary. *Atmabodha* is an original composition of Shankara and is an important Prakarana work. The reader will find in *Atmabodha* and its commentary published in the book under review the essence of Advaita philosophy devoid of its abstruse technicalities. The prefatory sketch contains among other valuable things an interesting discussion on the date of Shankara.

S. J.

HINDI

PARIVRAJAKA. (SECOND EDITION). By SWAMI VIVEKANANDA. TRANSLATED BY PT. SURYAKANTAJI TRIPATHI (NIRALA). Published by the President, Sri Ramakrishna Ashrama, Nagpur, C. P. Pp. 128. Price 10 As.

The President Sri Ramakrishna Ashrama, Nagpur, has brought out the second edition of *Parivrājaka* which contains the account of travels of Swami Vivekananda in the Western countries. Originally this account was written in Bengali by the Swami in the form of a diary. While travelling, the Swami closely studied the customs and manners and cultural traits of different Western countries and drew conclusions therefrom, which if brought in practice would help a great deal in regenerating India. Sahitya Shastri Prof. V. B. Shukla,

M.Sc., Ph.D., P.E.S., College of Science, Nagpur, has thoroughly revised the first edition and inserted the marginal notes that have made the reading of the book easier. We hope the Hindi-knowing public will appreciate and like this second edition of *Parivrājaka*.

UTTARPARHA ABHIBHASHAN. By SRI AUROBINDO. Published by Sri Aurobindo Granthamālā, 16 Rue Desbassin De Richemont, Pondicherry. Pp. 16. Price 4 As.

This is a translation of Sri Aurobindo's *Uttarpārha Speech* which he delivered after his incarceration for one year, during which period he rethought his life's programme and arrived at newer conclusions. The speech marks a turning point in his life. The translator, Pandit Madangopal Garhodia, has done his work faithfully.

NEWS AND REPORTS

THE RAMAKRISHNA MATH AND MISSION IN FOREIGN LANDS

Since 1893, when Swami Vivekananda made his first public appearance in the West at the Parliament of Religions in Chicago, the Ramakrishna Math and Mission have been trying their best to spread India's message of spirituality and service in lands beyond the seas. The countries nearer home had greater need for philanthropy, while those in the West were eager for a deeper spiritual life. The Math and the Mission have, accordingly, adopted two distinct lines of work.

IN THE BRITISH COLONIES

In the Eastern centres in Burma, Ceylon, Fiji, the Straits Settlements, and Mauritius the emphasis has been laid on social welfare, though spirituality is by no means neglected. Thus, before the Japanese invasion, Rangoon had not only a big hospital administering to the needs of all irrespective of caste, creed, and race, but it had also a cultural and spiritual centre, the Ramakrishna Mission Society, with its fine library and reading-room and lecture hall.

The Mission centre at Singapore had had under it a Tamil School, an English School,

a Night School, and a Vocational School. 'The fate of the centre since the Japanese invasion is not known.'

The centre at Nadi in Fiji has been trying under Swami Rudrananda for the educational and cultural uplift of the Indian community in that distant island. The Swami conducts a 'Students' Home' at Nadi and carries on an intense spiritual activity in the shape of lecture tours, interviews, worships, festivals, and Bhajana.

The Mission has got a permanent centre at Port Louis in Mauritius which is making the local people conscious of the glorious cultural and spiritual heritage of India. Swami Ghanananda in charge of the centre, has also succeeded in starting many Night Schools, with several hundred boys and girls on their rolls. A Parents' Association has been formed to help the teaching of Indian languages in the schools of the colony.

In Ceylon, the main centre at Colombo confines itself mainly to spiritual activity, while those at Batticaloa, Trincomalee, and Jaffna under it run several schools and 14 Tamil Schools. Besides, there is an Orphanage for girls attached to the Girls' School at Karativu, in Batticaloa.

IN EUROPE

A Vedanta centre was opened in Paris in 1938 by Swami Siddheswarananda, from where he had to shift to Montpellier in September 1940 due to the exigencies of the War. The Swami holds weekly classes and delivers lectures on Vedanta and other aspects of Indian spirituality.

Swami Yatiswarananda, who had been spreading the message of Vedanta through lectures, classes, interviews, and correspondence in continental Europe, had to sail for New York from Bergen a few hours before the town fell into German hands.

Swami Avyaktananda, who started work in England in 1934, has since then been conducting weekly and summer classes in the country, drawing-room meetings, meditation classes, and interviews in London, Surrey, Bath, and Bristol despite war conditions.

IN AMERICA

There are 11 centres in the United States of America and 1 in Argentina.

New York has two Vedanta centres, one under Swami Bodhananda and the other under Swami Nikhilananda.

Swami Akhilananda carries on the work of the centres at Providence and Boston.

The centre at Chicago is under Swami Vishwananda.

The Vedanta centre at St. Louis is being organized by Swami Satprakashananda.

The Hollywood centre under Swami Prahavananda conducts a monthly journal, *Vedanta and the West*, in addition to its usual preaching work.

The San Francisco and Berkeley centres are under Swami Ashokananda, who also manages the peaceful retreat on Lake Tahoe in the solitude of the Sierra Nevada.

Swami Devatmananda, who is in charge of the Portland centre, has also built an Ashrama as an annexe to the main one in a hilly place twenty miles from the city.

The centre at Seattle under Swami Vividishananda has been placed on a permanent footing, now that it has got a home of its own.

The Buenos Aires Ashrama under Swami Vijayananda moved to its own beautiful home at Bella Vista in July 1941.

A common feature of all these American centres is that they concentrate all their energies on spreading the spiritual message of India through weekly classes, lectures, broadcast talks, meditation classes, ceremonial dinners, public celebrations, etc. Some of them also publish books.

RAMAKRISHNA MISSION RELIEF WORK

REPORT

Flood Relief Work :

On receipt of the news of floods in Damodar the Ramakrishna Mission had promptly sent a batch of workers to Satgachia within the flood affected areas of the Sadar Sub-division of the Burdwan District where 50 mds. of Chira and 10 mds. of Gur were immediately distributed. Since then our workers had proceeded to still worse affected areas within the Sub-division and notwithstanding difficulties of transport, particularly due to want of boats, conducted rescue operations which were of immediate necessity, in the course of which they also distributed loaves of 2 mds. of flour. A centre has subsequently been opened to give relief in some of these worst affected places, where the first dole of rice must have been distributed by now though the reports have not yet arrived. A second centre has also been opened at Sultanpur in the Kalna Sub-division of the same district where 15 mds. of rice and 15 mds. of Dal have already been distributed. Although this work needs immediate expansion, we are afraid, it will not be possible to extend it or continue it for long, unless liberal contributions be forthcoming.

Distress Relief Work :

The serious nature of the food problem in Bengal is now a matter of common experience. The condition of the poor and the middle class people is worsening day by day. Extensive relief work should be started immediately to save the lives of thousands of starving men, women and children. Through our Mission centres at Taki and Sarisha (24-Parganas), at Sonargaon and Baliati (Dacca), Sargachhi (Murshidabad) and at Dinajpur, Barisal, Bankura and Midnapore we have been all along trying to render, in our own humble way, as much service as we could, to the local people, by way of gratuitous relief, pecuniary help and by way of sale of rice at cheaper rates.

Up to the 15th of August, from our centres at Taki, Sarisha, Barisal, Bankura, and Dinajpur, Baliati and Sonargaon we distributed free 291 mds. 82 srs. of rice ; 15 mds. 18 srs. of Dal and Chola ; 26 mds. 85 srs. of Atta, flour and Chhatu ; 5 mds. 6 srs. of maize and 30 pieces of new cloth as well as Rs. 844-4-6 as pecuniary help to more than 5,575 recipients. We hope to increase the quantity of rice to 850 mds. per month in the near future. Besides, we have been able to distribute 2,849 mds. of rice at controlled rate to those families who were not able to procure it in the open market. These recipients also were selected after careful inspection. All this is quite insignificant in comparison with the extent and acuteness of the distress, to cope with which, even partially, large sums of money will be necessary.

Cyclone Relief Work :

The work started in October 1942, is at present being conducted over an area covering 200 villages of Midnapur and 24 Parganas. During the first half of August we distributed from our 8 centres 5,800 mds. of rice and 414 pieces of new cloth to 62,843 recipients as well as 10 srs. of barley and 10 srs. of sugar for children and patients. Besides, we have constructed 690 huts and cleaned 162 tanks up till now. Homoeopathic medicines and diet etc. are also given from three of our centres. An allopathic medical unit has recently been sent to the field to combat, as far as possible, the various diseases prevalent in the cyclone affected area, particularly malaria, which has broken out in an epidemic form and has been taking a heavy toll. Arrangements are being made to send more such units in the area but we

are very much handicapped in this task for want of quinine.

APPEAL

Bengal faces a great calamity to-day. Cyclone, flood, disease, specially malaria in epidemic form, and above all the acute shortage of food and clothing have brought the people on the verge of death. Wide scale relief is badly needed at this grave hour, but for which famine and death will stalk through the land. The funds at our disposal for the Flood and Distress Relief in particular, are meagre and the total amount of contributions so far received by us for these works is very small.

We convey our grateful thanks to all donors through whose generosity we have been able to conduct our relief work so far, and we earnestly appeal to the benevolent public to make further sacrifices to save thousands of our helpless sisters and brothers. Contributions however small, will be thankfully received and acknowledged at the following addresses:—(1) Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah ; (2) Manager, Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta ; (3) Manager, Advaita Ashrama, 4 Wellington Lane, Calcutta.

Donors are requested to kindly specify the particular Relief Work for which their contributions are meant and cheques, if any, should be made payable to the "Ramakrishna Mission".

SWAMI MADHAVANANDA

Secretary, Ramakrishna Mission

24. 8. '48

PRABUDDHA BHARATA

VOL. XLVIII

OCTOBER, 1943

No. 10



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Householders and God-realization—The problem of evil—Hiss but don't pour out your venom—The power of faith—Knowledge, devotion, and Yoga—Four classes of men.

Friday, June 15, 1883. It was a holiday on account of the Hindu religious festival, Dashaharâ. Among the devotees who visited Sri Ramakrishna at Dakshineswar on that day were Adhar, M., Rakhal's father, and the latter's father-in-law. They were seated on the floor of the Master's room. The father-in-law of Rakhal's father was a devotee of God. He asked the Master, 'Sir, can one realize God while leading the life of a householder?'

Master (with a smile): 'Why not? Live in the world like a mud-fish. It lives in the mud, but remains unstained. Or live in the world like a loose woman. She attends to her household duties, but her mind is always on her sweetheart. Do your duties in the world, fixing your attention on God. But this is extremely difficult. I said to the members of the Brahmo Samaj, "There are jars of pickles and pitchers of water in the room. And in the same room the typhoid

patient is kept. How can one expect the patient to recover? The very thought of spiced pickle brings water to the mouth." To a man, woman is like that pickle. The craving for worldly objects, which is chronic in man, is like the pitcher of water. There is no end to this craving. The typhoid patient says, "I shall drink the whole pitcher of water." It is extremely difficult. There is so much confusion in the world. If you go this way, you are threatened with a shovel; if you go that way, you are threatened with a broomstick; again, in another direction, you are threatened with a shoe-beating. Besides, one cannot think of God unless one lives in solitude. The goldsmith melts gold to make ornaments. But how can he do his work well if he is disturbed again and again? Suppose you are separating rice from bits of husk. You must do it all by yourself. Every now and then you have to take the rice in your hand to see how clean it is. But how can you

do your work well if you are called away again and again?’

A devotee : ‘What then is the way, sir?’

Master : ‘Yes, there is a way. One succeeds with strong renunciation. Give up at once, with determination, what you know to be unreal. Once, when I was seriously ill, I was taken to the physician, Gangaprasad Sen. He said to me, “You will have to take this medicine, but you can’t drink any water. You can take pomegranate juice.” Everyone wondered how I could live without water; but I was determined not to drink it. I said to myself, “I am a Paramahansa¹, a swan, and not a goose, I shall drink only milk.”

‘You have to spend a few days in solitude. If you but touch the “granny” you are safe. Turn yourself into gold and live wherever you please. After realizing God and divine love through solitude, one may live in the world as well. (To Rakhal’s father) Therefore I ask the youngsters to stay with me, for they will develop love for God by staying here a few days. Then they can very well lead the life of a householder.’

Devotee : ‘If God is responsible for all our actions, then why should people speak of good and bad, virtue and vice? One commits sin also by the will of God.’

Another devotee : ‘How can we understand the will of God?’

Master : ‘Virtue and vice exist, without doubt. But God Himself is unattached to these. There may be good and bad smells in the air, but the air is not contaminated by them. This is the very nature of God’s creation : good and bad, real and unreal. Among the trees in the garden one finds mango, jack-fruit, and hog plums also. Haven’t you noticed that even bad men are needed? Suppose there are wicked tenants on an estate. Then the land-

lord must send a ruffian to control them.’

The conversation again turned to the life of the householder.

Master (to the devotees) : ‘You see, by leading a householder’s life one needlessly dissipates one’s mental powers. The loss thus incurred can be made up if one takes to monastic life. The first birth is given by the father; then comes the second birth, when one is invested with sacred thread. There is still another birth at the time of being initiated into monastic life. The two obstacles of spiritual life are lust and greed. Lust diverts one from the way leading to God. Man does not know what it is that causes his downfall. Once, while going to the fort, I couldn’t see at all that I was driving down a sloping road; but when the carriage entered the fort, I realized how far down I had come. Alas! Lust keeps man deluded. Captain says, “My wife is full of wisdom.” The man possessed by a ghost does not realize it. He says, “Why, I am well.”’

The devotees listened to these words in deep silence.

Master : ‘It is not lust alone that one is afraid of in the life of the world. There is also anger. Anger arises when obstacles are placed in the way of desire.’

M. : ‘At meal-time, sometimes a cat stretches its paw to take the fish from my plate. But I cannot show any resentment.’

Master : ‘Why? You may even beat it once in a while. What’s the harm? A worldly man should hiss, but he shouldn’t pour out his venom. He mustn’t actually injure others. He should make a show of anger to protect himself from enemies. Otherwise they will injure him. But a Sannyasin need not even hiss.’

A devotee : ‘I find it is extremely difficult for a householder to realize God. How few people can lead the life you prescribe for them! I haven’t found any.’

¹ The word also means one belonging to the highest order of monks. ‘Hansa’ or swan is a symbol of the Supreme Soul.

Master : 'Why should that be so? I have heard of a Deputy Magistrate named Pratap Singh. He is a great man. He has many virtues : compassion, meditation, devotion to God. Once he sent for me. There are certainly people like him.

'Sâdhanâ is absolutely necessary. Why shouldn't a man have inner unfoldment if he practises spiritual discipline? But he doesn't have to work hard if he has real faith—faith in the words of the Guru. Once Vyâsa was about to cross the Jumna, when the Gopis also arrived there, wishing to go to the other side. But no ferry-boat was in sight. They said to Vyasa, "Revered sir, what shall we do now?" "Don't worry," said Vyasa, "I shall take you across. But I am very hungry. Have you anything for me to eat?" The Gopis had plenty of milk, cream, and butter with them. Vyasa ate them all. Then the Gopis asked, "Well, sir, what about crossing the river?" Vyasa stood on the bank of the Jumna and said, "O Jumna, if I have not eaten anything to-day, then may your waters part so that we may all walk to the other side." No sooner did the sage utter these words than the waters of the Jumna parted, making a way for them. The Gopis were speechless with wonder. "He ate so much just now," they said to themselves, "and he says, 'If I have not eaten anything!'" Vyasa had the firm conviction that it was not himself, but the Nârâyana who dwelt in his heart, that had partaken of the food.

'Shankarâchârya was a Brahmajñâni, to be sure. But at the beginning he also had the feeling of differentiation. He hadn't absolute faith in the unity of existence. One day, as he was coming out of the Ganges after finishing his bath, he saw an untouchable, a butcher, carrying a load of meat. Inadvertently the butcher touched his body. Shankara bawled out angrily, "Hey there! How dare you touch me?" "Revered sir," said the butcher calmly, "I have not touched you, nor have you touched me. The Pure Self cannot be the body

nor the five elements nor the twenty-four cosmic principles." Then Shankara came to his senses. Once Jarhabharata was carrying the palanquin of king Rahugana and at the same time giving a discourse on Self-knowledge. The king got down from the palanquin and said to Jarhabharata, "Who are you, pray?" The latter replied, "I am 'Not this, not this'—I am the Pure Self." He hadn't the slightest doubt about his being the Pure Self.

'*"I am He"*, *"I am the Pure Self"*: that is the conclusion of the Jñânîs. But the Bhaktas say, "All this is the glory of God." Who can recognize a wealthy man without his power and riches? But it is quite different when God Himself, gratified by the aspirant's devotion says to him, "You are the same as Myself." Suppose there is a king seated in the court. His cook enters the hall, sits on the throne, and says, "O king, you and I are the same!" People will certainly call him mad. But if one day the king, pleased with the cook's service, says to him, "Come, sit near me. There is nothing wrong in that. There is no difference between you and me!" and then if the cook sits with the king on the throne, there is no harm in it. It is not good for ordinary people to say, "I am He." The waves belong to the water. Does the water belong to the waves?

'The upshot of the whole thing is that Yoga is not possible unless the mind becomes quiet, no matter what path you follow. The Yogi has controlled his mind; he is not under its control. When the mind is quiet the Prâna stops functioning. Then one gets Kumbhaka*. One may get this Kumbhaka through Bhakti-yoga as well. Through love of God also the Prana stops its function. In the Kirtana the musician sings, "Nîtâi âmar mâta hâti." Repeating this, he goes into a spiritual mood and cannot utter the whole sentence. He simply says, "Hati! Hati!" When

* Retention of breath. It forms a part of Prânâyâma, as prescribed in Râja-yoga.

that mood deepens he says only, "Ha ! Ha !" Thus his Prana stops through ecstasy, and Kumbhaka follows.

'Suppose a man is sweeping the courtyard with his broomstick, and another man comes and says to him, "Hallo ! So-and-so is no more. He is dead." Now, if the dead person is not related to the sweeper, the latter goes on with his work, remarking casually, "Ah ! That's too bad. He is dead. He was a good fellow." But the sweeping goes on all the same. However, if the dead man is his relative, then the broomstick drops from his hand. "Ah !" he exclaims, and he too drops to the ground. His Prana has stopped functioning. He can neither work nor think. Have you not noticed among women, that if someone sees a thing, or listens to some words in speechless amazement, the other women say to her, "What? Are you in ecstasy?" In this instance, too, the Prana has stopped functioning and so she remains speechless, mouth agape.

'It will not do merely to repeat, "I am He, I am He !"' There are certain signs of a Jnani. Narendra has big protruding eyes. (Pointing to a devotee) And this man also has good eyes and forehead.

'By no means all men are on the same level. It is said that there are four classes of men : the bound, the struggling, the liberated, and the eternally free. It is also not a fact that all men have to practise spiritual discipline. There are two kinds of perfect beings : the eternally perfect and those who achieve perfection through spiritual discipline. Some realize God after much spiritual austerity, and some are perfect from their very birth. Prahlâda is an example of the eternally perfect. It is said that the Homâ bird lives high up in the sky. She lays her egg there, and it begins to fall. While falling, the egg is hatched and the chick comes out. The chick also continues to fall, but it is still

so high in the air that it grows wings as it falls. As it comes near the earth its eyes open, and it realizes that it will be dashed to pieces by hitting the ground. No sooner does it find this out than it shoots up towards the mother, crying, "Where is mother? Where is mother?"

'Eternally perfect sages like Prahlada also practise meditation and prayer. But they have reached the fruit, God-vision, even before their spiritual practices. They are like gourds and pumpkins which grow fruits first and then flowers.

(Looking at Rakhal's father) 'Even though an eternally perfect soul is born in a low family, still he retains his innate perfection. He cannot be anything else. A pea-seed germinating in a heap of cow-dung still grows into a pea plant.

'God has given to some greater power than to others. In one man you see it as the light of a lamp, in another, as the light of a torch. At one scratch I recognized the utmost limit of Vidya-sagar's intelligence. When I told him of the different degrees in the manifestation of power, he said to me, "Sir, has God then given greater power to some than to others?" At once I said, "Yes, that is true indeed. If there is no difference of degree in the manifestation of power, then why should your name be known far and wide? You see, we have come to you after hearing of your knowledge and compassion. You haven't grown two horns, to be sure!" With all his fame and erudition, Vidya-sagar said such a childish thing as, "Has God given greater power to some than to others?" The truth is that when the fisherman draws his net, he catches first big fish like carp. Then he stirs up the mud with his feet, and small fish come out—minnows, mud-fish, and so on. So also, unless a man knows God, "minnows" and the like gradually come out from within him. What can one achieve through mere scholarship?"

RESURGENT HINDUISM

V. THE SOCIAL APPROACH

BY THE EDITOR

Ages have their own norms as well as their own brahmins.—*Parāshara Smṛiti*.

I

In the last World War, when the French had retreated to the Marne in 1914, General Joffre ordered his army to stop falling back and begin an offensive. After this new battle had raged furiously for two days, Joffre received this impressive message from General Foch who commanded his centre :

My centre gives way. My right recedes. The situation is excellent. I shall attack.

That offensive saved the French Capital. Look at the Hindu society ! Its centre gives way. Its right and left recede. Is not the situation excellent for an attack ? It is in a determined forward march that our future lies. We have retreated too far back, till we are fighting with our backs to the wall. And there, again, we have been too long on the defensive, till the initiative seems to have passed for ever out of our hands. Now is the time to act—to press forward with all our reserve forces and not to worry too much about the defensive ramparts worn out and tattered, the watch-towers dilapidated and shattered, and the protective gates out of joints and battered. Let us leap forward with new hopes coursing through our entire being and new visions beckoning us to a glorious goal. Let us believe that though India has fallen low, a high destiny—higher even than in any past epoch—awaits her just beyond that hurdle, only if she cares to have it. World forces are in our favour, and internal forces also are shaping towards the same consummation. The only prerequisite for such an end is that we must fully gird our loins with the faith

that we deserve and desire it, with the consciousness that we are in dead earnest to galvanize every creek and corner of our social life, and with the determination that this launching forth into a course of unlimited progress shall be irrevocable.

II

Does any educated man lack the conviction that the Hindu society needs a baptism of active participation in social advance ? Let him compare notes with other communities in and outside India. In India the Muhammedan community is noted for its virility and cohesion. A Muhammedan from the Punjab feels himself at home almost in every way amidst Bengal Muslims. A knock at a Muslim home in Malabar finds its repurcussion in the United Provinces. The reason is not far to seek. Muhammedans may differ slightly in dress and greatly in language ; but in social customs, cultural expressions, and religious conventions they are on a similar footing. They have their common creeds and places of worship, their ranks are not divided by questions of caste and food, they are not at loggerheads over such silly questions as to who should enter a certain temple and who should use a certain well, hotel, or school, and their culture is not sanctimoniously guarded from the profane contact of the pariahs.

The Christian community also shows similar tendencies towards knitting its members into a corporate whole. It has, on the whole, given better play to the Vedantic conception of the equality

of men than the Vedantists themselves. The Hindus still cling fondly to their antiquated ideas of social stratification based on an aristocracy of birth which has, through ages, deviated immeasurably from its original conception. True, the European Christians recognize the value of aristocracy. But they do not make a fetish of it. And, as Macaulay put it, their aristocracy is the most democratic, and their democracy the most aristocratic. In fact they have struck a better balance between the spiritual ideal of equality and the social actuality of difference than the present-day Hindus have done.

As for social mobility, nobody will want us to dilate on the point. For who is not aware of the great handicaps from which Hindus suffer in choosing their avocations? Trading in leather is anathema to a brahmin. Hindus cannot become sailors for fear of losing caste. They lack greatly the wanderlust and the colonizing spirit, which are more in evidence among the other communities. The percentages of recruits from different communities as revealed by the Secretary of State for India are highly eloquent of the vigour of the sister communities. We may try to explain away the differences as due to political considerations or the pacifism of the Hindus, which is universally recognized as a high ideal. But the modicum of truth left after allowance is made for all that, is not very flattering to the Hindus. We may compare the army percentages with the 1941 census figures of Indian population :

	Hindus	Tribal	Muslims	Sikhs	Christians and others
Army	50	..	84	10	6
Census	66	6	24	4	

These are great drawbacks indeed, but greater are the impediments due to immobility of social laws and institutions. We do not for a moment imply that we must change over-night, or that

we must take the more desirable laws and institutions bodily from other communities. We do not also forget that the other Indian communities are equally immobile in many respects and equally suffer from sectarian differences. But that is no reason why we should not critically and sympathetically study the best things that others may possess. Nay, further. It is no shame to take a leaf out of another's book when that is manifestly to our advantage and when this borrowing does not entail any revolutionary change. India of the past did it; why should she not do it again? A virile nation must always be on the move and take part in international exchange of ideas and institutions and internal integration of the various social factors. India's history and her spiritual lore are replete with ideas of progress and democratic reorientation. But though our brains are active, our hands and hearts have atrophied.

III

Let us look at the problem of untouchability a little more closely. It is an anachronism and has no legs to stand on. Caste Hindus are often loath to admit that untouchability with various shades of its manifestation is nothing but a sort of social repression. They will cite scriptures in support of the present position. We need not argue the point, since the whole attitude is based on sentiment rather than on reason or even on scriptures. But what is apparent to all, and what touches even the instinct of self-preservation of the upper classes, is that this lamentable distinction between the touchables and the untouchables has weakened the Hindu society as a whole. Those who have given the least thought to the problem of communal disturbances, know that very often is it the case that the high-caste houses are ransacked by Muhammedans when the depressed class Hindus in neighbouring places remain unconcerned. According to Dr. Moonje, the Mopla riots in Malabar were partly

possible because of this lack of cohesion among the different sections of Hindus. When you possess covetable things and fail to guard them properly, you invite mischief—that is a well-recognized social law.

In recent years our enemies have made political capital out of this internal disharmony. It is held by some that the scheduled castes are no more Hindus than the aborigines in the mountain recesses are, so far are they culturally removed from the superior castes! This sentiment may not be wide spread. But there is no doubt that the lower classes are beginning to be aware of this injustice and are showing signs of unrest. They do smart under this ignominy, and when the helping hand is stretched out not by their own religious leaders, but by others, their antipathy is fanned to white heat. From such a coign of vantage they fling the argument at our very face: 'If the benign British Government had not helped us, you caste Hindus would never tolerate us in responsible positions like ministerships of State.' The Muslim parties in the provincial legislatures can easily win over sections of them by making higher bids for their favour. The caste Hindus may not actually be as bad as they are painted. But the ugly fact is too patent to be ignored: we have failed in our natural leadership, since our love for our co-religionists has not proved strong enough to make our ranks more compact and irresistible.

Often enough it is argued that the lower castes cannot aspire to equal treatment, so long as they are not culturally raised. True, but may not the inequality be exaggerated? You may not admit a pariah to equality in every way, but what right have you to treat him as worse than a dog? Do not the Christians and Mussulmans show better respect to their fellow beings? In a story of Premchand, the noted Hindi writer, an old pariah, when faced with this argument of cultural inferiority, retorts by saying that the highest brahmin does not feel any compunction in mixing freely

with people of other faiths, who, according to the Hindu standard, should be treated as untouchables, since they use wine and beef and are not very scrupulous about many forms of personal cleanliness, and the old man concludes that it is not culture but power, both physical and political, that makes the higher castes recognize greatness in others. It goes without saying that true equality cannot be established without cultural uplift. But we must not make a fetish of culture and shut our eyes to the actualities of life. The question is, Should men be treated, for any reason whatsoever, as less than men?

Caste prejudices stand in another way against a fresh acquisition of strength by the Hindu community. Some time ago we had a talk with a public man of Assam, who complained that the Ramakrishna Mission had failed in its duty inasmuch as it did not convert the hill tribes of Assam. It was quite easy for us to silence the gentleman by the simple question, Is your society ready to accept the converts? The crux of the problem is not conversion, for the hill tribes are already knocking at our doors to be asked to step in. But the word of welcome never passes our lips, whereas the Christian churches are wooing them with open arms. Not only this, we are even eager to chase away those members of our society who through some momentary weakness or pressure of circumstances make a false step. Their importunities to be accepted back into the Hindu fold go absolutely unheeded. This social pressure extends even to the intelligentia who dare to cross the seas in search of learning. And it may be easily surmised that when such people are accorded such an unbecoming treatment, the little fries in the lower rungs of society have absolutely no chance.

The social position of families subjected to communal riot or rough handling by rogues is really pitiable. This is a constant source of depletion of the Hindu ranks, for such families are either ex-communicated or have to disown

their women, who perforce have to swell the ranks of their enemies.

IV

Then there is the question of marriage. The other day we were shocked to read that a Hindu caste girl had married a Muhammedan gentleman. The match by itself may be above reproach and may even prove happy. At least, let us hope so; for we as Vedantists should desire well of all people. But what is wrong here is that such a match implies *pari passu* a change of faith, and it is too often the case that sex considerations get the better of religious allegiance, thus creating a psychological complex. The situation also reveals a weakness of the Hindu community, since it failed to accommodate a little girl. It is not just a passing event, a mere youthful frivolity, but it is symptomatic of a deep-seated social disease. The marriage system in our society seems, at least partially, to have failed to change itself according to the needs of the time.

Kaulinya or caste aristocracy in its extremest manifestation has limited the range of choice of partners within small endogamous groups. As a result, it was not very unusual in Bengal, a generation or two ago, for such an aristocrat to have more than a dozen wives. Things have greatly improved now. But the evil tendencies are still at work. When society divides into such water-tight small compartments, the ratio between males and females of marriageable age is bound to vary greatly from one sub-caste to another. It may not be advisable, or it may sound too revolutionary at this stage, to broach, as a remedy, the question of inter-caste or inter-provincial marriage. But there is no sense in limiting marriage within a negligibly small group. Eugenics tells us that blood deteriorates when forced to circulate within a very limited area. That is what is happening in many sections of the Hindu society.

Another source of trouble is the system of dowry, which is often so exorbitantly high that it is impossible for

poor parents to marry their daughters. The bridegrooms, too, often fail to furnish the necessary bride-money. The adventurous, thoughtless, or weak souls succumb to the temptation of contracting irredeemable loans, while the more timid incur social stigma for their failure to get suitable bride-grooms at the proper marriageable age.

Polygamy is definitely on the decline. But it is not extinct as yet. Needless to say that this is a constant source of social trouble. Child marriage is legally banned, but practically quite rampant, and particularly so among the lower classes.

Connected with marriage is the problem of widowhood, which has to be tackled forthwith with sympathy and intelligence. Drastic legal measures and frontal attacks will not help us, as our past experience has amply proved. Among indirect means we may suggest some. There should be few occasions for old men to marry young girls. The health of youths should be greatly improved. There should be wider ranges of choice of partners. And, perhaps, in many cases society should not be too critical about the age of marriage. For such a change of front public opinion has to be thoroughly educated, without which widow-marriage acts and child-marriage acts are bound to become dead letters.

Then, again, the position of women in our society is not what it should be. It cannot be denied, of course, that in some respects the Hindus are very liberal. For instance, they have placed some of their women in the highest administrative and legislative positions, though some of the most advanced countries of the West fail to do so. But when everything is taken into consideration, there is ample scope for improvement. Our achievement is not to be judged by the number of highly placed women, but rather by their position as a whole. Manu said that girls should get an education similar to that of boys. This idea should not be limited to the intellectual field alone. There is no

reason why girls should not be physically fit, and why they should not take an increasing share in social welfare. In many Western countries teaching in the primary schools is entirely or mainly in the hands of women. This is what it should be, for children require motherly guidance. Our hospitals, too, can absorb a great many nurses and lady doctors. Institutions meant primarily for women can be left to their care. In other departments of social reconstruction, too, women can not only be gainfully employed, but their help is often absolutely necessary. We do not deal here with the legal rights of women, for we believe that with added duties further rights are bound to accrue. Swami Vivekananda used to say that just as a bird cannot fly with one wing so also a society cannot advance depending only on its male members. We have to find out ways and means for tapping this unutilized source of national strength. We are not much enamoured of politics, and do not see why our gifted women should not turn to other useful fields as well.

V

With the Hindus, the question of food is a very ticklish affair. And when caste questions are mixed up with it, the problem becomes ponderable. We have, however, to face it boldly, since it is intimately connected with the problem of Hindu solidarity. Vegetarianism and non-vegetarianism are, according to some sentimental people, synonymous with spirituality and non-spirituality. Some people are so prejudiced against non-vegetable foods that they harbour a suspicion that people who do not limit their dishes to the vegetable world may not be morally strong.

An up-country brahmin who happened to be in an out-of-the-way place in Bengal, where he could not possibly get any up-country cook, was invited by a Bengalee brahmin to take his food at his house, assuring him that his kitchen was entirely managed by an orthodox Behari brahmin. The up-country man refused

and preferred to purchase some sweets from a way-side shop, though it was full of flies, filth, and dust. He thought nothing of the insult to his would-be host, the irrationality of his behaviour, or the possible injury to his health. Orthodoxy in Madras runs even to greater extremes. In our youth we heard the argument repeated often enough, and we believed it to be partially true, that caste distinctions do not carry with them any personal *hauteur* and that caste superiority does not necessarily have insult as its counterpart. But with age we have become wiser, and have seen instances where lower caste people, who are often culturally higher than some higher caste people, smart under the treatment meted out to them. To remedy this, we would not advocate revolutionary measures. But it is well for the caste people to remember that such a feeling does exist, and that whenever possible, they should relax their stiffness a little.

Let us take the question of meat-eating as an illustration. People may not like it; they may even detest it. But can they not hide their feelings in social intercourse? They need not take it. But they have absolutely no right to pass unkindly remarks or to insult a whole province by impudent generalizations. It was once rumoured in Calcutta that an eminent political leader refused to stay there for long, since animals were sacrificed at Kalighat, a place five miles away from the house where he put up! That is fanaticism with a vengeance. Such sentiments work not only vertically for inter-provincial acrimony, but also divide the Hindus horizontally, the higher from the lower. And, yet, why should meat-eating be identified with non-Hinduism? The scriptures are not against it. According to them Yogis must abstain from it, but the commonalty need not be so scrupulous. Besides, as a matter of fact, the vast majority of Hindus eat fish or meat, though interested propaganda makes us believe otherwise. It is only the high-caste Hindus of Northern,

Central, and Southern India who are strictly vegetarians. The East, West, and extreme North have no scruple on that score; and the lower classes throughout India eat whatever comes handy and whatever their purses allow. Of course, certain meats are tabooed by all Hindus. Granted that, cannot educated Hindus keep silent over the matter if they cannot actually encourage it? At least they have no right to condemn their co-religionists. We resist the temptation of entering into a discussion of the relative merit of the two kinds of food, for our present problem is Hindu consolidation and not food reform. All that we want to press on the Hindus is that they should be more tolerant about long-standing customs when these do not touch the fundamentals of their spirituality.

Then there is the question of pollution of food, otherwise than by direct contact with bad things. Many Hindus wax eloquent about the pollution of food due to the touch of undesirable and lower caste people. Customs vary from province to province. But generally, it is believed that food should be saved from many kinds of contamination. The scriptures enjoin that this should be carefully looked after. But who cares to inquire what the real meaning of food (Sanskrit *Ahāra*) is? According to Shankarāchārya, *whatever is taken in mentally and physically, is food*. Needless to say that according to him there should be greater emphasis on the mental side than on the physical. But we have reversed the order, and natural-

ly so. For Hinduism in its present moribund condition is more a matter of customs, rituals, and sentiments, than a question of heart and realization. As Swami Vivekananda used to remark, the Hindu religion has now entered the kitchen. And even there Hindu irrationality is transparently clear. The ludicrous part of it is that the emphasis on the caste aspect of food contamination has compelled the caste aristocrats to tolerate bad characters and dirty persons as cooks and domestic servants simply because the latter belong to the desirable castes. Such behaviour cannot escape the vigilant eyes of the lower caste people.

But we cannot go on multiplying instances of social iniquity and irrationality *ad infinitum*, nor is this necessary. It is enough that we have cited a few glaring cases. Our chief aim here is not to revolutionize society, but to develop the proper mental attitude of toleration, sympathy, love, and co-operation so that progress in every field may run its natural course. Once the necessary mental equipoise is ensured, once fanaticism and prejudices are set aside, deformities will easily reveal themselves to our clear vision. All that is necessary is that we must not rest satisfied with the vainglorious assurance that ours is the best society on earth and that our critics are misguided and misinformed propagandists. Let us be more realistic and more courageous in our outlook, for do we not love our society and do we not want it to prosper?

IS THE WORLD UNREAL ?

BY PROF. N. K. BRAHMA, M.A., PH.D.

One of the most fundamental problems of philosophy—if not the most fundamental—is the relation of the One and the many. Every system of philosophy has to attempt an answer to this

problem, and its worth and importance are judged mostly by the success it attains here. Not only do the philosophical systems derive their characterizations and designations as monistic,

dualistic, and pluralistic directly from their handling of this problem, but the answer to this question forms the key to all other problems; and the solutions of those other questions can very well be anticipated from the answer given to the central problem.

The stock criticism against Vedanta (as interpreted by Shankara) is that however exalted its position may be with regard to its conception of the Absolute, it fails miserably in explaining the relation of the Absolute and the world, of the One and the many. It is urged that Vedanta regards the world as an illusion, as wholly unreal, as a *Mithyâ Adhyâsa*, a false superimposition, and thus instead of explaining the world, it has rather explained it away, instead of attempting a solution of the problem of the relation of the One and the many, it has rather ignored or denied the difficulty. Instead of explaining how the many rise out of the One, how the concrete real facts are related to the One Absolute, it is said, Vedanta has given us a very easy solution by dismissing the reality of the many. To say merely that maniness (*Nânâtva*) is an illusion, it is pointed out, is not even to explain how the illusion arises: there are difficulties even in understanding how this world-illusion can happen, the Absolute being *ex hypothesi* not subject to any illusion, and the finite individual (*Jiva*) not being prior to the world-illusion. To say that reason fails to understand how this illusion arises and that this is something beyond reason and ordinary logic is to introduce unjustifiable assertions in a philosophical system. On this point criticisms diametrically opposed to each other have been put forward against Vedanta. It has been said that as Vedanta bases itself entirely on the Shruti texts and places revelation above reason, it cannot be regarded as a genuine system of philosophy at all. It has also been pointed out, in extreme opposition to the previous view, that Vedanta has followed rigorous logic and that in its attempt to be logically con-

sistent, it has neglected the concrete experience and has become an abstract, one-sided theory.

It is really strange how the same philosophical system could be charged with the guilt of under-estimating as well as of over-emphasizing discursive reason. On this point we may say that the two criticisms cancel each other and that Vedanta is open to neither of the charges. It is true that Vedanta is not an airy speculation having no basis in experience, Shruti being its soul and Shruti having a strong support in the experience of adepts. It is also true that Vedanta yields to none in applying strict and rigorous logic in order to elaborate it as a system of philosophy and thus justify its position in the eye of reason. Vedanta takes its stand on *Anubhava* or experience and adopts strictly logical procedure in order to rationalize the experience. Anybody acquainted with the method and content of the arguments put forward by Shankara and his numerous followers to point out the inadequacy of the position of the other philosophical systems and to show the rationality and excellence of the Vedantic system of thought will realize that Vedanta does not merely restate the teachings of the Upanishads, and paraphrase the Upanishadic Mantras, but that it is a vigorous logical defence and justification of the experience embodied in the Upanishads and that as a philosophical system it is able to accept any challenge and answer it satisfactorily.

The whole of the *Adhyâsa Bhâshya* of Shankara is devoted to the justification of explaining the world as an *Adhyâsa*, an illusion or a superimposition. Illusions are familiar experiences and Shankara says that the *Anubhava* or experience embodied in the Shruti texts can be rationally understood if the world is regarded as an illusion, if the *Jivabhâva* or individuality be regarded as a superimposition. The Shruti says, 'This *Âtman* is *Brahman*.' It also declares that one who realizes *Brahman* becomes liberated and also that one who

realizes the Self overcomes all suffering and misery. The Shruti thus speaks of Brahman and Atman identically inasmuch as the same result happens to the knower of Brahman and the knower of the Self. In other words, the Shruti teaches the identity of Brahman and Atman, the identity of the Absolute and the individual. This can be understood only if individuality or Jivabhava or finitude is a superimposition. We find that when we are under an illusion, something appears to be what it is not, the appearance is something very different from its substratum or ground. This familiar experience of illusions furnishes the logical and psychological basis of Shankara's philosophy. There is nothing inconceivable in supposing that the non-dual Absolute appears as the dual universe, or rather that the universe of duality and opposition has its ground in the Absolute transcending all duality and difference, because we find that in illusions we do experience appearances which are not manifestations of their ground but which are very different in nature from their ground or substratum. If it is possible in the case of illusions, we cannot reasonably deny its possibility elsewhere; for reason can only show possibility of things and not their actuality. If the rational and the real do not coincide, philosophy becomes almost an impossibility. The possibility of the distant and the future is to be established on the basis of the present and the actual, and there is no ground for denying the validity of the conclusions which Gaudapada and Shankara establish on the basis of the experience of hallucinations, illusions, and dreams.

There is no denying the fact that a great deal of misunderstanding has centred round the use of the term *Mithya* in Shankara's system of philosophy. After so many centuries, I am still disposed to think that the criticism directed against Shankara is due chiefly to a wrong interpretation of the term *Mithya*. Most of his critics forget that although the world is *Mithya*, it is not *Asat*; although false or unreal, it is not

non-existent. The distinction has been emphasized everywhere in the system of the Advaita-vedanta, and the failure to recognize or remember this all-important distinction is very often the source of cheap and superficial criticisms levelled against Shankara. The world is as real to Shankara, as it is to all of us, in one sense. The criterion of reality to us, ordinary men, is its appearance and workability. Whatever appears and serves practical purposes is real to us. The world appears and serves practical purposes and is in this sense real even to Shankara. So Shankara's philosophy says nothing against common sense, and there is no cause for alarm for any man of the world on that account. Water is able to quench thirst and fire is able to burn actually even in Shankara's world exactly as in ours; Shankara's world is not a mere nothing nor a world of subjective fancies and ideas. He is not a nihilist nor a solipsist or subjective idealist. He criticizes nihilism and subjective idealism as mercilessly as atomic realism. The world is not non-existent, not *Asat*, not a chimera, but it appears as real and has workability or *Arthakriyākāritva*, and as such it is empirically real in the full sense of the term.

But Shankara points out that there is a Higher Real, a *Paramārtha Sat*, an Absolute Reality, a Reality that is not *Bādhita*, sublated or contradicted, anywhere in any time, the Real that has been described as the Truth of Truth or the Truth beyond Truth, *Satyasya Satyam* (*Bṛihadāraṇyaka Upanishad*, II. i and iii) or the ultimate Reality that underlies the reality of the universe. In the Upanishads, *Prāna* has been described as *Satyam* and *Atman* as the *Satyasya Satyam*; the former is empirically real, the latter is transcendently and absolutely real. Those critics who shudder at the supposition of the *Mithyatva* of the world may remain undisturbed by knowing that if Brahman is described as *Satyasya Satyam*, Shankara has no objection in holding that the world is *Satyam*; but if Brahman is

described as Satyam, then the world is to be described as Mithya. All that Shankara means is that the world is not as real as Brahman, that the world is Nyunasattāka or less than Brahman; and whatever falls short of Brahman which is Reality and Truth, cannot but be unreal and false.

It is to be clearly understood that Shankara uses the term Mithya in a special sense. By Mithya he does not understand the absurd or the chimerical, the Asat or the non-existent. He means by it that which has no permanent value or worth, that which is evanescent and temporary, that which is constantly changing and varying, that which has no fixed, permanent, absolute character. I think everyone of us will admit that the objects of the world are all temporary and fleeting, that they have no fixed character but that they are ever varying. If Reality is defined to be what is permanent and eternal, constant and fixed in character, if the definition of Satyam or Sat is found in the characteristic of non-varying or Avyabhi-chāritva or Niyatarupatva, then the ever-changing objects of the world cannot but be characterized as Mithya. Shankara is a firm believer in the logic of identity, and he defends his position vigorously against all critics with faultless logic, and it is logic alone that compels him to declare the world to be Mithya. Those who think that Shankara is not following logic but is merely indulging in mystic experiences when he declares the world to be unreal, are mistaken. Brahman and the world, oneness and maniness, identity and diversity, cannot be both real inasmuch as these are logical opposites. It cannot be said, Shankara urges, that both are real in concrete experience as in the case of the tree and the branches or in the case of the sea and the waves. The supposition that Brahman is one as the tree is one and that Brahman is in the diversities of the world just as the tree is in all its branches, or that Brahman is one just as the sea is one and that Brahman is present in the things of the

world just as the sea is present in its waves, cannot be maintained. To say that the unity of Brahman is not an abstract identity ignoring or annulling all diversity and difference but that it is a concrete unity including plurality and maniness, is, according to Shankara, to misunderstand and misinterpret the Shruti texts. The real One is not the unity that is opposed to or different from the plurality or an aggregation of plurality; and so the interpreters who have found in Brahman an abstract identity as *opposed* to a concrete reality have entirely misunderstood the spirit of the Vedantic teachings. The Bhedā-bhedavādins of the past as well as those of the present day, whether preaching their doctrines and revealing their real position openly or concealing their real position and taking refuge in the monistic position of the Vedānta, propose a superficial solution of the great problem and think that the One and the many are both real. The One that refuses the many into It cannot be the Absolute, and the many that do not find themselves in the One cannot be ultimate. Both of them are one-sided abstractions. The real Absolute is the one-in-many, the identity-in-difference, the whole or the all that does not exclude or deny the many but includes them all.

Shankara says that Brahman has been described in the Shruti as Kutastha, as the unchanging or the changeless; how can it be supposed to be changing? It can never be supposed within the range of rational conception that the same reality in its inherent nature at the same time undergoes change and does not undergo change—'Na hi ekasya Brahmanah parināmadharmatvam tad-rahitatvam cha shakyam pratipattum.' It cannot be said that just as the same object is in motion as well as in rest so Brahman is both changing and unchanging, because Brahman is Kutastha—always the same—and this is what differentiates It from the world. The Shruti says—'Mrittiketyeva satyam'—earth alone is real, the transformations,

(pot, jar, etc.) are all unreal—mere words and not reality. The Shruti does not say that in the form of earth, the jar, pot, etc., are all one, but in their individual forms they are many, and that both oneness and maniness are real. It is clearly stated that the *Mrittikā* is real, the many that come out of it are unreal. The use of the word *Vikāra* or transformation should not lead us to think that Brahman undergoes transformation or *Vikara*, because the Shruti definitely states that Brahman does not undergo any change. This is not the subject matter of the analogy. The point is to show that the ground or the substratum is real, while all that seems to come out of the ground is *Mithya*, *Anrita*, unreal.

What is unreal becomes *Badhita* or contradicted by the real, what is real is never sublated or contradicted by the real; it is only the unreal or the false, the *Mithya* or the *Anrita* that is contradicted or annulled by the real. The dualism that characterizes and forms the essence of the world, the *Jivabhava* or the individuality, becomes contradicted on the realization of Brahman. This conclusively shows that the *Jivabhava* or individuality is unreal, and that Brahman is real. What is a *Vastu* or reality cannot be eliminated by means of knowledge, rather the knowledge of it reveals its reality. What is not a *Vastu*, what is unreal, is recognized to be such when real knowledge arises. It is false ignorance or error or illusion that made it appear like a *Vastu*; true knowledge shows its real nature—its *Mithyatva* or unreality. If we think a hundred times that the earthen jar is really made of earth and is earth, that will not show its unreality, because an earthen jar is really a transformation of earth. But as soon as the snake that is a false superimposition on a piece of rope is perceived to have its ground in the rope, it is recognized to be unreal. The *Dvaitabhāva* or the duality that is at the root of the universe is such a superimposition, an appearance imposed by the Great Magician

on the creatures of this world. The illustration of the *Mrittika* is not to be extended beyond the point at issue. The world is not a transformation or *Vikara* of Brahman as the earthen jar is a transformation of a lump of earth.

If the individual humanity is a *Vikara* or transformation, if the *Jiva* is a changing real, all hopes of his *Moksha* or release are at an end, because *Moksha* is nothing if it is not permanent and eternal. If oneness and maniness are both real, if the Upanishadic teaching be interpreted to mean the reality of both, how is it possible to understand the Upanishad text where it is declared that the conception of *Nanatva* or maniness is false and that it leads to death and bondage and that it is only the *Ekatva-darshana* or the perception of oneness that dispels the false conception of *Nanatva* or maniness and thereby leads to immortality and liberation? If both *Ekatva* and *Nanatva* are real, how can the knowledge of one dispel the other? We have already seen that it is only the unreal that can be eliminated by the knowledge of the real—the real can never be eliminated by knowledge. The Shruti prescribing *Moksha* or liberation for the seer of oneness and condemning the seer of maniness¹ cannot be interpreted to hold the reality of both oneness and maniness, of both *Ekatva* and *Nanatva*. The *Bhedabhedavada*, whether in its ancient form or in its modern disguised forms, attempts a superficial reconciliation which does not find any support in the Shruti texts.

The most important point that is to be noted in this connection is that the *Mithya* is not opposed to the *Sat*, and that the *Mithya* is not identical with the *Asat* or the non-existent. The *Mithya* exists in the empirical sense, is an appearance or an existent in the ordinary sense, and, therefore, it has been sharply distinguished from the *Asat*, the non-existent. The *Mithya* is not absolutely real, is not *Paramartha*

¹ *Mṛityoh sa mṛityumāpnoti ya iha nāneva pashyati*—one who sees maniness here undergoes the darkest death.

Sat, has no permanent value. The Sat has been defined by Vedanta as that which has permanent value, and the implication of Mithyatva is fully understood from the standpoint of values. If anything that appears is real in the form of an existent, then the world is also real. Vedanta declares the world to be unreal or Mithya, not because it does not appear to be real but because it is a mere appearance, a Pratibhāsa, which is not substantial. The Mithya Jagat rests on the Sat Brahman and is grounded in It; the Sat Brahman is the support and substratum of the Mithya Jagat. Hence there is no opposition between the Sat and the Mithya, between Brahman and the world. All the criticisms that have been hurled against Vedanta centre round this misunderstanding; and the confusion between the Asat and the Mithya is responsible for the current conception that Vedanta denies the reality of the universe. The Sat is not the permanent that is opposed to the changing Mithya; Brahman is *not opposed* to the world. The timeless that opposes itself to time is not and cannot be the Absolute that is whole and full, cannot be Brahman which is not only not opposed to anything but is the substratum and ground of everything.

One point is to be clearly understood. The Mithya is not opposed to the Sat—it is not in contrary or contradictory relation to the Sat. The changing Mithya is not a part or portion of the Sat. The Mithya is a peculiar category. Its Mithyatva is due to its being transcended. Transcendence is not mere negation or denial. It is as much an assertion as a denial, as much a denial as an assertion. The Mithya is as much included in the Sat as denied in It. Assertion and denial are partial categories that do not comprehend the full significance of transcendence. The Sat Brahman, the Absolute Transcendent Reality, is the Whole, the Akhanda, the Full, the Perfect, the Non-numerical, the Non-quantitative, the Non-measurable which remains the whole or the full

even if the full be subtracted from It. The Mithya is the region of division and aggregation, analysis and integration, the region of the part and the whole. It is a mistake to think that Brahman is the whole that is opposed to the parts; it is a mistake to suppose that Shankara's Brahman is the whole that rejects or denies the parts. The whole that is opposed to the parts is one member of the opposition and belongs to the realm of the Mithya, the Dvaita Jagat.

When Bhedabhedavada proposes to join the whole and the part, the permanent and the changing, the eternal and the temporal, it is not an improvement on the Shankarite conception, but it is merely explaining the real nature of the Mithya Jagat. Hegel's Absolute is nothing but Shankara's Maya comprising within it the subject and the object, the eternal and the temporal. Shankara's Brahman is above the duality of permanence and change in a special sense. Permanence and change, silence and dynamis, and their aggregation, synthesis, or harmony all fall within the world of Maya. The duality of silence and movement, Tamas and Rajas, is harmonized in a higher synthesis of both, which is Sattva. But all these three Gunas form the Maya or Prakriti. Brahman is beyond Maya. Brahman transcends Maya, because It is the whole that knows no division or aggregation. The Upanishads have taken great pains to show the distinction between Prana and Atman, the distinction between the One-in-many and the Absolute One, between the unity in diversity and the Indivisible, Unchangeable Identity. Harmony or Sattva, the silence that is harmoniously present even in movement, the movement that is harmoniously present in silence, seems to be a great reconciliation and appears to be the highest truth from the level of the duality of Rajas and Tamas, activity and rest; but as compared with the reality of the indivisible identity of Atman, it sinks into insignificance. Shankara has attempted to show that

the Bhedabhedavada only applies to Sattva, Buddhi, or Prana and not to Atman, and has taken great pains to establish that the essence of the Upanishadic texts consists in showing the superiority of Atman to Prana, of the Indivisible whole to the unity-in-diver-

sity, of the Kutastha Nitya to the Parinâmi Nitya. Those who think that the One-in-many, or the Parinami Nitya, is a conception superior to Shankara's Brahman are deliberately unjust to Shankara and have missed the essence of the Upanishadic teaching.

(To be continued)

IS BRADLEY'S ABSOLUTE A MERE BLANK ?

By PRINCIPAL DHIRENDRALAL DAS, M.A., PH.D.

I

A common criticism against Bradley is that the Absolute he conceives of is a mere blank. We propose in this paper to examine the aptness of this criticism.

Prof. Pringle-Pattison, who in his book *Man's Place in the Cosmos*, has called Bradley's Absolutism a neo-Spinozism, writes,

Now, strange as it may seem, Mr. Bradley's first book (on *Appearance and Reality*) is in a sense neither more nor less than a restatement and re-inforcement of this skeptical thesis, $A=A$, Socrates is Socrates. . . . The logic of abstract identity which he brings in against phenomena, is fatal in the end to his Absolute also, reducing it, in spite of Mr. Bradley's disclaimer, in spite of his sincere endeavour to avoid such consummation, to the undifferentiated unity of Spinoza's substance.

What Pringle-Pattison means is this : Bradley takes his stand upon the principle of contradiction, according to which every real thing is identical with itself at all times and in all circumstances. Strictly speaking, then, A can never become B, A is always A, B is always B, white is white. This principle as thus interpreted asserts permanence to the exclusion of change, and unity to the exclusion of difference. That is, the problem of the One and the many is solved here by denying the many altogether. And this denial, it would be urged, is due to the inability to see the true nature of thought.

This argument is reminiscent of the criticism of Kant's ideal of pure thought

by Caird. According to Kant nothing is theoretically satisfying to the mind that is not reducible to the form 'A is A'. Therefore, the syntheses of understanding, however necessary, cannot produce truth or reality. The world which they reveal is not the real world, it is merely an appearance of the real world which thought demands, but which remains ever beyond it. Against this doctrine of Kant, namely, that reality is no architectonic unity accomplished through the formative understanding, the philosophy of rationalist idealism holds that the ideal that inspires thought is never identity but identity in difference. The linking up of differences, which is the function of understanding and for which Kant refuses it ultimate significance, is the supreme character from which thought does not desire to be divorced. The reality which thought demands is not alien to that character but, on the contrary, represents the very perfection of that character, unity-in-difference. Through the ever-widening activity of the understanding that perfect synthesis is being progressively approached. Reality, in other words, is not discontinuous with understanding or thought operative in our day-to-day experience, but is the fullest realization of thought's principle of identity in difference. It is the consummation of all human thinking, and in it the demand of thought for an Other ceases

inasmuch as there thought and reality coincide.

The criticism of Pringle-Pattison against Bradley's doctrine of the supra-relational Absolute appears to be in line with the above argument against Kant's Thing-in-itself. From the criticism of Pringle-Pattison it would seem that the ultimate principle of Bradley is the same as the Abstract Identity which Kant contemplates as an anti-thesis to the world of Nature, and, therefore, the Absolute of Bradley is open to the same charge as the Thing-in-itself of Kant.

We should at once admit the resemblance in the attitude of both Kant and Bradley to discursive thought which, according to both, lives in a reference beyond itself. There is no idea or proposition that does not need another idea or proposition as its support. I cannot conceive of A without being able to connect A with B or a not-A, that is to say, knowledge of A is possible only through the mediation of B. Yet, theoretical satisfaction is not to be had by this connection, which in its turn needs another idea or connection of ideas to make itself intelligible, and so on interminably. And here lies the weakness of thought. It ceaselessly demands an Other to supplement it, suggesting thereby the possibility of an ultimate supplementation which alone can impart perfection to its increasing demand. That ultimate supplementation is, according to both, impervious to the thought which is discursive and relational. But while Kant regards it as absolutely beyond thought, with Bradley it is a consummation in which thought is taken up. Although, in this his difference from Kant, Bradley may appear to be Hegelian, in his main outlook, his difference with Hegel in regard to the main character of the Absolute is not inconsiderable. According to Hegel, consummation of thought is thought in its highest phase, the principle of unity-in-difference displayed in its perfection. But Bradley refuses to call the ultimate stage thought. If in that stage there remains nothing alien

to thought, that is, if the dualism inherent in thought is transcended, that according to Bradley could be no more than 'thought's suicide'. For 'thought is relational and discursive, and if it ceases to be this it commits suicide'.

Thought is displayed in judgement, and judgement always expresses a distance between its content and the subject of which it predicates the content. Where there is no such distance there is no thinking or judgement, so that the stage of abolition of the distinction between the subject and the predicate, reality and thought, cannot be characterized as thought. An Other to thought or understanding is the assumption of both Kant and Bradley, but unlike Kant, Bradley envisages a definite state where the otherness is extinguished, where thought discursive and relational is completely absorbed. That state according to Bradley is supra-rational, because dualism from which thought draws its sustenance is no longer present there.

Turning to the criticism of Pringle-Pattison, we can see now that it is thoroughly misplaced. Bradley's rejection of thought as the sole characteristic of the ultimate state or principle cannot be interpreted as a commitment in favour of bare identity. The relational system that thought offers is rejected because it does not furnish the ideal (highest) unity-in-difference, a self-subsistent whole which is the ultimate principle. Since thought-connections always need a ground extraneous to themselves, the order they accomplish cannot be said to have the integrity of a perfect whole.

All through Bradley has been inspired by the ideal of a perfect whole, an all-inclusive individual. His rejection of thought is due to the fact that its products are removed from that ideal. It would be unfair to say that identity has ever been Bradley's ultimate criterion. He has clearly said that he is in search of a principle

that must stand absolutely by itself. While wide enough to cover the facts it must be

able to be thought without jarring internally. It is this on which everything turns. The diversity and the unity must be brought to the light, and the principle must be seen to comprehend these. It must not carry us away into a maze of relations, relations that lead to illusory terms, and terms disappearing into endless relations.

And the suggestion of such a principle is afforded by immediate feeling which is an experience of a totality. Immediate feeling which is the starting point of cognitive life, foreshadows a higher immediacy which includes relations but is still above them. Agreeing with the Hegelian thesis that reality is a coherent whole, Bradley offers something very different from the Hegelian Idea. Instead of Hegel's 'Thought-absolute', we have the 'Feeling-absolute' in Bradley. In Hegelian philosophy the Absolute is an intellectual order throughout, continuous with the working of intellect as it is present in ordinary experience. But Bradley denies that any organization of phenomenal differences on an intellectual pattern, however elaborate that might be, can be equivalent to the Absolute which has no Other to it. If the Absolute is not conceived in the pattern of unity displayed in immediate experience, whatever is offered as a self-dependent whole will turn out on analysis to be no more than a shadow of the Absolute.

The genuine totality, to express the same idea in a different way, is available only in experience where will, thought, and feeling intermingle. The real to be real must be experienced entire containing all elements in harmony. Intellect with which the Absolute is identified in Hegelian philosophy is only one element, and hence a solely intellectual order is doomed to confront an Other in the elements that are left out. 'The delights and pains of the flesh, the agonies and raptures of the soul', these burning experiences must always remain a world outside thought's region. The idea of the Absolute can be reached only when every flame of passion, chaste and carnal, beauty, pleasure, and the like, have been acknowledged as belonging to

it. To concentrate on one element only is to substitute for the infinite riches of the whole a mere fragment thereof, and in the most earnest words Bradley expresses this deep-seated conviction of his in closing his work on logic :

When in the reason's philosophy the rational appears dominant and sole possessor of the world, we can only wonder what place would be left to it, if the element excluded might break through the charm of the magic circle, and, without growing rational, could find expression. Such an idea may be senseless, such a thought may contradict itself; but it serves to give voice to an obstinate instinct. Unless thought stands for something that falls beyond mere intelligence, if 'thinking' is not used with some strange implication that never was part of the meaning of the word, a lingering scruple still forbids us to believe that reality can ever be purely rational.

It is not possible, therefore, to argue from Bradley's rejection of the relativistic order furnished by thought, that he in the end lands in a blank Absolute. Bearing in mind that experience, of which intellect is one among several other elements, is his ideal, we can see at once that his Absolute is nothing but an all-inclusive and concrete principle.

II

Had Bradley stopped after showing that the Absolute is a supra-relational whole embracing all empirical diversities, the distress of his critics would have been considerably less. But instead he adds,

this total unity of experience (which is the Absolute) cannot, as such, be directly verified; we know its nature but in outline only and not in detail.

Such an admission, it is held, betrays failure of Bradley's idealism. Ruggiero in his *History of Modern Philosophy*, for instance, characterizes Bradley's position as veiled skepticism. The despair that the Absolute as a whole is impenetrable by the finite mind is, the critic suggests, due to Bradley's obstinate refusal to conceive the Absolute as a relational whole of appearances. By denying the concreteness of relations Bradley has burnt his boats and is driven to despair about the intelligibility of the ultimate principle.

Such criticism is based on the assumption that it is possible to work out the nature of the Absolute in full, and that an ultimate explanation of things is within the competence of human cognition. But one who has followed Bradley in the progress of his thought, cannot fail to note that the principal aim of his philosophy is to strike at the root of this gnostic vanity. What he is not tired of repeating is that the Absolute or absolute truth remains an unrealized ideal for human thinking which proceeds by judgement and inference. In judging we set ourselves over against an Other, and although it is thought's perpetual endeavour to overcome this division, this division remains the very condition of thought. However much we may supplement and alter our system of thought with a view to rendering it adequate to the Other, the Other cannot be exhausted by any series of judgements however elaborate. (And when it is exhausted there is no human thinking at all). Considering, therefore, this impotence of discursive thought, which is the sole means of knowledge available to the finite, a candid philosophy of the Absolute must confess to the un-intelligibility of ultimate reality, if by intelligibility is meant the grasp of the principles of its nature.

To say that Bradley was at last in the predicament of not being able to reconcile appearances with the Absolute in consequence of his previous rejection of relation or discursive knowledge, and that he was, as a result, driven to skepticism in spite of himself, is an utter misreading of the main argument as also the main purpose of his philosophy. That thought operates by way of relations and cannot give ultimate satisfaction he proves at the outset. Relations, he shows, try in vain to get differences into a perfect unity, since they cannot connect them intrinsically but only through a ground that remains always external. And this failure is at the root of the ceaseless movement of thought (which Hegel has called dialectic).

As a fact, . . . we have in feeling a diversity and unity in one whole, a whole implicit and not yet broken up into terms and relations, this immediate union of the one and the many is an ultimate fact from which we start.

When this transitory unity breaks up and thinking ensues, the fact that differences were already somehow one, haunts thinking, so to say, and ultimately leads to its absorption in a whole superior to itself. And to that whole thought can only point, but that whole

is known only in abstract character, and could not be verified in its detail.

Bradley is never in the predicament of being unable to go back upon his rejection of relations or discursive process of knowing. On the contrary, the felt union of the diversities, that is, immediacy, is a criterion that he starts with and sticks to up to the last. His assertion that ultimate immediacy is in a sense beyond and is impossible to construe fully to ourselves, is not a note of skeptical weariness. It is rather the logical consequence of his central view of the Absolute as non-relational or supra-relational. When, to repeat, the only mode of knowing we are capable of is thinking by terms and relations, the supra-relational reality must be pronounced not to be fully intelligible to us. And this is what we are used to understand (misunderstand) by skepticism. If to be unable to assert the impossible, namely, that reality is fully knowable and that no detail of its life is hidden from our view is skepticism, no true philosophy can be other than skeptical. Such skepticism Bradley has no hesitation in acknowledging.

He draws a distinction between Absolute skepticism and intellectual doubt. Absolute skepticism, he holds strongly, is absurd. Even when one says, Truth is impossible to attain, one must stand on a positive criterion to be able to make this assertion; and at that point at least one assumes infallibility which is synonymous with truth. No philosophical pursuit, polemical or constructive, is possible without a governing principle. To set out to philoso-

phize without resorting to a definite intellectual bearing is, as Bradley says, like sitting down to a game without being prepared to play. A definite stand must be taken somewhere and with regard to that stand there should be no chance of doubt. This being the law of all speculative endeavour, one cannot with consistency indulge in an ultimate doubt. When Bradley says, reality is undivided experience, he undoubtedly stands on a positive basis from which he refuses to be shaken. It will be no criticism of his position to say that this basis itself being the outcome of an intellectual process which is generally adjudged as defective, is of little value. For one cannot forget that our business is philosophy, which is thoroughly an intellectual pursuit. And within the orbit of this pursuit we must formulate the result of the pursuit in intellectual terms. Even the impotence of the intellect has to be reasoned out by the intellect itself; and this actual process of reasoning must be regarded as infallible if philosophy is not to be a meaningless affair. If we mean to speculate about the universe we must decline to consider the chance of fundamental error within the speculative process, and abide by a criterion. There can, therefore, be no skepticism in the accepted sense of the term, and Bradley is not a skeptic.

But Bradley is emphatic that we cannot know more than formal characteristics of that which the intellect is led to expect as real. Reality is one and is harmonious experience—this is forced upon the intellect, but beyond this our philosophical construction can never extend. When the contradictory nature of all appearances has been brought out and the weakness of finite knowledge discovered, the intellect is carried to the affirmation that reality is an immediately present whole in which all appearances are contained. This is what Bosanquet calls

inference to the Absolute, the passage from the contradictory and unstable in all experience alike to the stable and satisfactory.

But this transition is

misapprehended if we call upon it to put us in possession of an ultimate experience which is *ex hypothesi* incompatible with our limited being.

The above affirmation about reality is after all abstract; reality does not come to us bodily in that affirmation nor is the kind of supplementation that finite experience is to undergo in order to be attuned to the harmony of the Absolute, known. To know how appearances are assimilated in the Absolute would be omniscience, which, Bradley holds, no metaphysics should and need claim. Every considerable metaphysics ought to be able to give us the main character of reality. And the truth it so furnishes is absolute in the sense that it is not intellectually corrigible—'There is no intellectual alternative' conceivable which would carry us nearer to ultimate reality. Within the intellectual framework of metaphysics the truth arrived at is the only possible truth. Nevertheless, this absolute truth is no more than mere general knowledge. It is unable to give us subordinate details.

In its general character reality is present in knowledge and truth—which is distinguished and brought out by metaphysics. But the general character of reality is not reality itself.

The absolute truth about reality easily turns out to be error if we expect it to conjure up reality.

Reality we know only in vague outline and so far as this knowledge of the outline is concerned, it is, of course, infallible and unalterable. But compared with what we do not know and cannot know this knowledge is nothing considerable. We do not know why there are appearances; why appearances are of such various kinds; why the Absolute breaks up into endless finite centres of experience. These constitute 'the main miracles' which must remain unsolved. Then again, the exact nature of transformation that finite facts undergo in the Absolute also transcends our intellect. Having regard to these elements of our ignorance about the Absolute, it is quite

justifiable to regard the Absolute as something for us unattainable by our cognitive endeavour. And Bradley recognizes the limitation of the finite cognitive power thus :

We admit the healthy skepticism for which all knowledge in a sense is vanity, which feels in its heart that science is a poor thing if measured by the wealth of the real universe. We justify the natural wonder which delights to stray beyond our day-light world and follow paths that lead to half-known and half-unknown regions.

With these words Bradley merely echoes the profoundest convictions of many masters of philosophy and the whole host of mystics and religious geniuses whose singular passion of life was the Divine. That reality transcends our knowledge—that 'depth of the riches, of the wisdom and knowledge of God' is beyond the finite creature—is the essence of the great philosophical tradition which has come down to us from the Upanishads, Plato, Plotinus, Shankara, and Kant.

'Devotional religion', says Radhakrishnan, 'is born of this haunting sense of otherness. We may know God but there is always a something still more that seems unknown and remains unspoken.'

The theist is anxious that religion is destroyed by such a position that regards God as wonder or mystery. But far from being hostile to religion the doctrine of Bradley and such others in regard to the absolute experience is the highest religious sentiment. The attitude taken by them is not one of doubt and question; on the contrary, the belief that the Divine is not fully knowable stimulates the finite yearning to lose and dissolve oneself in It. It is a lower order of religion where God and the world or human soul are taken as terms of a relation, and when a perfect God is set over against an imperfect world or the imperfect soul. Such a religion is involved in flat contradiction. It is impossible to conceive through an intellectual mode how Divine perfection goes with finite imperfection. God is no longer perfect if man's imperfect being continues to confront His nature. A related God is a finite God struggling to

establish mastery over evil and imperfection. But this is not the God that authentic religious experience reveals. God, in the words of Tagore, is the 'last fulfilment'.

It is genuine God where all aspirations of the human soul reach full and final consummation, evil and imperfection are dissolved into supreme serenity.

God is not God, till he has become all, and a God which is all in all is not the God of (lower) religion.

The mystic everlastingly yearns for that God that claims from him 'the complete gift and dissipation of his personality,' and that, baffling all logical articulation, ever remains shrouded in mystery. A determinate, anthropomorphic, personal God, feeling and willing, does not satisfy the demand of the highest religious consciousness for which the only reality is the Absolute, the super-personal.

'Its nature', says Rudolph Otto, 'is that nothing can be affirmed of It, not existence, not essence, not life since It is that which transcends all these.'

Here the idealist of Hegelian affiliation will be provoked to hurl the classical ridicule at such an Absolute 'as a night in which all cows are black', which means that devoid of all logical determinations the Absolute resembles the dark in which colours have no existence. Western idealism, since Hegel, has been entrenched behind the view of the Absolute as possessing intellectual coherence throughout the length and breadth of Its being. For it, the rational is the real. The indeterminateness of intuition, as well as the mystery of ultimate principle, does not appeal to it. The real, according to it, is the real for thought as a single system manifesting one perfectly determinate principle. Whenever, therefore, any philosopher affirms the Absolute as reason-transcending, he will be charged either with having said nothing about or having altogether denied the ultimate principle.

But there is nothing self-evidently untrue in the Bradleian view of the Absolute. The negative concept by

which the Absolute is designated, bears implication of the super-abundance of the absolute life. When it is said that the Absolute is inscrutable and indeterminate, reference is always to the finite *qua* finite. The finite because finite cannot fully apprehend the infinite, the Absolute. However elaborate our conceptions of the nature of the Absolute may be, there is always a beyond that baffles our power of cognition. However confident we may be of the expressed relations between Life Divine and the imperfect finite, there will always

remain deeper connections waiting to be articulated. Our calling the ultimate principle Absolute, itself implies the impotence of all finite modes of apprehension, an overwhelming sense of humility that what we know is ever inadequate to what the Absolute is. There cannot be a deeper truth than this—the truth that finds expression in these words of Bradley :

Fully to realize the existence of the Absolute is for finite beings impossible. In order thus to know we should have to be, and then We should not exist (as units).

THE SHIVA-SHAKTI CULT OF YOGIGURU GORAKSHANATHA

BY PROF. AKSHAYA KUMAR BANERJEA, M.A.

I THE YOGI-SAMPRADAYA OF GORAKSHANATHA

Though Gorakshanatha was the organizer of a great religious sect, which played an important part in the creation and consolidation of neo-Hinduism after the decline of Buddhism in India and which spreads even now over all the provinces of this vast land of spirituality and also over some parts of the countries outside its borders, his philosophical views are scarcely known to the scholars of the present day. The followers of this sect have generally laid greater stress upon the practical aspect of his system than upon its philosophical basis, and hence very little earnest attempt has been made by them to give a systematic account of his metaphysical doctrines. The demand for a research in this direction was created by some inquisitive scholars who had no religious tie with the sect, and very recently the attention of some learned members of this organization also has been drawn towards the necessity for the philosophical study of the fundamental doctrines upon which this widespread and long-lived organization is based.

The literature of this sect is partly in Sanskrit and partly in the old vernaculars of some provinces—Bengal, U.P., the Punjab, and the Maharastra in particular. Most probably the great Āchārya taught the truth-seekers in their own spoken dialects, and could thus preach his system even to the lowest grades of society. His illustrious disciples, many of whom belonged to the so-called untouchable and depressed classes and were afterwards recognized, by reason of their extraordinary spiritual attainments, as Mahājñānis (supremely wise) and Mahāsiddhas (persons who attained supreme success in Yoga) and even as Gurus (spiritual guides) by the truth-seekers of the upper castes, followed the footsteps of their master in imparting lessons on spiritual discipline through the current vernaculars of their times and in laying greater emphasis on practices than on theories. The vernacular treatises of the sect, which are found in different provincial dialects and which claim to be based on the teachings of Guru Gorakshanatha and his disciples, do not generally attach much importance to the subtle philosophical prob-

lems and are chiefly concerned with legendary, poetical, and dramatic accounts about the miraculous powers, occult knowledge, and compassionate deeds of the great master and his notable associates and disciples. Religious teachings of great practical importance are imparted in and through these accounts. Their conceptions about the Divinity and the individual souls and their outlook on life and the universe find ample expression in these writings. The philosophical background of their modes of life and forms of spiritual self-discipline has, however, to be discovered by intelligent research and thoughtful reflection upon the legendary accounts.

Among the Sanskrit works also, there are very few which are devoted wholly or principally to the discussion of philosophical problems and the logical establishment of the views of Gorakshanatha and his school. Nevertheless, the problems with which philosophy deals, were certainly not ignored by them. In India no religious system could ever thrive or even sustain its existence without a stable philosophical foundation, for since the days of the Upanishads philosophy had entered into the inner life even of the most ordinary people. In the cultural atmosphere of this land of spirituality, religion and philosophy have always advanced in close embrace with each other. Too much of philosophy had sometimes to be discouraged by renowned religious teachers.

Gorakshanatha's sect is generally known as the *Yogi-sampradaya*, because the system of spiritual self-discipline taught by him is called *Yoga*, the ultimate aim of which is the spiritual union between the individual soul and the Supreme Spirit, between *Jiva* and *Shiva*. As *Hatha-yoga* (a course of psycho-physiological discipline for the attainment of complete mastery over the body, the nervous system, and the mind) occupies an important place in the spiritual culture of this sect, and as the science and the art of *Hatha-yoga* were greatly developed by Gorakshanatha and his monastic followers, the

sect is also known as *Hatha-yogi-sampradaya*. It is not unoften forgotten that what is technically called *Hatha-yoga* is neither the whole nor even the best part of this system, but is practised by the earnest spiritual aspirants of this sect as the most effective means for making the psycho-physical organism perfectly fit and unobstructive and almost thoroughly spiritualized, as they say, so that they may easily rise to the higher and higher planes of spiritual consciousness and ultimately attain perfect union with the Supreme Spirit—the absolute ground and substratum and soul of the universe—which is true *Yoga*. The minor *Siddhis*, consisting in wonderful powers for performing miracles, for seeing the past and the future, for entering into the bodies and minds of others, for living an unusually long life, etc., etc., may be and are attained by adepts in *Hatha-yoga*; but if they attach undue importance to these and fall victims to the propensity of making a parade of them, they are regarded as fallen from the path.

This sect is sometimes vulgarly called the sect of *Kānpāt Yogis*, on account of the unique external feature of the members of its monastic order having their ears split and wearing rings in them. It is also known as *Siddha-sampradaya* and *Nātha-sampradaya*. The system of spiritual discipline of this sect consists of *Mantra-yoga*, *Hatha-yoga*, *Laya-yoga*, and *Raja-yoga*, as well as certain forms of devotional practices. In the higher stages, the discipline consists almost wholly of deep meditation and concentration of the entire physical and mental energy for the direct realization of the Absolute Truth.

II *SIDDHA-SIDDHANTA-PADDHATI*

Siddha-siddhanta-paddhati is an authoritative philosophical work of this sect, written in Sanskrit and claiming to have been composed by Gorakshanatha himself. This book is the basis of many other minor treatises of the sect and is often cited as the scriptural text

by its learned members. It is written partly in the form of aphorisms (Sutras) and partly in the form of verses (Shlokas). The specific characteristic of the book is that it is wholly a constructive philosophical work and it does not enter into any logical disputation with other systems of philosophy or religion. It presents systematically Gorakshanatha's conception of the ultimate ground of the universe, the process of the evolution of the mundane diversities from one Absolute Spirit, the true nature of the individual souls and their psychophysical embodiments and of the highest ideal to be realized by these souls through the proper discipline of their body and mind, and such other topics. It also gives a general idea of the course of spiritual discipline, necessary for reaching the goal, as well as the character of a man who has reached it in this life. The book is of inestimable value as the exposition of the metaphysical view-point of a particular school of thought that exerted considerable influence upon the intellectual and spiritual culture of the land, and also as the exposition of the philosophic background of a system of worship and religious discipline which is even now prevalent among the classes and the masses alike throughout the length and breadth of the country.

I may note here that there is some controversy with regard to the authorship of the book. In *Goraksha-siddhanta-sangraha*, which is an important, though small, treatise in Sanskrit and which is chiefly based on *Siddha-siddhanta-paddhati*, this latter work is, at least in one place, attributed to Sri Nityanatha, while in all other places it is mentioned either merely by name or as composed by Sri Natha. Mahamahopadhyaya Gopinath Kaviraj in his editorial introduction of *Siddha-siddhanta-sangraha*, which is a summary in verse of *Siddha-siddhanta-paddhati*, appears to accept Sri Nityanatha as the author of the *Paddhati*. It is not clear whether he had seen the original work before editing the

Sangraha. Prof. G. N. Briggs in his admirable book *Gorakhnath and the Kanphata Yogis* mentions *Siddha-siddhanta-paddhati* as a metaphysical treatise composed by one Nityananda Siddha. He refers to Mitra as his authority. He also probably had no opportunity to see the book itself.

The book, which was for the first time printed and published in Sambat 1996 by Srimat Purnanatha from Hardwar with learned commentaries in Sanskrit and Hindi, begins thus:

आदिनाथं नमस्कृत्य शक्तियुक्तं जगद्गुरुं ।

वक्ष्ये गोरक्षनाथोऽहं सिद्धसिद्धान्तपद्धतिम् ॥

—Having bowed down to Adinātha, who is with Power and is the Guru of the world, I, Gorakshanatha, shall expound the *Siddha-siddhanta-paddhati*.

From this it is evident that Gorakshanatha is the author of the book. This is corroborated by statements in other places of the treatise. The statement of the author of *Goraksha-siddhanta-sangraha* may very well be explained, if we remember the fact that Gorakshanatha's followers regarded him as identical with Shiva, the eternal Master (Nityanatha). I do not know if there is any basis for ascribing the authorship to any Nityananda.

III SHAKTI-YUKTA SHIVA THE ULTIMATE REALITY

I propose to give here a brief exposition of the metaphysical view-point of Gorakshanatha and his school, on the basis of this book. In agreement with the Vedantic system of philosophy, Gorakshanatha assumes that the Ultimate Reality must be one infinite and eternal, self-existent, self-luminous, and self-perfect Spiritual Being as well as the sole ground and source and support of the diversified world of our experience. This Ultimate Reality is referred to by him as *Shiva* or *Adinatha* (the First Lord of all creation), who is accordingly identical with the Brahman of Vedānta or the Upanishads. Shiva is one without a second (*Advayam*).

He is above time and space, above all changes and relations, above all differences and limitations.

There is no substance either within or outside Him, the existence of which is independent of, or essentially different from, His existence. He does not depend upon any cause or any instrument or any conjunction of circumstances for the illumination or revelation or manifestation of His existence and character, and as a matter of fact no such cause or instrument or circumstances exist to condition his self-illumination or self-revelation or self-manifestation. He never loses the unity of His existence and the perfection of His character.

All these follow from the very conception of the Absolute Reality, and in this conception Gorakshanatha appears to be in perfect agreement with the orthodox Vedanta philosophy. But, it is asserted, the Absolute Reality is not merely a matter of conception or metaphysical speculation. The Supreme Spirit is actually realized as such by the Yogi at the highest stage of his spiritual experience, and hence there is no room for scepticism or agnosticism. The individual self can through proper discipline rise above all mental and physical limitations, perceive its identity with the Absolute Spirit, and become free from all doubts and errors.

But to satisfy the human reason it is not enough that the Ultimate Reality should be distinguished from the finite, transitory, contingent, relative, and imperfect realities of the lower planes of our experience and should, therefore, be conceived as one, infinite, eternal, necessary, absolute, and perfect Spirit; but it is also demanded that this Spirit should be so conceived that His sole existence and consciousness may furnish an adequate rational explanation for the origination, continuance, order and adjustment, destruction and renewal of this wonderful world process—that His non-dual perfect existence above time and space and relativity may be the absolute ground, source, sustainer,

and regulator of the diverse orders of imperfect existences in time and space, which constitute the world of our normal experience. To fulfil this demand of reason, the Ultimate Reality must be conceived as eternally possessed of Supreme Power—Shiva must be conceived as having limitless Shakti inherent in Him (Shakti-yukta). Power is the dynamic aspect of Reality. Without the recognition of the presence of Power within Reality, the process of creation, preservation, and destruction cannot be rationally explained.

The nature of Power should of course be conceived in the light of the effects which are experienced and in and through which Power manifests Itself. The Power inherent in the Supreme Spirit, Shiva, must be sufficient to account for the entire world process, and hence It must be without any kind of limitation. Human reason, which feels an inner urge for an ultimate explanation of the world process, cannot dissociate the conception of Power from the conception of Reality. Gorakshanatha accordingly conceives the Ultimate Reality as Shiva with Shakti—as the non-dual Spirit with infinite Power. Here Gorakshanatha appears to part with Shankara's school of Vedanta and join hands with the theistic schools. He does not regard the cosmic order as illusory, having only an apparent and not real existence. Hence the Power which must be the source of this diversified world is not described by him as *Mâyâ* in the Vedantic sense of the term. The Supreme Power giving birth to this world of diversities is not to him mere ignorance or a neither-real-nor-unreal incomprehensible entity, but the eternally real or Supreme Energy of the Absolute Spirit—the dynamic aspect of His noumenal consciousness.

Now, the creative, the preservative, and the destructive processes which we experience in the world, the processes of evolution and involution revealed in the cosmic order, imply that the Power behind them has an inherent tendency for self-expansion (*Vikāsha*) as well as

self-contraction (Sankocha). It is the modes of self-expansion and self-contraction of the Shakti of Shiva, that constitute the cosmic order. The Power transforms Itself from the state of absolute unity to the state of relative diversities, and this is the creative or evolutionary process. The same Power proceeds back from the state of diversities to the state of unity, and this is the process of destruction or dissolution or what is sometimes called involution. This self-exhibition of the inherent Power of Shiva in the processes of self-expansion and self-contraction has no absolute beginning or absolute end *in time*. The Power is eternally active, for activity constitutes the essential nature of the Power. The action, however, may be gross (Sthula) or subtle (Sukshma), manifested (Vyakta) or unmanifested (Avyakta). The presence of this eternally active Shakti in Shiva must be recognized in order that Shiva may be conceived as the sole ground of the universe (Brahmānda) and all orders of individual existences (Pinda) within it.

IV SHAKTI NON-DIFFERENT FROM SHIVA

Now, the question is, What is the true relation between Shiva and His Shakti, between the Absolute Reality—the Supreme Spirit, Brahman—and the infinite Power eternally present in Him? It is this question which has given birth to different schools of Vedānta. Is the cosmic Power of the Absolute Spirit different from Him, or non-different from Him, or both different and non-different from Him, or neither different nor non-different from Him, i.e., *inexplicable* in terms of the logical categories? Is this Power equally real with the Spirit or has It only an apparent or illusory reality like a dream or rope-snake? If equally real, does It not contradict the absolute differenceless unity of the Spirit? If only apparent, to whom does It, with the great cosmic order produced by It, appear? Is Brahman a victim to illusion? The

questions are puzzling. Says Gorakshanatha,

शिवस्याभ्यन्तरे शक्तिः शक्तेरभ्यन्तरे शिवः ।

अन्तरं नैव जानीयात् चंद्र-चंद्रिकयोरिव ॥

—At the heart of Shiva is Shakti and at the heart of Shakti is Shiva. See no difference between them as between the moon and its light.

He means that the Supreme Consciousness is essentially and eternally dynamic, and the Ultimate Power originating the universe is essentially conscious and spiritual. Gorakshanatha accepts the view that Shakti is non-different from Shiva. Since Shakti exists in, by, and for Shiva and has no existence apart from the existence of Shiva, Shakti cannot be reasonably regarded as distinct from Shiva. This is true in all cases of the relation between a substance and its inherent power. We cannot conceive a substance apart from its power, nor its power apart from the substance. Without the substance the power has no reality, and without the power also the substance cannot be said to have any reality. But it is possible that the power is sometimes present in the substance without any outer manifestation and it is then perfectly identified with the substance; and sometimes the power manifests itself and it is then somewhat differentiated from the substance and shows the substance as active.

Thus Shiva and Shakti are in reality one. The same Ultimate Reality is conceived as Shiva from one point of view and Shakti from another point of view. When Shakti is unmanifested in Shiva, Shiva is the pure, self-luminous, non-dual Being. When Shakti is manifested in the cosmic process, Shiva is the creator, ruler, and destroyer of diversities, though there is no actual change in His essential nature. When Shakti reaches the perfection of Its manifestation, Its identity with Shiva is perfectly manifested. Perfect activity is found to be absolutely identical with perfect rest. Activity consists in manifestation

in relativity; in perfect activity the relativity is again transcended and absoluteness is restored. As Gorakshanatha says,

सैव शक्तिर्यदा सहजेन स्वस्मिन् डग्मीलिन्यां निर-
स्थानद्वयायां वर्तते, तदा शिवः स एव भवति
(S. S. P., IV. 1).

—When the Power through Its perfect self-manifestation attains the perfectly self-realized state, It reveals Itself as perfectly identical with Shiva—the fully illumined and unveiled Power is Shiva Himself.

It implies that when the nature of Shiva is fully expressed in and through the activity of Shakti and when the activity of Shakti attains its perfect state of blissful tranquillity, free from all relativity and duality and all resistance and endeavour, the difference in *meaning* also between Shiva and Shakti vanishes altogether. This is experienced by a Yogi in the stage of the fulfilment of his active endeavours for the realization of Shivahood.

V THE ABSOLUTE SPIRIT CONCEIVED AS BEING IS SHIVA AND CONCEIVED AS BECOMING IS SHAKTI

Thus in the view of Yogiguru Gorakshanatha Shiva is Shakti and Shakti is Shiva—the Supreme Spirit and His self-concealing and self-revealing Power are identical. Shiva and Shakti are essentially the same, though different in *meaning*. Gorakshanatha emphasizes again and again the absolute unity—the non-duality—of the Ultimate Reality which is the meeting ground of man and the universe, the subject and the object, spirit and matter, the seer and seen, the enjoyer and the enjoyable (*Advaitam Param Padam*). He proclaims repeatedly that a man, through the systematic practice of Yoga, can reach a plane of experience in which the distinction between him and the objective world vanishes, in which the material world of diversities is perceived as perfectly spiritualized and unified in the one non-dual self-luminous blissful Being, who is one with his own

self. This highest truth is perceivable only by the self (*Swa-samvedya*). The true character of this supra-sensuous, supra-mental, supra-intellectual processless experience cannot be understood till this stage is reached and the experience is attained. It is only at this state of consciousness that the consciousness becomes perfectly one with the Ultimate Reality and the Ultimate Reality reveals Itself to this super-intellectual, super-logical, super-phenomenal consciousness.

But he maintains that philosophically this Advaita Tattva (non-dual Reality) must be approached from two points of view, neither of which we have any right to discard as illusory. To view the Ultimate Reality solely from the stand-point of the highest plane of spiritual experience would be one-sided and incomplete. The conception of the Ultimate Reality as above time and space, above all changes and activities, above all differences and relativities, above all distinctions of subject and object, spirit and matter, and hence as pure Existence-consciousness-bliss—*Sachchid-ânanda*—may be logically quite perfect; but it would be philosophically inadequate, inasmuch as it would mean ignoring the world system in which the Ultimate Reality has been eternally manifesting Itself, in which the Absolute Existence-consciousness-bliss has got a temporal, spatial, and phenomenal self-expression. That the Ultimate Reality is the sole ground and cause of this diversified universe, that It has been freely manifesting Itself in various orders of limited and changing experiences and existences, is no less true than that. It is the one self-luminous Spirit, infinite and eternal, without any change or modification in Its essential nature. That the Absolute Spirit has *become* and is eternally *becoming* many must be recognized to be as true as that It is eternally one without a second. Human reason has no right to deny or explain away either of these aspects of the Absolute Reality.

If the causal aspect or the aspect of

becoming is denied or thrown off to the background as illusory, reason fails to find out an adequate rational explanation for the world of temporal and spatial diversities, including the various orders of experiencing and truth-seeking minds. If the aspect of transcendent, differenceless, changeless unity is denied, neither the spiritual demand of the Self would be satisfied, nor a satisfactory explanation for the unity underlying the diverse orders of phenomenal existences would be obtained. Gorakshanatha and his school think that both these aspects of the Absolute Reality must be accepted by the rational mind. These two aspects of Reality are indicated by the

terms Shiva and Shakti. In its aspect of *becoming*—as the sole ground and cause of the creation, regulation, and destruction of the diverse orders of finite and temporal existences—the Ultimate Reality is conceived as Shakti (Power); and in Its aspect of *being*—as the changeless, differenceless, self-luminous Supreme Spirit—It is conceived as Shiva. The conception of Shiva divorced from that of Shakti is incomplete, and the conception of Shakti divorced from that of Shiva is meaningless. Shiva with His own Shakti, which is non-different from Himself, is the sole ground and the true Self of all phenomenal existences. (Vide S. S. P., IV. 13).

(To be concluded)

THE APPROACHES OF RELIGIOUS EXPERIENCE

BY PROF. NIRMALMOY GHOSH, M.A.

No search has been dearer to the human heart than the search after God. No study has taken so much time and energy in the past as well as in the present, both in the East and the West, as that of the soul and God and man's destiny. However immersed we are in our daily occupations and duties, there comes sometimes a pause. The mind stops and wants to know something beyond this world, and to catch glimpses of an unseen spiritual world beyond the senses. Religion has brought to man blessings as well as horrors. Religion has made real the brotherhood of man, and again has produced enmity between man and man. If religion has brought peace and love, it has also caused bloodshed and ruin.

Now what is religion? Every rational being, as he begins to reflect, finds that he is an insignificantly little creature in this globe, which, again, occupies a small corner of space in this vast illimitable solar system. And when he thinks of the Being on whom ultimately he as well as the whole solar system depends,

he is startled, amazed, awed, and almost struck dumb by the vast incomprehensible magnitude of the creation and its author behind it. It is out of this sense of littleness of man, out of the feeling of fear and awe that religion first springs up. But though the science of astronomy has dwarfed man and brought home to him his physical littleness, the science of the human mind has revealed to him the greatness and glory of man and his infinite possibilities, and shown him that his soul is greater and mightier than the mighty physical world.

Is religion, then, wholly a matter of feeling? Schleiermacher, Max Muller, Prof. Rudolf Otto and many others support this view. Though feelings occupy an important place in religion, it is a mistake to say that religion is mere feeling. The feelings of self-abnegation, of conscious dependence, of awe, reverence, fear, etc., may shed spiritual grandeur but they by themselves do not constitute religion. It is but a common psychological fact that

we cannot love or fear what we know nothing about. We cannot love what we do not consider worthy of love. We do not fear unless there is reason for fear. Feeling is a peculiarly unstable transitory element in human nature, and its degree and intensity depend more often on the individual's own temperament and character than on the nature of the object. Mere feeling is an impossible experience. If it is uncaused and unlightened by knowledge, it only testifies to the insanity of the man who feels. If religion is founded only on feeling, it is a house built upon sand, and the first storm of calamity or misfortune will cast it down. Such a man will turn out to be a veritable agnostic soon.

Is religion, then, wholly a matter of intellect, a mode of thought? Socrates, Spinoza, Hegel, Croce, and some Vedantists hold this view. Religion is man's communion with what he believes to be a God or gods, and the sense of relationship with Him or them. Virtue is knowledge, and vice is ignorance. This intellectual or reflective aspect of religion is what is called theology, and it consists of a knowledge or belief in God, of a set of doctrines and dogmas or articles of faith, constituting what is called the creed.

But mere knowledge is not religion. Mere knowledge of the ultimate Power or powers, however clear, profound, and comprehensive it may be, never can be religion. There can be no religion where feeling and affection are not added to knowledge. There can be no religion in any mind devoid of reverence or love, hope or fear, whose thinking is untouched, uncoloured, and uninspired by some pious emotion. Further, to know is not to do; however much we may be convinced of a truth, there is still left room for choice to act or not according to it. This is corroborated by the oft-quoted Sanskrit saying:

I know what is right, but feel no inclination to follow it; I know what is wrong and yet cannot refrain from it.

Religion, as Swami Vivekananda says, is realization—no talk, nor doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing and acknowledging. It is the whole soul becoming changed into what it believes. It is not sectarianism. He who only studies books for religion reminds one of an ass which carried a heavy load of sugar on its back, but did not know the sweetness of it. Such are the pundits.

Is religion, then, wholly an affair of will, as Kant, Fichte, the Buddhists, and others hold? Religion is more behaviour than belief. It consists in the self-surrender of the soul to the object of its worship. There can be no religion in the true sense so long as the will is unmoved, the character and conduct unmodified. Pious feeling, even though based on knowledge, is only religiousness, not religion. It is only a capacity of being religious, not actually so. It becomes a reality when the will of man submits itself to the Divine Will. This volitional attitude of religion is known as worship, and it has given rise to the institution known as temple, or church, or mosque.

But can the will surrender itself to God without knowing Him and without feeling its dependence on Him? Unless we have a clear vision of God, religion will degenerate into meaningless ceremonies, formalities, and superstitions.

Thus religion belongs exclusively to no one part, no one disposition or faculty, but embraces the whole mind, the whole man. Knowledge, affection, and self-surrender—Jñāna, Bhakti, and Karma—are indissolubly present in religion. They are all essential. As Radhakrishnan says,

Religion is not a mere speculation of reason or a feeling of dependence or a mode of behaviour. It is something which our entire self is, feels, and does; it is the concurrent activity of thought, feeling, and will. It satisfies the logical demand for abiding certainty, the aesthetic longing for repose, and the ethical desire for perfection.

Religion, as Galloway says, is man's faith in a Power beyond himself where-

by he seeks to satisfy emotional needs and gain stability of life, and which he expresses in acts of worship and service. In modern philosophy of religion the conception of God is the conception not only of the Power on which all things depend, but of the Highest Value. Prof. Hoffding and others hold that religion is the belief in the conservation of the highest values. We value what is absolutely true, what is absolutely beautiful, and we also attach absolute value to moral goodness. Now religion has usually connected this realm of values with the name of God. As Inge says,

God is the self-existent *Summum genus* in whom we believe that our highest ideals are realized. The life of God is known to us as the realization and the support of these three kinds of value.

It is obvious, then, that these three paths or *Mārgas*, the path of Jnana, the path of Bhakti or devotion, and the path of Karma run into one another, and cannot be separated from one another. In the beginning, however, the spiritual aspirant should select one particular path according to his own temperament and tendencies. The Jnāni, having a philosophic turn of mind, is not satisfied with the pleasures of this life and tries to penetrate behind the surface show of things and grasps the reality at the back of the phenomenal world. His sins and impurities being cleansed by knowledge, he gradually realizes that the Ultimate Reality of the universe is not far from him, and he is the changeless, deathless Self or Atman. The Bhakta or the devotee hankers after union with his beloved Lord with all his heart. Gifted with an emotional frame of mind, he tries to find true happiness in the path of love. Worldly love is not able to quench his thirst. His whole mind, all his love and affection are turned towards his Lord, who is seated in his own heart. The fire of true love and devotion for the Supreme Lord burns all earthly ties and impurities. He realizes the grand truth, the oneness with the Universal Being. The Bhakta or the devotee first

tries to apprehend the Divine Love under the aspect of Shānta, i.e., the peaceful. In the second phase he regards himself as the servant of God, i.e., Dāsyā. In the third phase he looks upon God as a friend, i.e., Sakhya. In the next phase he begins to love Him as his own child, i.e., Vātsalya. In the last phase he regards Him as the beloved of all, as his own lover, i.e., Madhura. On the other hand, persons of an active temperament who do not possess a strong intellect, should try to purify their hearts by work or Karma. The secret of work is that all our works should be looked upon as a form of worship, whether we walk, or play, or talk, or eat. Work with attachment is bondage, but selfless work performed in a spirit of worship will bring peace and freedom. A true Karma-yogin performs duty for the sake of duty in a disinterested way, without any thought of results, without any idea of personal gain or loss. This is the ideal preached in the Bhagavadgita, and this is the teaching of the German philosopher Kant. Selfless work, work for the good of others, work without attachment awakens the dormant power within, and instills courage and fearlessness. This teaching was carried into practice by the ideal Karma-yogin Buddha.

However different may be the approaches leading to the Divine, there can never be any true religious life without a strict moral basis. Ethics is a necessary stepping stone to religious realization, it is the very foundation and ground of spiritual life. Man is a dual being. On the one hand he is an animal, moved by impulses and passions, subject to whims and caprices, bound by space and time, a finite and limited creature of his surroundings. On the other hand he is a rational being, master of his impulses and passions, able to transcend the limits of space and time, a creature of his own making. This contradiction between the animality and rationality, between the lower self and the higher self, the

actual and the ideal, is the source of morality and religion. What is morality? It is but the impulse to conquer the animal self and live a life of reason, and become what you ought to be. Religion is the conscious union of the finite with the Infinite, the lower self with the Divine Self. Religion, as Swami Vivekananda has said, is the manifestation of the Divinity already in man. Moral or ethical culture in every form of approach is the condition, *sine qua non*, of spiritual culture.

Besides the above paths of self-realization there is another path laid down especially for men of contemplative bent of mind, endowed with great will power to be able to control both external and internal Nature. The restless mind is to be brought under control slowly and steadily through practice and renunciation. This method is called by Patanjali the method of Rāja-yoga, and can be practised by any one more or less in conjunction with another method, even by the sceptic, provided he has faith in the infinite potentialities of his own self.

Raja-yoga gives us control over our nature and gives us a knowledge of all the parts of our mental life, viz, the sub-conscious, the conscious, and the superconscious. It is a kind of psychotherapy, self-hypnosis, psychic healing, etc. The method of psycho-analysis of Freud regards mental aberrations as caused by the suppressed or repressed wishes, and the cure of a variety of mental diseases takes place when these are expelled from our mind by the method of confession. But this does not go very deep. Psycho-analysis tries to find the cause of any abnormality in the psychological incompatibilities of the underlying forces. But this method of Yoga goes further and finds the causes of the incompatibilities in the fundamental elements, viz, Sattva, Rajas, and Tamas. If we can establish equilibrium in our nature through proper regulation and control of the psychic forces we can permanently eradicate the causes of diseases and sins. With the increase of the Sattva element,

the removal of Tamas, and the control of Rājasic vibrations many psychic powers are unfolded. Raja-yoga declares that miracles, answers to prayers, etc., come not from supernatural beings above the clouds but from the sub-conscious depth of the mind itself.

Raja-yoga is divided into eight limbs or steps. The first is Yama which consists of Ahimsā (non-killing), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (continence), and Aparigraha (not receiving unnecessary gifts).

The second is Niyama which consists of Shaucha (cleanliness), Santosha (contentment), Tapas (austerity), Svādhya (study of religious books), and Ishvara-pranidhāna (self-surrender to God). The Yama and Niyama are moral trainings and preliminary but essential requisites of a Yogi. The impulses and sexual passions must be controlled, and the spiritual aspirant must not think of injuring anyone, by thought, word, or deed. He should be merciful to all sentient creatures.

The third step is Āsana. They are certain postures recommended for keeping the body and the nervous system fit and free from diseases. It is necessary that the spinal column should be held free, and the chest, neck, and the head should be in a straight line. These static exercises will make a man healthy and increase his reserves of energy so as to enable him to bear any physical strain, make the mind alert, and improve concentration.

The fourth step is Prānāyāma, i.e., regulation of breath or Prāna. Prānāyama lessens the number of daily breathings and consequently prolongs life, and is very helpful in concentration and spiritual progress. It is one of the best means of rousing the coiled-up Kundalini Śakti, which is lying dormant in us, and which is the main spring of all psychic powers. It has three stages, viz, inhalation (Puraka), retention (Kumbhaka), and expiration (Rechaka).

The fifth step is Pratyāhāra. This

consists in withdrawing the mind and the senses from the objects. To control the mind is indeed the hardest thing in the world, and after a patient and continuous struggle we can succeed in controlling the restless mind. It is the stepping stone to inner spiritual life. In this state the senses cannot take any impressions from without.

The sixth stage is *Dhâranâ* or attention. This consists in holding the mind on certain points to the exclusion of others, i.e., the tip of the nose, the midpoint of the eye-brow, etc. The ability to focus the mind for any length of time is the test of fitness for entering on the next stages.

The seventh stage is *Dhyâna* or meditation. This consists of a continuous flow of thoughts about an object till the inner meaning is revealed. This meditation must begin with gross objects and slowly rise to finer and finer objects, until it becomes objectless.

The last step is *Samâdhi* or super-consciousness. Here the mind loses itself in the object and has no cognition of itself. There is a sudden stroke of mystic illumination. The powers of the mind are like rays of light dissipated; when they become concentrated, they begin to illumine.

This method of Yoga can be employed by the Jnani, the devotee, the Karmi, and by the followers of any religion. One who follows this path with earnestness and sincerity will surely attain wonderful results in due time.

The state of Samadhi, or super-consciousness is the only state in which the Infinite Being can be realized face to face. However religions may differ from one another in ideals, dogmas, and doctrines, they are all built upon the existence of ecstasy. The Greek philosophers Plato and Plotinus advocated ecstasy or mystic vision of God. Spinoza and Kant had an experience of this; great poets like Wordsworth, Tennyson, and Rabindranath had visions in ecstasy. The office of reason, says Plotinus, is to distinguish and define;

but the Infinite cannot be ranked among the objects, and can be apprehended by a faculty superior to reason: and this is ecstasy. The German mystic Eckhart also holds that when all our passions are stilled and worldly desires silenced, then only there is perfect stillness in the soul and God whispers His words into it. The religious history of the world is filled with descriptions of the ecstatic visions of such prophets as Jesus Christ, Mohammed, Buddha, Chaitanya, Ramakrishna, etc.

But if all the teachers of religion claim to have their spiritual truths by the method of ecstasy, why should there be differences and variations in their messages? This is due to the fact that the mystic truths can hardly be translated into our everyday language and are also mixed up with preconceived beliefs, superstitions, and prejudices. If the spiritual aspirants stumble upon this state of mystic vision by chance or by some process, they will misinterpret the revelations as if coming from the sky, or from some angel, or God, or dream. Thus, whenever a seer or prophet by the intensification of his emotional nature attained this privileged state of Samadhi without proper discipline and moral training, he brought some spiritual truths mixed up with his fanaticism and superstition, which did more harm than good to the world. So Raja-yoga declares that the aspirant should proceed slowly and cautiously after a thorough discipline and mental purification, step by step, under proper guidance, till he reaches the state of Samadhi or superconsciousness. As he proceeds onwards, many psychic powers will manifest themselves, but these should be scrupulously avoided as distracting agents. Samadhi is the property of every human being, and each one of us will have to come to that state, and then real religion will begin for him. This state is something beyond reason but not contrary to reason, rather the completion and perfection of reason. Then the soul will have God-consciousness, and all doubts will vanish. His

whole inner nature will be illumined, and the individual will realize his one-

ness with the Divine. This is self-realization, the goal of religious life.

CULTURAL FELLOWSHIP OF BENGAL

BY SISIRKUMAR MITRA

III

It is not known when Buddhism started to spread in Bengal, but the heyday of its influence is witnessed during the four and a half centuries of Pala rule which was remarkable for intellectual and artistic activities of a very high order. The event with which the Palas began shows the democratic tendency in the political consciousness of old Bengal. For Gopala, the founder of the dynasty, was elected king with the consent and will of the people, a fact which indicates that there was unity in the political life of the time. Buddhism and the great culture that it built up had during the Pala period deeply permeated the mind and heart of Bengal, but the days of its decline began when after the fall of the Palas the Senas (twelfth century) rose as champions of conventional Hinduism with the result that a reaction set in against the liberating influence of Buddhism on society. The Senas were strict followers of the canons and traditions of their religion, and during their rule the social laws became rigid and proved a hindrance to all kinds of collective progress of the people. It must, however, be said to their credit that they endeavoured to re-affirm to the people the greatness and glory of the Hindu ideals, however orthodox might be their way of doing it; and that solidarity of the people and their loyalty to the rulers made it possible for the latter to enforce those invidious laws including the new caste alignments as formulated by them. There is no denying the fact that the policy of the Senas was largely responsible for the disintegration that

was soon found to be paving the way for the Muslims to come and invade Bengal without much resistance. Not only that, as the spirit of the past was not understood in its deeper implications, and as only a mental approach to it was made and that also by a very small section belonging to the upper ranks in society, the people were precluded from having before them any large and integral vision by which to be inspired to those common, corporate activities that bring real and all-round well-being to a country. Thus while the intellectuals were busy with their academic pre-occupations, the people in the mass were tending to be confined within innumerable folk-forms of culture, whose deteriorations, especially of those in the domain of religion, became so glaring in the pre-Chaitanya period. Nevertheless, the soul of Bengal has scarcely allowed any such adverse condition to continue for a very long time; and it has always struggled, more with success than with failure, to be reborn again and again in new forms of religion and culture. Sri Chaitanya came with his message of neo-Vaishnavism not only to stand against all such reactionary forces as were then destroying the social and religious life of the people, but also to vindicate the truth of devotion to God as the only truth that can be realized by all, high and low, and for which a heart full of love for the Divine was the only thing necessary. But the Vaishnavism of Bengal was a new orientation of the Bhakti cult, different in tint from the Vaishnavism of the North or of the South in the same way as the Buddhism that was prevalent in Bengal was not exactly the accepted Buddhism of the

rest of India. Dharmapala, a Buddhist by faith and an ardent patron of Buddhist culture, performed Vedic sacrifices and offered liberal gifts to the Brahmins who conducted the sacrifices on his behalf. Many of his ministers were Brahmins.

The stamp that Buddhism left on the religious life of Bengal can be perceived even to-day. It is interesting that many of their deities the Bengali Hindus have received from Buddhism, to which, again, it is still more interesting to note, they had been adapted from Tāntrikism and Paurānic Hinduism, from both of which the particular form of Mahayana Buddhism, for many centuries the prevailing religion in Bengal, derived many of its conceptions including those of its anthropomorphic symbolism. Its Yoga and Bhakti cults are distinctly Hindu in their inspiration. Tantric Buddhism which rose to its heights during the Pala period is the source of many cults of Bengal of which an important one is the Sahajiyā.

Bengal's contribution is unique in the movement that led to the absorption of Buddhism into Hinduism of which the outstanding consequence was the acceptance of the Buddha in Hinduism as one of the ten incarnations of Vishnu. In the religious consciousness of Bengal the Buddha yet figures as such. It is according to Tantric Buddhism that the Hindus of Bengal even now worship their most popular deities such as Tārā, Kālī and Saraswati. The seven Hindu deities called Ugra, Mahogra, Vajra, etc., are derived from Tara of Buddhism. The Hindus associate the conception of *Akshobhya* (an imperturbable state) and *Ekajatā* (a single-matted figure) with Tara. But they come immediately from Buddhism. In the Tantra of the Hindus *Akshobhya* is identified with Shiva; whereas in Tantric Buddhism he is the Dhyāni Buddha: *Ekajata* also is a Buddhist deity. Saraswati is of course a Vedic deity. But in Bengal she is worshipped as Bhadrakālī who is only a formal variation of the Buddhistic Tara. There are instances of the figure

of the Buddha being worshipped by the Hindus in one or other of the many names of Shiva of which *Jatāshankar* (Shiva with matted hair) is a common one. In a village in Tipperah, an ancient Buddhistic site, a Buddhist icon is worshipped as Krishna. The Dharma of the Buddhist Trinity still receives offerings from the Hindus in some parts of west Bengal. The Digambar Tirthankar of Jainism is in many places worshipped as Shiva. Like Tāntrikism Shaivism also played an important part in bringing about a syncretic fusion of Hinduism with Buddhism and Jainism, the latter having preceded the former in being a popular form of religion in some parts of Bengal.

This process of fusion must have begun long ago when Buddhism came in contact with Tāntrikism, always a dominant cult in Bengal. Most of the deities and doctrines that have given form to Bengal Buddhism, are the product of Tantric reorientation, having very little to do with the original Buddhism itself. The Buddhist goddesses of Bengal are said to be variants of the Tantric conception of Shakti, though, as we have said before, the forms and rituals in which many of them are worshipped to-day are those of Tantric Buddhism to which they once belonged, suggesting thereby that there was a time when they were common to both Buddhism and Tāntrikism. Mention may be made here in passing that the *Chandi*, one of the most sacred and popular scriptures of the Tantric Hindus, was held in equal esteem by the Tantric Buddhists. A manuscript of it, about a thousand years old and in the handwriting of a Buddhist monk, has been found in Nepal. The *Chandi* is the quintessence of Tantric thought as the Gita is of the Hindu thought. It consists of thirteen chapters from the *Mārkanḍeya Purāna* of the Hindus and was written in Bengal during the third century of the present era. Its popularity among both the Hindus and Buddhists indicates that there was very little difference between their respective

religious practices and thought. Even the idea of Buddha has taken on a new character in Bengal, and there is a view that Shiva is an important element in its elaboration. It is in this inspiration from the Tantras that the genesis is to be found of the movement through which Buddhism in Bengal began to lose its distinctiveness till it was completely merged into Tantrikism or, more correctly, into the Tantric school of Hinduism.

This movement, it may be noted, was not so much an external phenomenon as a gradual process that worked its subtle way into the religious mind of Bengal, manifesting itself only in the mutual collaboration towards that fusion of the more liberal among the followers of those cults as well as in the adjustments that had to be made to accelerate its progress. A literary evidence of this movement is furnished by *Shunya Purana* (eleventh century?), a treatise on the Dharma cult which is a degenerated form of the Mahayana creed and to which we have already referred as being still prevalent in some parts of Bengal in a Hindu garb. The cosmogonical theories, stated in that work, are only an echo of what on the same subject are found in the *Rigveda* and the Tantras, and there have also crept into them such Brahminical gods as Brahmā and Vishnu along with other Pauranic ideas.

It is not difficult to imagine how in this way a wonderful religious fellowship was developing among the Tantric and Buddhist communities in Bengal in those early days. During the Sena period the people were so much steeped in Buddhist and Tantric ideas that in order to bring them back to the Hindu fold the revivalists of orthodox Hinduism were forced to re-interpret the conception of Shiva as having all the attributes with which the Buddha was idealized and to introduce those rituals and modes of worship which were common to Tantrikism and Buddhism. Such compromises, however, are not rare in the history of religions. Vedic leanings, we

have seen, were connived at by the early Buddhists of Bengal. The non-Aryan element in the Aryan pantheon is associated with the efforts that were made in early times to absorb the non-Aryans into the Aryan fold. Mithraism (the cult of Sun-worship) was so deep-rooted in the religious consciousness of pre-Christian Europe that the early fathers of Christianity found it impossible to dissuade the new converts from observing Mithra rites and had, therefore, to shift back the celebration of Christmas from its previous date, the sixth of January, to the twenty-fifth of December, the winter solstice (according to Julian Calendar), from which date used to commence the annual festival of Mithraism, in which the early Christians would invariably participate. Thus the Nativity of the Sun came to be identified with the Nativity of the Christ.

It is difficult, if not impossible, to have a complete knowledge of Bengal's past without an understanding of the part played by Tantrikism in its making. Ethnologically, Tantric cults were an important factor in the process of Bengal's Aryanization. Culturally, the Tantric idea of the world being a manifestation of the All-blissful Mother, and of the life of man a ready field for that divine efflorescence, has always been an inspiration for Bengal to break into those creative adventures whose fruits are the constituent elements of her culture. Spiritually, through the practice of Tantric discipline Bengal tried to discover, by acting on the physical, vital, and mental planes, the force of their central being, so that it may be taken up by the Divine Shakti for the higher ascension of humanity, for the perfection, which is the end of all Her inward endeavours. It is true that Bengal was not able to achieve in her community life the supreme ideal of her Tantric Sādhana, and that, because of the attempt in it being sometimes made without proper guidance to bring down power from above into unready and imperfect vehicles and for the satisfaction of the demands of the lower nature

—so luring and so difficult to avoid in Tantric practices—it could not always keep to a strict observance of its principles, and in some cases, degenerated into forms that have brought ignominy not only on them but unjustly on the whole of this great spiritual discipline. Nevertheless, a little insight will take us to the fact that whatever inner growth Bengal had in the past and whatever vision she had of her spiritual possibility in the future, were almost entirely due to her Tantric Sadhana, to the worship of the Divine Mother, kept alive in the life of the race by generation after generation of pure selfless seekers who by their intense Sadhana preserved the knowledge passing it on to those that were to take their place. But what is of more importance to our subject is the other fact that by emphasizing the collective aspect of the Sadhana in which different natures striving towards a common goal find their unity in an utter surrender to Mahâmâyâ—the basic principle of the Tantra—it laid the foundation of a new spiritual brotherhood—peculiar to Bengal—which gave a social meaning to her Tantric culture.

In a sense the Tantra is a synthesis of Hinduism. If Vedanta is its beginning, the Tantra is its end. For it does not stop with the realization of the Infinite; it also seeks to arrive at the realization on earth of an infinite existence, a Divine birth—which is the esoteric significance of the Vedic teaching. The *Bhāgavata* recognizes the necessity of Tantric initiation for all the five principal classes of worshippers. The root Mantras are all Tantric. And in the system of Tantric discipline a wonderful co-ordination is seen of Karma, Yoga, Jñāna, and Bhakti. Almost all the religious and cultural movements in Bengal from early times to the present day have behind them some kind of Tantric inspiration. While its practice throughout the ages has given Bengal her synthetic mind, her catholic outlook, her vision of harmony, its influence is not difficult to perceive in the efforts that she has made towards

her spiritual and cultural advancement. Vedanta provided her with the grounding on which Tantrikism itself developed. The Buddhism of Bengal, as we have seen, is essentially a Tantric cult. Her ancient seats of learning were many of them famous for their Tantric studies. Bengal's cultural fellowship with foreign countries including Nepal, China, and Japan was cemented through the propagation mostly of her Tantric doctrines. Even in the texture of the neo-Vaishnavic thought Tantric elements are traceable.

During the time of Sri Chaitanya a large number of sects and schools, many of which derived from Tantric Buddhism, existed in the country. Some of them were absorbed by the new movement and a few continued. But there were also those who in their quiet conclaves kept burning the fire of Tantric Sadhana, its root-word, and its thought, waiting for the modern age to dawn in India when the impact of Western culture, which Bengal was the first to receive, brought about conditions compelling her to look back to the past and refreshen her memory of its imperishable treasures and thereby become ready for the renaissance that was heralded in Bengal through the efforts of her inspired sons. The rediscovery of the spirit of her distinctive culture came to Bengal soon enough and she was able to rekindle it quickly into an ardent aspiration for the perfectibility, envisaged in the Āgamas. We see it seeking to define itself, however inchoately, in the early movements, all of which did in a remarkable manner further the cause of cultural fellowship in India. But the aspiration flamed into its highest intensity, and almost at the same time won its unique victory, in the life and teachings of Sri Ramakrishna, the very embodiment of synthesis and harmony, who erected on the foundations of the past a magnificent mansion of spiritual fellowship, to which not only India but the whole world was invited by that mighty son of the Mother, Swami Vivekananda.

NOTES AND COMMENTS

TO OUR READERS

This issue may be rightly described as a philosophical issue, but philosophy often systematizes and examines the grounds of belief; and the philosophers in the present issue never lose sight of that goal. Prof. N. K. Brahma puts up a strong defence of Shankara's views and demolishes Bhedâbhedavâda, both old and new. . . . Principal D. L. Das shows that *Bradley's Absolute* is not a *Mere Blank*. . . . Prof. A. K. Banerjea summarizes the views of Yogiguru Gorakshanatha. . . . Prof. N. Ghosh, of the Patna University delineates *The Approaches of Religious Experience*. . . . Mr. S. K. Mitra concludes his article on the *Cultural Fellowship of Bengal*.

SIKHS AND HINDUISM

Of late a controversy has cropped up as to whether the Sikhs can be called Hindus. Naturally, the controversy has its centre in Lahore. In a timely and thoughtful article in *The Triveni* Professor Pritam Singh, M.A., of Lahore holds that

Sikhs are reformed Hindus. . . . As a matter of fact, the Sikh reform, as inaugurated by Guru Nanak, was a replica of the Bhakti movement sponsored by the medieval saints like Ramanuja, Kabir, and others. *Granth Sahib* also contains the hymns of Jaidev, Namdev, Ramdas, Pipa, Sadna, and Farid. The sacred books of the Hindus are mentioned in the *Granth Sahib*. . . . As a matter of fact, the Sikh scriptures reinterpret the Hindu sacred books in the popular language of the people of those days. Dr. Banerjee says, 'It appears that there is no satisfactory evidence to contend that Guru Nanak denounced almost everything that he had found in existence, and that it was his object to build an entirely novel structure on the ruins of the old. The Sikh movement is indeed a protest, but it is a protest against conventionalism and not against Hinduism.' (*Evolution of the Khalsa*).

The writer dismisses the story of Guru Nanak's visit to Baghdad and Mecca as unhistorical. The third Guru Amar Das

visited Kurukshetra and Hardwar, proclaimed the gatherings of the Sikhs on the first of Baisakh and Magh and on the Dewali day, and at the time of his passing away he instructed his disciples to perform Hindu rites. (*Granth Sahib*, p. 923).

In *Japji* of Guru Nanak we read: 'The Guru is Shiva, the Guru is Vishnu and Brahmâ; the Guru is Pârhati, Lakshmi, and Saraswati.' (*Japji V*). . . . There is the belief in the doctrine of transmigration. . . . Monotheism and pantheism merge into the Sikh movement as they do in Hinduism. . . . We are, therefore, Hindus and will always remain Hindus. . . . The Sikh Gurus did not give us any new doctrine apart from what was already there in the Bhagavad Gita and in the Upanishads.

The Hindus are ready to recognize all those as Hindus who call themselves so, and these latter are doubly welcome when they swear by the Hindu scriptures and stand by the Indian culture.

HINDUISM AND CHRISTIANITY

In an illuminating article entitled *What Elements, if Any, can we Adopt from Hinduism into Christian Thought and Practice?* contributed to *The Guardian*, Dr. P. D. Devanandam, M.A., Ph.D., remarks:

This is a question of vital importance to us Christian Indians for many reasons. First, the fact remains that our environment is Hindu; for many years it will be so: and he would be a bold man indeed who refuses to come to terms with his environment. Secondly, Hinduism is a living faith. It may be 'condemned to die': but it is determined to live'. All round us we find evidence of the tremendous influence it exercises on the life and thought of the people with whom we come into contact every day of our life. The subtle power of suggestion is a fact with which we need to reckon. In the third place, though we may disclaim it, it remains true that there are remarkable traces of Hindu thought and practice which we have already unconsciously carried over from our environment.

Non-Indian Christians have no close touch with Hinduism, and denounce it all as evil. But Indian Christians can-

not afford to maintain such an ostrich-like attitude.

It is true that as Christians our allegiance is to 'One Lord, One Faith, One Birth,' whether we live in Chicago, Tokyo, Moscow, or Lucknow. But we are bound to differ in the language we speak, in the manner we give expression to that allegiance. This we get from our environment . . . we have now the doubly difficult task of first interpreting the faith to ourselves and then to the neighbour in the language which both speak. This is, indeed, a dangerous task. But we must either run the risk and live, or play for safety and perish.

These opening lines breathe a spirit of sincerity and catholicity which we

cannot too greatly appreciate. Given this very commendable attitude towards other communities, Christianity is bound to make itself lovable. For the detailed study by the writer we do not care much. His valuation of things is not faultless. At times he is either unjust to the Hindus, or unconsciously betrays too much of partisanship. But these are matters of detail which will find their true values once the method of approach is right. How we wish that the other communities too could be equally open to conviction!

REVIEWS AND NOTICES

RIGVEDIC CULTURE OF THE PRE-HISTORIC INDUS. By SWAMI SHANKARANANDA. WITH A FOREWORD BY DR. BHUPENDRANATH DATTA, M.A., D.PHIL. Published by the author from Ramakrishna Vedanta Math, 19B, Raja Rajkrishna Street, Calcutta. Pp. xlv+98. Price: board, Rs. 4-8; paper, Rs. 4.

Research in the field of ancient history is often characterized by two common features—originality and disregard for national tradition. This is what it is bound to be, since the scanty and shifting data can be easily subjected to all kinds of interpretation. For originality we have every respect. Theories put forward by European scholars, who were first in the field, should by no means be taken as the last word on the subject. Oftener is it the case that these theories, which are the results of preconceived notions, hinder rather than help further progress. The present volume is 'a new attempt to throw light on the original home of the Aryans from the Rigvedic sources'. So far good. But we are sorry to note that the Swamiji has not always been very well advised in rejecting the traditional views of the Hindus. He has his reasons for doing so, though, we admit, we often demur. Look, for instance, at his theory: '... the Devas were the performers of the sacrifices. They made Agni a messenger to bring other Devas who were not present in the place. . . . The Aryans would ignite fire. The smoke ascending the sky would become a signal to be seen from a distance. This custom was taken recourse to bring the Arya-Devas to an assemblage.' Gods reduced to men, and sacrifices to beacons! Again we read that the word Ashva (literally

horse) meant Surya or the Sun. The Aryans had no knowledge of the horse. From Suktas 162 and 163 of the first Mandala of the *Rigveda* the author shows that though in the earlier portions of these Suktas Ashva is synonymous with Surya, in the later portions interpolators have made it equivalent to horse (to pacify, perhaps, the Sumerian invaders!). Other instances are: 'Shankaracharya . . . deliberately embraced the Upanishadic cult of the Kshatriyas,' 'With Buddha the Kali Yuga began,' and 'From sun rise to sun rise is calculated a solar year.' Similar assertions may be found galore.

But these are side issues, though they form the basis of the main theory, viz, that the Aryans were the founders of the Indus valley civilization. The crudeness of the Rigvedic culture, the absence of the horse, and similar other theories established by the author, pave the way for such a conclusion. The author is in good company in holding that the Rigvedic culture was autochthonous, that the Sumerian culture differed substantially from the Indus valley culture, and that the Shiva Linga is not a phallic symbol. But the question is, Do these findings establish his main theory irrefutably? Attempts at reconstructing the pre-historic history of India on the basis of scattered materials supplied by archaeology, anthropology, philology, or ancient literature, is like building a glass house on the shifting pebbles of a swiftly flowing mountain stream. You may admire the beauty of the structure so long as it stands, but you dare not trust yourself within it.

Two or rather three theories regarding the originators of the Mohenjo-Daro civilization are advanced by the Indian Indo-

logists. Some plead for the Dravidians, others for the Aryans, and still others for the proto-Aryans. It is an intricate problem, and every contribution to its solution is welcome, particularly so when an author is bold in thought as well as fully equipped with material facts. But readers must be cautious as to whether the bridge between the two factors is well built.

The well-documented and elaborate *Foreword* takes up the 'Aryan controversy', dismisses the Nordics and proto-Nordics as study-room races, and comes to this conclusion: 'Thus, the more we investigate about the Vedic people the more we come to the level that they were not a special type different from those of the present day,

who claim to be their descendants.' The connection between these people and Indus valley is summed up in these modest words: 'The ethnic and other cultural similarities warrant the conclusion that the presence of Indo-Aryans cannot be denied in the Indus valley civilization. At Harappa their presence is clearly discernible.'

Taken all things together, both the *Foreword* and the body of the book are replete with thought-provoking ideas which are the outcome of erudition. As a contribution to the vexed question of the origin of the Indus valley culture they deserve the attention of all research scholars in the field.

NEWS AND REPORTS

RAMAKRISHNA MISSION'S RELIEF WORK

REPORT AND APPEAL

Distress Relief Work :

The Ramakrishna Mission is carrying on distress relief work through 22 centres, in Calcutta as also in 9 other towns and 239 villages of 12 districts in Bengal. Besides free kitchens at Baghbazar and Hatibagan in Calcutta, at Sonargaon and Baliati in Dacca, and in the towns of Dinajpur and Midnapur, rice or other food grains are being supplied either free or at concession rate and monetary help is being given to the poor middle class families of 129 villages in 24 Parganas, 42 villages in Bankura, 23 villages in Dacca, 17 villages in Backerganj, 10 villages in Faridpur, 8 villages in Khulna, and 8 villages in Murshidabad, as also in the district towns of Bankura, Barisal, Berhampur, Dacca, Faridpur, Maldah, Howrah and Dinajpur. In addition to this a milk canteen is being run by our Mymensingh centre for children and patients. We are also co-operating with some other relief parties in running free kitchens at Sarisha, (24-Parganas) Salkea (Howrah), and Berhampur (Murshidabad).

The relief so far given is quite inadequate to the extent and acuteness of the distress. To cope with the situation at least partially, the work requires immediate and wide-scale expansion. For want of funds and food grains, particularly owing to transport difficulties, our efforts in this direction have not been successful. The need of cloth also is very acute.

Flood Relief Work :

This work is now being carried through two centres, one in the Sadar and the other in the Kalna Sub-division of the Burdwan

district, and during the first half of September, we distributed 72 mds. 5 srs. of rice and 87 mds. 23 srs. of Dal to 1,479 recipients of 23 villages. The recipients in these areas urgently require cloths which our limited funds do not allow to purchase nor will it be possible for us to continue the work for long, unless liberal contributions be forthcoming.

Cyclone Relief Work :

The work is at present being conducted in 200 villages of Midnapur and 24 Parganas. During the first half of September we distributed from our 8 centres 3,060 mds. 28 srs. of rice, 1,187 mds. 8 srs. of paddy, 73 mds. 33 srs. of Joar, and 4 Hessians supplied by the Government, in addition to 105 pieces of new cloth, 61 lbs. of Neovit and 98 lbs. of Barley to 63,229 recipients. Homoeopathic medicines and diet, etc., are also given from three of our centres. Two allopathic medical units have recently been sent to the field to combat the fearful outbreak of malaria, etc., as far as possible. 6,194 patients have been treated with medicine and diet during the period.

It is the Distress Relief Work, however, that needs the greatest attention. While conveying our grateful thanks to all donors through whose generosity we have been able to conduct our relief activities so far, we earnestly appeal to the benevolent public to do all they can to save thousands of our helpless sisters and brothers. Contributions, ear-marked for any of the above relief activities, however small, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
24. 9. '48.

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1942

The Mayavati Charitable Hospital, run by the Advaita Ashrama at Mayavati, situated far away in the interior of the Himalayas, came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that the stoniest of hearts will be moved to do something for them. The regular Dispensary was opened in 1903. Since then it has been growing in size and importance until now, when it draws patients from a distance of even fifty or sixty miles. The rush for admission in the indoor department is at times so great that its regular 13 beds are found to be too inadequate, often necessitating temporary arrangements for as many as 30 beds. The condition of the patients is so bad and difficulties of travel so great that refusal to admission is rendered painfully inhuman.

The Hospital is in charge of a competent monastic member, who is assisted by a medical graduate. The efficiency of its work has elicited praise from one and all, especially from persons having practical knowledge of hospital management.

Its well-equipped operation room and the small clinical laboratory have provided almost as much help to the local people in these forests of the Himalayas as can be expected in a town. Moreover, by providing arrangements for gramophone music and a small library and a beautiful flower garden with spacious lawns attempts have been made to make the life of patients as pleasant as possible.

The total number of patients treated during the year in the indoor department was 305, of which 208 were cured and discharged, 44 relieved, 45 discharged other-

wise or left, and 8 died. In the outdoor department the total number of patients treated was 14,727, of which 12,084 were new and 2,693 repeated cases.

This year's receipts including interests were Rs. 5,650-18-5p., and the expenditure was Rs. 5,644-2-0p.

We cordially thank all our donors who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place.

Owing to the war situation we find it increasingly difficult to run the Hospital efficiently. But we hope sufficient help and support will come from our friends and sympathizers to enable us to meet the difficulties.

All contributions, however small, will be thankfully received and acknowledged by

SWAMI PAVITRANANDA,

President, Advaita Ashrama,

P.O. Mayavati, Dt. Almora, U.P.

REPORTS PUBLISHED

The following Ramakrishna Math and Mission branches have published their reports for the periods noted against them:

R.K.M.	Home of Service, Benares	1942
„	Vidyapith, Deoghar	... 1942
„	Sister Nivedita Girls' School, Calcutta	... 1940-42
„	Students' Home, Calcutta	1942
„	Port-Louis, Mauritius	... 1942
„	Sevashrama, Brindavan	... 1942
R.K.	Sevashrama, Shyamala Tal	... 1942
„	Advaitashrama, Kalady	... 1940-42

Besides, the Ramakrishna Mission Vidyamandira has published its new prospectus, which shows exceptionally good results in the last University examination.

PRABUDDHA BHARATA

VOL. XLVIII

NOVEMBER, 1943

No. 11



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Knowledge of the Absolute is beyond ordinary people—Samādhi through Bhakti—Pundit Padmalochan—Pundit Vidyasagar—Brahman is beyond all qualities—Brahman is beyond speech—The “ripe I” and the “unripe I”—Charity and attachment.

Sunday, July 22, 1883. Taking advantage of the holiday, many householder devotees visited Sri Ramakrishna in his room at the temple garden of Dakshineswar. The young devotees, mostly students, generally came on week-days. Sometimes the Master asked his intimate disciples to come on Tuesdays or Saturdays, days which he considered very auspicious for special religious instruction. Adhar, Rakhal, and M. had come from Calcutta in a hired carriage.

Sri Ramakrishna had enjoyed a little rest after his noonday meal. The room had an atmosphere of purity and holiness. From the walls hung pictures of gods and goddesses, among them one of Christ rescuing the drowning Peter. Outside the room were plants laden with fragrant flowers, and the Ganges could be seen flowing towards the south. The Master was seated on the small cot facing north, while the devotees sat on

mats and carpets spread on the floor. All eyes were directed towards the Master. Mani Mallick, an old Brahmo devotee, about sixty-five years of age, came to pay his respects to the Master. He had returned a few days earlier from a pilgrimage to Benares and was recounting his experiences to Sri Ramakrishna.

Mani Mallick : ‘A monk whom I met in Benares said that no religious experience is possible without the control of the sense-organs. Nothing could be achieved by merely crying “God, God”.’

Master : ‘Do you know the views of teachers like him? According to them, one must first practise spiritual discipline : self-restraint, self-control, forbearance, and the like. Their aim is to attain Nirvana. They are followers of Vedanta. They constantly discriminate, saying, “Brahman alone is real, and the world illusory.” But this is an extremely difficult path. If the world is

illusory, then you too are illusory. The teacher who gives the instruction is equally unreal. His words, too, are unreal as a dream. But this experience is beyond the reach of the ordinary man.

‘Do you know what it is like? If you burn camphor, nothing remains as residue; but when wood is burnt, at least a little ash is left. Finally, after the last analysis, the devotee goes into Samadhi. Then he knows nothing whatsoever of “I” “you” or “the universe”.

‘Padmalochan’ was a man of deep wisdom. He had great respect for me, though at that time I constantly repeated the name of the Divine Mother. He was the court pundit of the Maharaja of Burdwan. Coming to Calcutta, Padmalochan took up his abode in a garden house near Kamarhati. I felt a desire to see him and sent Hriday there to learn if the pundit had any vanity. I was told that he had none. Then I met him. A man of great knowledge and scholarship, still he began to weep on hearing the devotional songs of Ramprasad from my lips. No conversation with anybody else gave me such satisfaction as I had in talking to him. He said to me, “Give up the desire for the company of devotees, otherwise people of all sorts will come to you and make you deviate from your spiritual ideal.” Once he entered into a controversy by correspondence, with Utsavananda, the Guru of Vaishnavacharan. He told me an interesting incident. Once a meeting was convened to decide who of the two deities was the greater, Shiva or Brahmâ. Unable to come to any decision, the pundits at last referred the matter to Padmalochan. With characteristic guilelessness, he said, “How do I know? Neither I nor any of my ancestors back to the fourteenth generation have seen Shiva or Brahma.” About the renunciation of lust and greed, he said to me one day, “Why have you given up those things? Such distinctions as, this is money and that is clay, are the outcome of ignorance.” What could I say to that? I replied, “I don’t

know all these things, my dear sir. But for my part, I cannot relish such things as money and the like.”

‘There was a pundit who was tremendously vain. He did not believe in the forms of God. But who can understand the inscrutable ways of the Divine? God revealed Himself to him as the Primal Power. This vision made the pundit unconscious for a long time. After regaining partial consciousness, he uttered only the sound “Kâ! Kâ! Kâ!” He could not fully pronounce “Kâli”.

A devotee: ‘Sir, you met Pundit Vidyasagar. What did you think of him?’

Master: ‘Vidyasagar has both scholarship and charity, but he lacks inner vision. Gold is hidden in the inner self. Had he but found it out, all these external activities in which he is engaged would have become less and less. At last these would have stopped altogether. Had he but known that God resides within our hearts, then his mind would have been directed to Him in thought and meditation. Some persons must perform selfless actions for a long time, before they can attain to renunciation or direct their mind to the spiritual ideal and be absorbed in God.

‘The activities that Vidyasagar is engaged in are indeed good. Charity is very noble. There is a great deal of difference between Dayâ² and Mâyâ. Daya is good, but not so Maya. Maya is the love for one’s relatives, such as wife, children, brother, sister, nephew, father, and mother. But Daya is the same love for all created beings without any distinction.’

M.: ‘Is Daya also a bondage?’

Master: ‘But that is something far beyond you. Daya springs from the quality of Sattva. Sattva preserves, Rajas creates, and Tamas destroys. But Brahman is beyond the three qualities. It is beyond Prakriti.

‘The three Gunas cannot reach Truth; they are like a thief who cannot come to a public place for fear of being arrested.

¹ A great Vedantic scholar who visited the Master before the arrival of his devotees.

² Charity.

Sattva, Rajas, and Tamas are like so many thieves. Listen to a story.

‘Once a man was going through a forest, when three robbers fell upon him and robbed him of all his possessions. One of the thieves said, “What’s the use of keeping this man alive?” With these words he was about to kill him with his sword, when the second thief interrupted him saying, “Oh, no! What purpose will be served by killing him? Tie his hand and foot and leave him here.” The thieves followed that suggestion and went away. After a while the third thief returned to the spot and said to the man, “Ah, I am sorry. Are you hurt? I will release you from your bonds.” After setting the man free, the thief said, “Come with me. I will take you to the main road.” After a long while they reached the highway. Then the thief said, “Follow this road. Over there is your house.” Thereupon the man said, “Sir, you have been very good to me. Come with me to my house.” “Oh, no!” replied the thief. “It is not possible for me to go there. The police will know me.”

‘This world itself is the forest. The three robbers prowling here may be likened to the qualities of Sattva, Rajas, and Tamas. It is they that rob a man of his knowledge of Truth. Tamas wants to destroy him. Rajas binds him to the world. But Sattva rescues him from the clutches of Rajas and Tamas. Under the protective shelter of Sattva, man is rescued from anger, passion, and the other evil effects of Tamas. Further, Sattva loosens the bonds of the world. But Sattva also is a robber. It cannot give him the ultimate knowledge of Truth, though it shows him the road leading to the supreme abode of God. Setting him on the path, Sattva tells him, “Look yonder. There is your home.” Even the quality of Sattva is far from the knowledge of Brahman.

‘What Brahman is cannot be described, even he who knows It cannot talk about It. There is a saying that a boat, once reaching the “black waters” of the ocean, cannot come back.

‘Once four friends, in the course of a walk, saw a place enclosed by a wall. The wall was very high. They all became intensely anxious to know what was inside. One of them climbed to the top of the wall. What he saw on looking inside made him speechless with wonder. He only uttered, “Ah! Ah!” and dropped in. He could not give any information about what he saw. The others, too, climbed the wall, uttered the same cry, “Ah! Ah!” and jumped in. Now who could tell what was inside?

‘Sages like Jadabharata and Dattatreya, after the realization of Brahman, could not describe It. The “I” of a man completely disappears when he goes into Samadhi, after the attainment of the knowledge of Brahman. Therefore Ramprasad sang,

If you find the task too hard,
Call upon Ramprasad for help.

The mind must completely merge itself in Knowledge. But that is not enough. “Ramprasad”, that is, the principle of “I”, must vanish too. Then alone one gets the knowledge of Brahman.’

A devotee : ‘Sir, is it possible then that Sukadeva did not have the ultimate Knowledge?’

Master : ‘According to some people, Sukadeva only saw and touched the ocean of Brahman; he did not dive into it. Therefore he could return to the world and impart religious instruction. According to others, he returned to the world of name and form after attaining the knowledge of Brahman, for the purpose of teaching others. He had to recite the *Bhāgavata* to king Parikshit and had to teach people in various ways; therefore God did not destroy his “I” altogether. God kept in him the “I of knowledge”.’

Devotee : ‘Can one maintain an organization after achieving the knowledge of Brahman?’

Master : ‘Once I talked to Keshab Sen about the Knowledge of Brahman. He asked me to go deeper into it. I said, “If I proceed further, then you

won't be able to preserve your organization and following." "Then please stop here!" replied Keshab. (All laugh). But still I said to Keshab, "I" and "mine" indicate ignorance. Without ignorance one cannot get such a feeling as, "I am the doer; these are my wife, children, possession, name, and fame." Thereupon Keshab said, "Sir, nothing whatsoever would remain if one gave up the 'I'." I reassured him and said, "I am not asking you to give up all of the 'I'. You should give up only the 'unripe I'. The 'unripe I' makes one feel, 'I am the doer. These are my wife and children. I am a teacher.' Renounce this 'unripe I' and keep the 'ripe I' which will make you feel that you are the servant of God, His devotee, and that God is the Doer and you are His instrument".

Devotee: "Can the "ripe I" form any organization?"

Master: "I said to Keshab Sen that the "I" that says, "I am a leader, I have formed this party, I am teaching people," is an "unripe I". It is extremely difficult to preach religion. It is not possible to do so without the commandment of God. The approval of God is necessary. Sukadeva had a commandment from God to recite the *Bhagavata*. If after the realization of God a man gets His commandment and becomes a preacher or teacher, then that preaching or teaching does no harm. His "I" is not "unripe"; it is "ripe".

"I asked Keshab to give up this "unripe I". The ego that feels, "I am the servant of God and lover of God", does not injure one. I said to him, "You have been constantly talking of your organization and your followers. But people also go away from your organization." Keshab answered, "Sir, it is true. After staying in it for several years, people go to another organization. Further, on deserting me they abuse me right and left." "Why don't you study their nature?" I said. "Is there any good in making anybody and everybody a disciple?"

"I said to Keshab further, "You should admit the Divine Mother, the Primal Energy. Brahman is not different from Its Shakti. What is Brahman is also Shakti. As long as a man retains body-consciousness, he seems to see duality. It is only when a man tries to describe what he sees, that he finds two." Keshab later on recognized Kali, the Divine Mother.

"One day when Keshab was here with his disciples, I said to him that I would like to hear him preach. He delivered a lecture in the Chândni. Then we all sat at the bathing ghat and had a long conversation. I said to him, "It is Bhagavan alone who in one form appears as Bhakta, and in another as the *Bhagavata*. Please repeat '*Bhagavata*-Bhakta-Bhagavan'." Keshab and his disciples repeated the words. Then I asked him to repeat "Guru-Krishna-Vaishnava". Thereupon Keshab said, "Sir, I should not go so far now. People will say that I have become an orthodox Hindu."

"It is extremely difficult to go beyond the three Gunas. One cannot reach that state without the realization of God. Man dwells in this realm of Maya. This Maya does not permit him to see God, and has made him a victim of ignorance.

"Once Hriday brought a bull calf here. I saw, one day, that he had kept it tied with a rope in the garden, so that it might graze there. I asked him, "Hriday, why do you tie the calf there every day?" "Uncle," he said, "I am going to send this calf to our village. When it grows strong I shall yoke it to the plough." No sooner did I hear these words than I fainted. I thought, "How inscrutable is the play of the Divine Maya! Kamarpukur and Sihore are so far away from Calcutta! This poor calf must go all the way there. Then it will grow in the village, and after a long time it will be yoked to the plough. This is indeed the world! This is indeed Maya!" I regained consciousness after a long while."

It was three or four o'clock in the afternoon. Sri Ramakrishna was in an

abstracted mood. After a while the devotees heard him talking to the Divine Mother. In the course of his soliloquy he said, 'O Mother, why hast Thou given him only a particle?' Remaining silent a few moments, he added, 'I understand it, Mother. That little bit will be enough for him and will serve Thy purpose of teaching people.'

Did the Master thus transmit spiritual powers to his disciples? Did he thus come to know that his disciples, after him, would go out into the world as teachers of men?

Rakhal was in the room. Sri Ramakrishna was still in a state of semi-consciousness when he said to him, 'You were angry with me, weren't you? Why did I make you angry? There was a reason: only then would the medicine work. In the case of an abscess, the surgeon first brings it to a head. Only then he applies some medicinal herb, so that it may burst and dry up.'

After a pause he went on, 'Yes, I have found Hazra to be like a piece of dry wood. Then why does he live here? This has a meaning too. The play is enlivened by the presence of trouble-makers like Jatilâ and Kutilâ².

(To M.) 'One must admit the forms of God. Do you know the meaning of the image of Jagaddhâtri? She upholds the universe. Without Her support and protection, the universe would fall from its place and be destroyed. The Divine Mother, Jagaddhatri, reveals Herself in the heart of one who can bring under control the mind, which may be compared to an elephant.'

Rakhal: 'The mind is the mad elephant.'

Master: 'Therefore the lion, the carrier of the Divine Mother, keeps it under control.'

² Two trouble-makers depicted in the *Bhagavata* in the episode of Sri Krishna and the Gopis of Brindavana.

THE CALL OF THE HIMALAYAS

When the sun-beam kisses the morning roses,
And the city to its vain tune, dignity imposes,
My mind longs for thy holy snowy height,
The proper seat of all beauty and delight,
To which thy call invites the sons of the Earth,
To realize the joy of the bliss beyond home and hearth,
Beyond all narrow bounds, all pangs, and pines,
Where the will for work in non-work resigns.
The individual communes with Infinite. Slowly flow
On thy mighty space, the dreams of evening glow,
I receive the voice of the calm, the message of silence,
That chants the mid-night in deep suspense!
The beginning and end mingle in mysterious one.
The voice of beauty awaits, till thou hast done
One great song to the mighty inner Self:
'Low art not thou- thou heir to Divine Help.
Arise and awake in thy holy bright flame,
Merge in thy self, to which lie, actual, thy claim.'
I arise to receive thy message, when the snows fall.
Allow me, O mighty Mount, to respond to thy call.

STARSON GOSSE

LEST WE LOSE THE PEACE

BY THE EDITOR

Be united ; speak in harmony ; let your minds apprehend alike. Common be your prayer ; common be the end of your assembly ; common be your resolution ; common be your deliberations. Alike be your feelings ; united be your hearts ; common be your intentions ; perfect be your unity.—*Rigveda*, X. 101. 2-4.

I

Mussolini has been hurled from power, and he will soon be followed by other dictators. Fascism, Nazism, and all isms that flourish by pampering the selfish side of individuals and nations and making a philosophy of 'might is right', are doomed to die the ignoble death they deserve. But unless humanity is determined to have a better order of morality, that will be a political death and not spiritual extinction. Unless the Allies take thought in advance and deserve to win an 'all-out' peace, just as they are to-day striving to achieve a total victory, the triumph of the democratic Allies may not mean a triumph of democracy—and that for many good reasons.

First, the moment of victory may find the big Powers scrambling for power; and dead Fascism and Nazism may take their vengeance by setting the stage for a yet bigger war. Secondly, paranoia in a particular nation illuminates the dark places of normal behaviour of other nations. What is regretted as a derangement in some, may be already seeking for favourable conditions of growth in others. Thirdly, there is such a thing as persistence of ideas—good or bad, they are never totally extirpated. Mahâdeva reduced the God of Love to ashes, only to find at the end that the latter had spread all over the world in a more subtle form. During the American Civil War the North fought the South for the emancipation of the Negro slaves. But the ideas associated with slavery got rooted in the soil; and the emancipated Negro now finds him-

self an untouchable all over the country. Fourthly, hero-worship is a crafty seducer. Napoleon ransacked Europe for years, and it required the best energy of England, Prussia, and Russia to put him out of harm's way. But a Napoleon out of war was worse than a Napoleon at the head of his victorious army. For whereas the victorious Napoleon was hated and opposed, a defeated and dead Napoleon was loved and studied with avidity. Napoleon is still the hero of youthful Europe. Hitler and Mussolini are only indications of the deadly legacy of 'will to power' left by Napoleon unnoticed in many hearts. Things being as they are, he will be a bold man who asserts that after the undoing of Hitler and Mussolini the soldiers returning victoriously to their hearths and homes will not carry with them in fine caskets the ashes of Nazism and Fascism as souvenirs of glorious days in the field. The glories of the victorious nations may easily get blended with the glories of the vanquished. Lastly, to beat the enemy at his own game the Allies have been forced, much against their better judgement, to adopt some of his methods so far as war tactics and organization of resources are concerned—and this at a time when emotion is running high. Psychology shows that ideas associated with strong emotions, however adventitious and for howsoever short a period the former may be, are hard to be rooted out. And who knows if war frenzy will not leave in the hearts of many an indelible mark, and with it will not remain for ever associated the circumstantial ideologies and the consequent modes of social behaviour? Who knows

if the moral outlook of the victors will not receive a lasting orientation all for the worse? If that happens, then we repeat, the defeat of Nazism will be its real victory, and the victory of democracy, its real defeat.

II

To avert this we require forethought and planning, not only in economic and political fields but in the moral field as well. But here, again, there are two great difficulties. Human nature is habitually apathetic to thinking in advance. And when it does think, the thoughts run along the usual ruts. It is argued that a total war cannot brook any diversion of energy to fields unessential to the immediate problem. Besides, nobody knows what the post-war problems will exactly be. Under the circumstances our best plans may prove inadequate, and our best thoughts futile. Apparently so. But if our present pre-occupations prevent us from thinking for the future, the future may find us deeply involved in the quagmire of the present. Moreover, it is not true to say that we do not know some of the most vital problems that we shall have to face, nor are we too busy to spare a few moments of fruitful thought for the future. As a matter of fact, even at the present moment there are many plans and public utterances by responsible statesmen. The defect with them is that they are not the results of organized thought, and as such they lack proper sanction. Furthermore, though their moral tone is often very high, they leave morality as such entirely out of consideration. There are plans for economic and political welfare, but the world is not sufficiently awake to the need of a moral planning. And yet it can hardly be gainsaid that this should be our first consideration. If the past has taught us anything, it is this that human progress cannot be achieved along immoral or amoral lines. Our goals must be pure and perfect, and our methods must be well thought out, free from selfish-

ness and consciously directed towards moral ends.

Planning is necessary. Want of forethought has brought us to the present state of things. To understand this truism let us confine our thought for a moment to things nearer home. There is a food shortage which foresight could have averted. There are the Japanese at our very door, which might not have happened. Want of pre-planning finds our industrialists fighting against time. In fact, want of imagination on the part of the Allies, found the aggressors better equipped. It required a Herculean effort to make good the lost time—and that after so much loss of life and property! The little foresight they had, was directed towards armament and political make-shifts. We are not convinced that with better forethought and a purer moral outlook international relationships could not have been placed on a sounder basis so that the war would not occur at all, or even if it did it would not be as furious and long drawn as it actually is. Forethought and morality are not antithetical to statecraft. For if statecraft is concerned only with self-interest in the immediate future, morality takes note of a wider and more lasting selfishness. But, perhaps, our condemnation of statecraft is too sweeping. Statesmen, in the past, did often take a long-range view. But the real tragedy lay in those views being concerned only with man as a producer and consumer of wealth. It took little heed of the fact that he is a bestower of love and dispenser of comfort as well.

The pre-war world studiously cultivated a scientific outlook. Morality was ruled out of court as a matter of private concern. Such theories as 'survival of the fittest', 'struggle for existence', and 'God's chosen people' were publicly promulgated or privately adhered to. The irresponsibility of science, the increase of want without any let or hindrance, ingenuous propaganda with a view to keeping up the national morale, maladjustment of demand and supply, exploitation of

foreign markets and foreign resources, economic warfare waged on all fronts—tariffs, bounties, preferences—sowed the seeds of a mighty conflagration. And to heal these maladies political bungling was considered the only panacea. Such an over-simplification of deep-rooted and complex problems betrays an utter absence of depth of thought. If politics can make men better, then why this armageddon? If banishment of spiritual integrity from public life can make the vision clearer, then why this solicitude for raising all sorts of isms to the status of religion? If moral planning smacks of medievalism, then why this manufacture of slogans and shibboleths? If economic betterment can ennoble the mind, then why are the Germans, Italians, and Japanese found wanting in humanism? If legislation can make men morally strong, then why are whole nations cowed down by dictators? Truth to say, human advance does not lie that way. We must seek elsewhere for the remedy of human ailments; and that is exactly where we fail. We are loath to believe the common-sense truths that honesty, justice, and love are not only valuable as national virtues, they are useful in the international field as well. Not being convinced of this we plan really for war when we believe we are working for peace.

III

The pages of history are chequered with great hopes and unmitigated disillusionments. 1914 began as a war to end war. 1914-18 brought home to us many valuable lessons, which, if fully accepted, would make God's kingdom come down on earth. But 1918 dashed to the ground not only the hopes nurtured during the war, but earlier ones as well. To the people of 1914-18 the last World War was unprecedented in its devastation—geographically, physically, and mentally. Countries were laid waste, bodies were mutilated, and shell-shocks and mental derangements were quite prevalent. New and compli-

cated social and economic problems made their appearance. War children, trade slump, and hankering for cheap excitement were only some of the outstanding legacies of the period. But worst of all, internationally speaking, was the acceptance of international hatred and suspicion as a normal state of things; and this had, as its corollary, the division of the whole world into two opposing camps—the aggressors and the aggrieved. There was an absence of Christian charity. Whole nations were branded as criminals and forced to pay reparations under duress. Not only this; freedom of speech, freedom of association, freedom of belief, which had been curtailed during the War, continued to remain so, though in modified forms, even after the War—the national administrators were loath to let go the useful instruments of control forged during the emergency, and the citizens submitted willy-nilly as they were suspicious of the rival camp, which, they believed, and rightly so, was preparing for a second world war. There were insincere movements for disarmament, which turned out to be merely attempts at air and naval parity—not disarmament but limitation of armament. Politics played its part with admirable dexterity, while morality looked on with helpless anguish.

The first world war thus led to the present total war. But what a novel situation it is! The progress of civilization is counterbalanced by an unchecked growth of brutality! The fight between armies of old (they should rather be called bands in comparison with the modern nations in arms) was a simple affair of exchange of arrows or lance thrusts. Matters did not change very much when matchlocks and guns replaced arrows and lances. When rifles and powerful navies came into existence things were beginning to look ugly. But civilization had more surprises in store. There came machine guns, howitzers, submarines, battleships, tanks, aeroplanes, bombs, mines, and gases. The number of fighting men

increased by leaps and bounds. The war fronts lengthened out and spread out. Armies fought on hundred miles and thousand miles fronts; and they came to clashes on the sea, in air, and under water. Besides, there came into existence home fronts, economic fronts, labour fronts, industrial fronts, and what not. As things stand now, no exploitable human energy is immune from war service, and no world-weary decrepitude is safe from air bombing. National efficiency thus marches hand in hand with moral bankruptcy.

The last war gave us a foretaste of such a cataclysm. But national pride and international brigandage coupled with blunted moral feeling and intellectual foggyiness made no provision against this. On the contrary—and that is an inexplicable human perversity—every nation actively worked for this human carnage, and yet every nation made a show of morality by forging for national consumption the most appealing and appalling ideologies. So did they of the *Mahābhārata* war. Each called the other a sinner and killed unscrupulously. Perhaps, the cause of justice was vindicated at Kurukshetra by the extermination of both the armies. But did that establish lasting peace? Neither in the East nor in the West was triumph of *virtue* synonymous with safety, and specialization in killing synonymous with peace. Kurukshetra was followed by the self-extinction of the Yādavas, which was again followed by a total destruction of the Nāgas by Janamejaya. And 1914-18 has as its necessary sequence 1939- . The ideological wars in the East as well as the West led to great victories but to little moral consolation. Yudhishtira shed bitter tears at the moment of his empty triumph, and Wilson left the European shores with his idealism wholly blasted! But Kurukshetra achieved one indirect result, to which the last war cannot lay any claim. The former made an effective, clean sweep of the power of the immoral Kshatriya potentates, thus setting the stage for a better order of

things, whereas the European war only whetted the appetite for more raw materials and colonies, so that although people agreed to call it a famous victory, nobody can say what good has come out of it. Past experience has generated a pessimism in us about the moral and cultural content of any future victory. The inarticulate misgivings of millions find expression in John Hayne's *Unity* (March 1948) :

What one ponders is the problem as to what we are to have here after we have won this war. Are we to preserve any democracy, any culture, any of the institutions of progress and enlightenment which make us a free people?

IV

War will be followed by peace. It is coming—perhaps sooner than we expect. But a peace that is worth having should not be one contributing only to the political and economic welfare of the victors. It should be a 'total' peace, and it must proclaim the victory of moral and spiritual values all around: it should be a moral victory not only for the United Nations, but for all right thinking men. 'Empires, spheres of influence, protectorates, mandates, and the like are veritable volcanoes covered with snow.' If these danger spots are to be avoided our minds should be purged of queer ideas about master races and chosen peoples. Mere restoration of the *status quo* will not do. Nor will it help the world much if the victors elect to reserve for themselves for all time the military, economic, and political leadership of the world. The future peace must be based on universal and moral outlook, economic and political justice, and social and cultural rhythm. It is good that the United Nations talk of setting up a commission for bringing war criminals to book. The world is sick of recrudescence of war frenzy. In judging these criminals there must be no consideration of fear or favour. But, then, there should be no ill will either. Modern criminology has established the fact that punishment, when reformatory, achieves the best re-

sult, whereas vindictiveness reacts on the punishing society like a boomerang. If this is true in the ordinary social field, there is no reason why it should not be equally true in the international field.

The world failed to make use of the hard-won peace of 1918, because such moral considerations were ruled out of court by those who negotiated for it. If that failure has taught us anything it is this that a peace should be laboriously and intelligently planned for, long before the hour of victory, by people who are not actually in the thick of the fight, and it should be negotiated by people who are not out for advancing only the national interests. Non-attachment to immediate issues and a strong moral background are the *sine qua non* for a fruitful peace. Yudhishthira took his peace plan from Bhishma, the redoubtable general of the vanquished army, for Bhishma could give dispassionate counsel just as he had fought only as a matter of pure duty. To modern ears such a procedure may sound quixotic, for modern societies laugh all old-time virtues to scorn. Moreover, it may so happen that though the statesmen of the United Nations are actuated by pure motives, the enemy in his perversity may not take as disinterested a view of things as Bhishma did. And so we may be left with a dictated peace—a peace for the victors only and not for humanity at large. And, perhaps, humanity cannot blame the United Nations for such a possibility, since humanity has not morally armed itself against such a possibility. Since civilization has not based itself more thoroughly on morality, the moment of triumph as well as the period of calamity find it pursuing ill-conceived plans based on an one-sided view of things.

Morality is primarily an individual affair. A group can never be more moral than its individual members are. You can organize morality on a national or international scale when you have the individual data in hand, just as you can organize national economy when you

have certain resources under control. In the absence of such a solid basis you may talk morality in national and international relationships, but it is bound to prove empty. It may for a time deceive us by its gilded surface and high-sounding phraseology, but a mere scratch will reveal the base metal inside: there will be constant disillusionment and irresolvable clashes. Thus even in the midst of this war for the establishment of democracy, the recrudescences of the pre-war spirit of racial recrimination are a constant reminder to many of the black metal within the glittering surface of our civilization. The Pegging Act of Africa and the race riots of the U.S.A. will come to many minds in this connection. They will point out that the Atlantic Charter has been interpreted by some as applicable only to the European nations, and the demand for a Pacific Charter finds no response as yet. Many people will naturally say, if these are indications of the future, then God help the coloured races!

V

The peace plans so far advanced seem so unpromising because of this lack of planning for individual morality. In the absence of moral sanctions the most honest declarations seem empty—broken promises, diplomatic bluffing, and racial discrimination in the past have set such a high discount by international honesty! The plans in the field are often highly recommendable. We ourselves do not doubt the sincerity of their protagonists. But when you want to play Hamlet without the Prince of Denmark, the whole thing is bound to fail despite the best stage setting. That is certainly no fault of the author of the play. The national statesmen may be good authors and may mean well; but if the citizens with whom the ultimate sanction lies, do not undertake the scheme in the spirit of the authors, who will redeem the situation?

An examination of some of the schemes will add force to the foregoing discussion. They will reveal how some of

these totally lack moral considerations, while others have a highly moral tone. But all of them are wanting in moral planning as such. That the whole social, educational, political, and economic outlook requires a thorough overhauling, is not recognized by them. Our point is that such tinkering with morality cannot make nations moral and save humanity from further misery. Let us now look at the schemes.

Generalissimo Chiang Kai-shek's plan wants (i) that the United Nations—meaning the United States of America, Soviet Russia, Great Britain, and China should 'reach complete agreement of policy and build a concrete foundation for post-war co-operation'; (ii) that 'the future peace should be a peace seeking the emancipation of the entire mankind'; and (iii) that 'there must be post-war world organization with the solid backing of an international force'. It will be noticed that the scheme hinges on political organization rather than on moral sanction, though morally it is sounder than many others. Its other defects are: (i) it grants leadership to the four major partners; (ii) the future peace is to *seek* for the emancipation of the entire mankind, i.e., to say, imperialism is not to terminate with the war; (iii) the United Nations are to maintain peace through a kind of armed League of Nations, which as a practical proposition cannot stand any scrutiny.

The Atlantic Charter is gloriously vague so far as practical application is concerned, and theoretically, as already mentioned, it is meant for Europe. Evidently, it cannot form the basis of world peace.

In addition to these political schemes there are other economic schemes as well. The representatives of the United Nations gathered at Hot Springs (U.S.A.) and devised important proposals for solving the food problems. Currency problems have also come under the scrutiny of experts. The Keynes plan and the White plans set out the British and the American points of view. Sir William Beveridge's plan for social

security has been discussed in the press threadbare. But all these apply to certain limited territories, or touch only the fringe of some intricate problems. Humanity at large does not feel any interest in them.

But Mr. Wallace, Vice-President of the U.S.A. has a better conception of the New World that can satisfy human aspiration, and that can be a befitting epilogue to the present tragedy. Says he,

We shall not be satisfied with a peace which will merely lead us from concentration camps and mass murder of Fascism into an international jungle of gangster Governments operated behind scenes by power-crazed money-mad imperialists. We seek a peace that is more than a mere breathing space between the death of the old tyranny and the birth of a new one. . . . Our choice is between Democracy for everybody or for a few. Fuller democracy for all is a lasting preventive of war. . . . Three outstanding peace-time responsibilities as I find them today are firstly, the enlightenment of the people, secondly, mobilizing peace-time production for full employment, thirdly, planning world co-operation. . . . The Atlantic Charter provides a broad base of general principles to safeguard our decisions. The American people intend that it shall work and that it shall endure.

The moral sincerity and fervour of the speech is apparent, and it just befits the Vice-President of an idealist country like the U.S.A. Equally sincere and fervent is President Roosevelt's speech in commemoration of the second anniversary of the signing of the Atlantic Charter:

We are determined we shall gain a total victory over our enemies and we recognize the fact that our enemies are not only Germany, Italy, and Japan. They are all the forces of oppression, intolerance, insecurity, and injustice which have impeded the forward march of civilization.

There were as sincere idealists in 1918. But how did their idealism fare at the peace table, is a matter of history. We wish all success to the idealism of the present generation. But so long as humanity does not re-arm itself along with a disarmament of nations, we do not see how the idealism of some outstanding statesmen alone can ensure a lasting peace. To make the idealists

succeed world opinion must be fully mobilized and the broad outlines of moral plans fully filled up in advance

so that peace may not find us again at the mercy of irresponsible science and ill-conceived diplomacy.

THE SECRET OF THE DICTATOR'S ART

By PROF. M. S. SRINIVASA SARMA, M.A.

It is a common saying that the mind is free, and that man is usually guided in his conduct by his conscious reasoning faculty. But a little reflection will show that this overlooks the deeper instincts and emotions which are the prime movers of all action and thought. This is not always easy to recognize, partly because the instinctive springs of action lie buried far below the level of the conscious mind, and partly because the conscious mind is disinclined to face the fact of instinctive motives on the false assumption that instinct and intelligence are opposed to one another. Man is basically motivated by his emotional and instinctive attitudes. His fundamental values rest upon emotional conditioning rather than upon intellectualized ideas; in fact frequently the intellectual processes are employed in concocting 'rationalizations' rather than in primary determinations of conduct.

THE HERD INSTINCT

Each individual is a component part of numerous groups, and has a share in numerous group-minds—those of his race, his caste, his religion, and his nationality. The group life is essentially an inter-mental life. The chief exhibition of the gregarious instinct is found in tendencies to derive comfort from thinking as other people do, and discomfort in thinking differently. Hence we are prone to adopt the opinions of our neighbours in business life, philosophy, religion, and science. We do not do this after dispassionate weighing of evidence, but accept their views uncritically. From a biological point of view the herd instinct represents the

need of the individual for opportunity to develop and use his powers to the utmost and the success of the group whether for defensive or aggressive purposes depends on its unanimity. To this first necessity of common action among the members of the group can be traced these definite tendencies of the mass mind, namely, sympathy, suggestibility, and imitation.

Sympathy is the power to feel emotion as communicated from the other members of the group. The emotion of fear experienced by one member and manifested by its instinctive expressions will spread rapidly to all the others. Suggestibility is the tendency to receive ideas by direct transmission from the other members of the herd, especially from the leader. Imitation is that which brings about a similarity of action between all the members of the group. By these means the necessary unanimity is secured within the group for that common action which ensures to the individual his safety and well-being.

THE MOB

There is always a certain degree of mental homogeneity in all gatherings of men. Thus the members of a political meeting are drawn together by common political opinions and sentiments. The audience at a music performance shares a common love of music or a common admiration for the artist. Consider how under such circumstances a very ordinary joke or point made by a political orator provokes a huge delight, and how at a concert the admiration of the applauding audience soars to a pitch of frantic enthusiasm. Panic is the

crudest and simplest example of mass mentality. The essence of panic is the collective intensification of the instinctive excitement with its emotion of fear and its impulse of flight. This character of the crowd is due to two peculiarities of the collective mental life. In the first place, the individual in becoming one of the crowd loses in some degree his self-consciousness, his awareness of himself as a distinct personality. In the second place, there is the diminution of the sense of personal responsibility and the power of self-criticism. Hence even a highly intelligent and self-reliant member of a crowd is apt to find his critical reserve broken down; and when an orator makes some proposition which the mass of the crowd applauds but which each more intelligent member would as an individual reject with scorn, it is apt to be uncritically accepted by all alike, because it comes to each not as a proposition of the orator alone, but as a proposition which voices the mind of the crowd with the power of a mass-suggestion.

SUGGESTION

Suggestion is the process of arousing in the mind an idea or tendency to action which operates mechanically and non-rationally by its subconscious character. The individual as a member of the herd is quick to respond to the ideas and emotions of the other members and to assimilate his thoughts to theirs. The prevalence of emotional excitement hampers correct observation and reasoning; thus there occurs an arrest of thought in the working of the crowd mind; and so the crowd becomes impulsive, irritable, and extraordinarily credulous and open to influence. Consequently a chain of logical arguments is totally incomprehensible to crowds; and this powerlessness of crowds to reason aright prevents them from discerning truth from error or of forming a precise judgement on any matter.

Prestige in its various forms is a prevalent condition of suggestion. It is a sort of domination exercised on our

minds which entirely paralyses our critical faculty, and fills us with astonishment and respect. Prestige is of two kinds, acquired and personal. Acquired prestige results from name, position, fortune, office, or reputation. Personal prestige, on the contrary, is something essentially peculiar to the individual, and is possessed by a small number of persons whom it enables to exercise a veritable magnetic fascination on those around them. Founders of religion have often established their creeds solely because they were successful in inspiring crowds by the sheer force of their personal prestige, and swaying their minds to accept their tenets unquestioningly. Religious sentiment has all the characteristics of the mob-mind such as worshipful attitude, fear, blind submission to authority, inability to discuss its dogmas, the desire to spread them, and a tendency to consider as enemies all those who do not accept them.

PROPAGANDA

Propaganda is a deliberate attempt to make people think and act alike. Take any daily newspaper or one of the more popular periodicals. The first thing you notice is that about half, and sometimes more, of the printed space is taken up by advertisements. You may be amazed at the sums of money spent in advertising patent medicines, and wonder if there are really so many sick people in the world. But the fact is, there are many people who think they are ill! A sales manager of a manufacturing firm once remarked that you can convince any one of any thing if you advertise enough! He pointed out that the cost of production and that of advertising that product were in this proportion: cost of goods one unit, cost of advertising ten units. Many commercial firms have carried advertising to the point where the public were stupefied, hypnotized or otherwise reduced to believing anything. Ambitious politicians have learnt the same lesson. Hitler and Mussolini have made

more use of propaganda than any other weapon. With propaganda in one hand and terror in the other, one can rule the minds of millions.

The principal vehicles of propaganda are newspapers, pamphlets, films, radios, books, and lectures. In times of war it is employed with perfected skill to excite patriotism and discourage the enemy. In the belligerent countries at the present day, all—even the intellectuals—must think, if they think at all, in one particular way. It is notorious how in Germany no one—not even a philosopher—will be tolerated who does not think in the Nazi way and deify its Dictator.

CENSORSHIP

Akin to propaganda and linked with it is censorship, the very object of which is to present you with newspapers which are compelled to conceal things from you, instead of telling you about them. You are not allowed to learn the full facts about home affairs, and much less about foreign opinion. Under this censorship you are told only what the authorities think is good for you! It is essentially a negative process. It derives its force very largely from fear and threats of fear. In times of war the political control of censorship is dominated by the military exigencies of national survival. But the censorship of the drama and cinema, of immoral books or of divergent politico-economic doctrines like communism and anarchism, forbids the circulation, in the printed page or by word of mouth, of social attitudes or ideas which threaten the economic and political stability of the nation. Thus censorship is a form of collective behaviour rooted in the inhibitions of our own and others' thoughts and expressions of opinion when our cultural values are threatened in crisis.

FANATICISM

The crowd mind is biassed and intolerant, and is marked by hatred and violence. It cannot dissect, weigh, and compare; its actions are akin to reflexes.

This is evident in crowd action towards races and classes which we fear and against which we develop antagonisms. Hatred is a combination of fear and rage against some object, and breeds intolerance. It is essentially a defence mechanism. Intimately related to this is bigotry which consists in holding a view or creed with no regard for common reason. In a crowd a man is a bigot; he is always right. Anti-semitism in Nazi Germany and 'lynching' in America among a highly civilized and intelligent people are the best illustrations of the nature of the mob mind. In handling the recalcitrant Negro and the irresponsible Jew, they have evolved a technique of mob violence, and rationalize it by such slogans as 'keeping the Nigger in his place', 'protecting white womanhood', 'saving Germany from its internal enemy', etc. The most obvious aspect of this mob mentality is the sense of emotional freedom, the loss of individual responsibility, the disappearance of rational thought, and a feeling of absolute rightness in what is being done by the group. Persons of intelligence and culture are not unlikely to lose their rational self-control in the excitement of the mob, to accept whatever suggestions happen to fall upon them, and to act accordingly even though such action is foreign to their normal self-possession.

PROGRESS—PRODUCT OF FREE MIND

Although the herd tendencies are more marked in the individual when he is actually one of the assembled crowd, yet the same tendencies are always at work in his mind. Unconsciously he tends to assimilate his ideas, emotions, and actions to those of the persons who make up his professional, religious or social groups. The strength of this mental bond uniting the individual to the group is reflected in the extreme sensitiveness of the individual to, and his ready acceptance of, beliefs and opinions sanctioned by the group. The force of group suggestion is permanently so strong in his mind that his reason

cannot usually operate against it. He may even accept false opinions such as are current in his set, and then justify them to his own mind by 'rationalization', that is, by finding 'reasons' which sound convincing to himself and other people, but which are not the real foundations of his belief. If any of us does adopt new or unpopular truths, it

is because we have been able to free ourselves from the powers of suggestion contained in the opinions of our immediate group by the consciousness of belonging to some smaller group, perhaps a school of thought, by which those doctrines are accepted; and to such exceptional individuals is due the steady and peaceful progress of civilization.

THE OUTLAWRY OF WAR: A PSYCHOLOGICAL PROBLEM

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI

It is true that all the religions of the world proclaim the divine origin, being, and destiny of life, and insist on love, service, co-operation, and renunciation. It is true that modern science has annihilated distance and has linked up the ends of the earth. The economic unity of the world has been stressed by the experts in political economy. Politically we have had a long series of treaties, alliances, and *ententes* and finally even a League of Nations. Yet war persists. The Great War of 1914 was a war of pygmies compared with the greater war of to-day fought as a total war by all the nations in the five continents and the seven seas!

The real origin is to be sought in political and economic causes, which again have to be traced to basic human nature. Dynastic and religious wars are things of the past. But the desire for imperialism and for economic exploitation is more active than ever before. Nationalism is up in arms against imperialism, and economic self-sufficiency against economic exploitation. Dumping is met by tariff walls, and the economic friction glides soon into a deadly war. A loan or a trading concession blossoms into an empire. The flag follows the trade as often as the trade follows the flag. The days of colonial expansion by the mere grab of territory are almost over, though

Italy's recent exploits show that that era is still in existence. But the desire for more money and more comfort is deep-rooted. 'The desire for money is the root of all evil,' is true to-day as ever before, though in a wider sense and with far grimmer and more widespread consequences. The problem of surplus population and the need for the emigration outlet are also live factors. In the case of Japan they are insistent and potent in their influence on the economic causes of the Japanese world-challenge by resort to arms. Over-population is sought to be solved by emigration or industrialization or both, and such an endeavour is sure to be resisted by other peoples and States.

Thus the frequent war explosions to-day are due to many deep-seated causes. We see everywhere more mechanization and more militarization in the mind of men. The divine touch has vanished and even the human touch is vanishing. We are passing into an era of more civilization and less culture. The conquest of Nature is growing, but the conquest of human nature is weakening. Mechanization deadens humanity in modern workers who are mere animated adjuncts to machinery, and at the same time it ruins the agriculturists and the producers of raw materials abroad to pamper the industrial workers at home with surplus wealth, with which

grow drink, debauchery, gambling, and worthless and demoralizing amusements. Thus the mechanization of life in the predominantly industrial countries and the pauperization of life in the predominantly agricultural countries lead to a double and accelerated depletion of human values. The latter countries—especially China and India—are rapidly industrializing themselves almost as a result of instinctive self-protection. They contain half the population of the world and enormous raw materials. The inevitable economic clash is a forerunner of the inevitable political and military clash. The frenzied search for external markets is met by the closing of those markets to foreign trade as the result of industrial development and expansion in the exploited countries.

Thus the modern materialistic civilization has upset the old absolute eternal human values, and has sowed the dragon's teeth everywhere in an abundant measure. The spectre of unemployment is stalking in the industrial countries as the result of rationalization. It stalks the agricultural countries in an even greater measure as the raw materials are sucked in to feed the machines, even though the population in the exploited countries is too poor to buy the over-produced goods dumped all over the globe.

There is no need to probe the causes of war *in extenso*. They are psychological in basis and express themselves in economic, social, and political ideologies. Of those the most important to-day is the economic ideology which gains strength from barriers to emigration and barriers to commerce. If we get rid of the basic cause rooted in human psychology, the evil brood of wicked economic, social, and political ideologies will disappear. If we analyse the basic human psychology, we realize the truth of the psychological analysis in chapter XVI of the Bhagavadgita. We see everywhere the clash of the Daivi Sampad (divine temperament) and the Āsuri Sampad (demoniacal

temperament). The desire for domination and the desire for gain are the basic evil desires.

Aristotle characterized war as 'a means of acquisition' and as 'a species of hunting'. Man is the only animal which hunts its own species. Why is this so? Because the acquisitiveness of man knows no limits, and his power to retain and use later on what he acquires has no limits either. A tiger cannot kill a thousand antelopes at one and the same time, and hope to eat one and keep the rest without rot. But man has discovered money, and money will keep for millennia. It has been cynically pointed out that the American civil war was prompted more by the desire for slave labour and the consequent gain than by the right of self-determination and of secession from the Union.

The fact is that man has been neglecting the creative side of life and has been pursuing too avidly the possessive aspects of life. Even education has been used for the latter purpose, and even the school has become a nursery of competition and pugnacity. Religion must come into her own again and the eternal values of life must gain their sway over the soul of man. Art must be prized much more than it is to-day, for man does not live by bread alone but by every word that proceedeth from the mouth of God. Science has brought races nearer than before, but their hearts have not come nearer. Physical contiguity without psychological propinquity will only increase and intensify war. Though the League of Nations is dead because it was an unarmed League of armed nations, a new armed League of unarmed nations should be born. There must also be working by its side a world economic League and a world League of religions and a world League of cultures. War can be outlawed only when the human mind can taste 'the peace that passeth all understanding' and the institutions of peace replace the institutions of war everywhere.

SCIENCE AND RELIGION

BY DEV PRAKASH NAYAR, M.A.

'Reason is the best arbiter, the law of law itself', said Milton, and 'faithful ignorance is better than presumptuous knowledge,' said Augustine. These two statements are typical of two attitudes of life—the scientific and the religious—really complementary ways of discovering the truth, and sometimes fruitfully combined, yet working very often in antagonism, leading to the distortion of truth, which they had set out to discover. This antagonism is due to the presence of tendencies in each, which, if given greater worship than is their due, lead to the neglect, even contempt, of the equally important tendencies in the other.

One very important set of such potentially antagonistic tendencies is the attitude of science and religion to *faith and reason*. Religion tends to emphasize the importance of faith to the neglect of reason. Francis Cheynell, the great Puritan authority, said, 'Deny your reason and submit to faith.' Iqbal, interpreting the Quran sets (according to some) reason (Aql) very much lower than faith or love (Ishq). Even in the most philosophic book, the Bhagavad-gita, Lord Krishna says to Arjuna that he should not repeat his discourse to the doubting. Doubt, on the other hand, is the essence of the rationalistic and scientific attitude. Science tends to emphasize the importance of reason to the neglect of faith. This also leads to a distortion of the truth and does much harm.

Science forgets that there are more things in heaven and earth than reason can dream of. This over-simplification on the supposition that everything is explicable by reason, results in falsification. For example, by depending too much on reason science has left the ele-

ments of mystery and emotion out of its conception of the universe and man; and hence the diagnoses of the scientists of the world's ills and their remedies have convulsed rather than soothed the world. In rationalizing the universe they destroyed God—the Mysterious, the Unknowable, the Unthinkable, the Omnipotent. But they forget that the full meaning of man's life is derived from something immeasurably above him to which he can offer limitless, irrational devotion. Hence the destruction of God resulted only in His replacement by false gods. Religion was replaced by mischievous doctrines of Nazism and Fascism. Again, science said that marriage was a contract not a sacrament. Birth control and licentiousness became rife. Homeless husbands, wandering wives, childless mothers, reprobate men and reprobate women constituted the mass of seething humanity. Home was no longer the refuge of man but his seat of torture, impelling him to murder and suicide. Science was perplexed. It realized, or ought to realize, that jealousy, the sense of possession, and the sanctity of the marriage tie are realities, not superstitions. It is because of the neglect of this fact that the scientist fails to realize that machine has done a disservice rather than a service to the worker. With the help of a machine a worker can do a work quickly, but it is no longer accompanied by that artistic pleasure which working with the hand gives and which much more than makes up for the fatigue involved in the longer work.

Man ultimately lives by emotions, which have to be taken into account in any calculation of life. The meddling intellect, indeed, misshapes the beautiful shape of things. It not only destroys beauty, it introduces positive hideousness

into life if it is allowed to usurp the place of emotions. Reason has a place in the discovery of truth; but it cannot visualize the whole truth. Truth is the result of the seer-like vision of the whole man attuned to the verities of life. Reason, indeed, is a very treacherous guide to truth. One can reason any way. It is in fact a handmaid to desire. So it leads into complexes that do not resolve. The rationalist comes to the conclusion that nothing is absolute. True, life is changing. But we require the eternal as a foothold in this world of change. The human mind instinctively believes in and craves for permanence in the midst of change. Not finding it by reason it laments: 'Son of man, you cannot know or guess.' This sense of impotence, this sense that man is a worm, an imbecile, creeps upon us as we read through modern literature. And it is helped by the discovery of the position of the earth in the universe and of man in the universe. Man is not important enough to be 'ever in his Great Task-master's eye', but as J. Alfred Prufrock says, 'a tiny speck on a tiny speck.' So the very gift of science—the confidence of man in himself—science itself takes away! Dependence on reason as the sole guide to truth undermines confidence in another way too. This flexible and corruptible guide to truth presents so many sides to a question without any means of choosing among them that the powers of action are paralysed; and we have the modern man so caught up in the web of his own philosophy as to be incapable of deciding so far between the good and the harmful. The remedy of science, entire dependence on reason, is impracticable, despite all its pretensions of practicability.

It is not only impracticable, it is unwise also. Truth, as said above, being the result of the seer-like vision of the whole man attuned to the verities of life, can be received only by the whole man. He can only feel it if he has lived it. Hence it is sheer presumptuousness on our part to reject a religious truth simply because it does not appeal to our

intellect, till we have lived it and found it wanting.

On the other hand, blind faith leads to the stoppage of the realization of truth, the very nature of which is progressive, and leads it to degenerate 'a muddy pool of conformity and tradition'. Any religion which has neglected this fundamental fact of change and progress has grown useless, and an impediment in the path of its followers rather than a help. It is one of the main causes of the survival of Hinduism through centuries that it has continually sought to adapt itself to the changing environment, the form in which the eternal manifests itself. For this adaptation, reason is an invaluable guide in the interpretation of experience. To condemn it is incredible folly; for that would take away the only instrument we have, humble as it is, for resisting the abuse of true religion. Religion stresses the importance of faith. Faith tends to be confused with authority. And authority tends to be usurped by a class. This class, in order to secure its hold, invents a maze of forms, in which true religion is lost. It happened in the priestly domination of Medieval Europe and its accompanying terrors of the inquisition; the bloody wars, which kept Europe on the wrack for centuries; and the drying up of the human mind in various ways. In India it engulfed the country in an ocean of social and religious follies, leading to her downfall. It led, again, to the mass slaughters, in India and other parts of Asia by the Muslim conquerors. And it is not accidental that the emancipation of the various peoples took place only with the advent of reason—with the coming of the Renaissance in Europe, and with that of the rationalistic outlook of the Western influence in India. We owe our progress to faith in Self and reason to the spirit which says:

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

to such confidence, and not to the lieval sense of impotence that we our attainments. True, it has its ts. But to condemn it altogether ld be to court disaster.

Science and religion, again, tend to agonize each other by their attitude matter and spirit. Science, although s latest phase it is veering round to belief that there is something beyond material which it cannot understand, has always, so far, said that er is all, and spirit is just an illusion. It has led to the neglect of the spirit the individual; and we have the ridiculous spectacle of the seekers of the paths of stars incapable of travelling the realm of their own thoughts. Incapable of understanding themselves, they become confused and restless. That is why their whole scheme of enjoyment is based on escape from self rather than on self-expression or self-realization. Incapable of feeling the life in their own thoughts, they crave for a substitute living, for an external life, the crudeness enables them to feel they live. Cinemas, naked dances, clubs, drinking, smoking, etc., their very life. Indeed, a perpetual for stimulus is the inevitable outcome of the poverty and vulgarity of the Hence we have the dismal spectacle of the various sons of success aged in the fruitless task of pursuing exclusive happiness. For they neglect the fact that the sources of richness lie within; and inward poverty ns to be the first condition of success in his material and mechanical world of nce.

It is the contempt of the soul again which has allowed the scientific age to the speed of modern life develop unperpered, leading to the impoverishment of the human soul. It has caused death of the power of aesthetic apation, and of deep feelings, which ire time to take root. The weakening of the domestic ties and the almost complete loss of the communal life are patent facts to-day. The selfish individualism of the modern world contrasts

in curious ugliness with the beauties of the old world.

Science has, again, led to the neglect of the spiritual in the universe: the neglect of God and the other world. This, as said above, has starved the innate craving of man for the spiritual, and forced it to find unhealthy outlets in the false idealism of Nazism and Fascism, the fruits of which we are reaping to-day. It has, again, degraded man from being a part of the Universal Self (the Gita) to an unashamed petty gambler after wealth, a selfish brute, denying his nature, and inevitably falling into the cauldron of destruction, in which he lies wallowing to-day.

Religion, on the other hand, tends to emphasize the spiritual to the neglect of the material. The Puritans, for example, said that man and all this world is depraved, the spirit and the other world are all important. Man being evil, all his actions are also bound to be so. Hence the only sensible course for him is to escape from his flesh and this world by motionless adoration of the Deity. This attitude, if accepted, would have made it impossible for us to have made any progress. The springs of action would have dried up.

It is only when Hinduism, for example, seeks a synthesis of the worth of this world and the next that it evolves a dynamic as well as a spiritual religion. Only by working ceaselessly in a detached spirit in this world of matter do we attain our salvation and become a part of the universal Self. The same is the lesson of the Quran (if Iqbal's interpretation of the Quran is legitimate):

True renunciation (Fuqr), which is the goal of the individual, lies in the conquest of the material as a foothold for rising to the spiritual.

Thus science tends to be rationalistic and materialistic while religion to be entirely dependent on faith and the spiritual. Their relationship has been varying. Sometimes they have been at loggerheads. At other times they draw near. Not only at different times but

also in different religions the proportion of the four ingredients has been varying. What is required, however, is a synthesis of religion and science for the advancement of the human race through the dis-

covery of truth. For nothing, indeed, is really evil in this world. It depends upon man to make of it what he will. He enjoys both the danger and the privilege of choice.

LIMITATIONS OF BIOLOGY

By PROF. D. N. SHARMA, M.A.

There is probably, no branch of science in which greater progress and more fascinating discoveries have been made in the past twenty years than in biology. It is, moreover, a science which concerns everyone—not only the professional student but every person who desires information on the fundamental facts and problems of life. Yet it is a science in which, more than in any other, 'a little knowledge is a dangerous thing'. It raises issues on which people are apt to take violently partisan attitudes. Biology raises issues of profound importance for the statesman, the sociologist, and the man in the street.

The most controversial point, naturally, is the origin, nature, and function of 'life'. From the point of view of the chemist and physicist the living body may be regarded as a machine always working to adjust itself to its environment. But the living body is something more than a machine: it breeds, it acts, it reacts.

So overwhelming is the accumulated evidence for evolution that evolution is generally accepted as a fact to-day. The main principle has not only come to stay but is being gradually accepted by a growing majority of thoughtful people. It has successfully supplanted the most fallacious belief that the different species of organisms were created once and for all, and that no changes had occurred since the beginning of the universe. To become perfect this theory needs to be supplemented by two facts, (1) that evolution is the characteristic of and obtains only in the realm of 'expression',

and (2) that it apparently takes the form of the unfolding of a spiritual purpose.

The continuity of life through generations is obvious even to a superficial observer and this evidently points to an uninterrupted process of evolution through the ages. But even if we give full support to this view it does not necessarily follow that the methods and conclusions of biologists must of necessity be true. The flux and flow of life, correctly emphasized by the biologists, may have been of a nature that is beyond the ken and scrutiny of those whose gaze is hopelessly limited to the surface and form rather than the inner and deeper significance of facts and events. Our differences with the biologists relate to the *method* rather than the *fact* of evolution.

Let us begin with stating the case of the biologists as briefly and concisely as possible. Evolution postulates the possibility of tracing back the origin of the bewildering diversity of natural phenomena and the complexity of human organism to a common background which is *matter*. That which is a mystery to common sense is simply a result of evolutionary processes to a biologist. The biologist is firmly convinced (1) that the human organism is the resultant effect of the countless stages through which the germ-plasm had to pass till it hit upon its present shape by natural selection and (2) that the methods sponsored by him were accurate and satisfactory. Evidence, he adds, is fast growing in volume and authenticity that *evolution has occurred*

and is occurring. Observation reveals to view tendencies towards 'increased specialization' with consequent 'divergence and multiplication of types'. Looking at the history of mankind one need not strain one's intelligence to the breaking point to be convinced that there does exist

a main trend in evolution which consists in raising the upper level attained by life in regard to various qualities making for greater control over and independence of the environment.

Evidence is accumulating day after day that has once and for all silenced all 'questionings and doubtings', especially of those who bring to bear a scientific attitude on the problem of reality. The diversities and complexities that characterize natural and human life have come into existence after a series of gradual and at times painful struggles, some successful, others halting and still others deviating from the main current and tending towards decay and destruction. A full and detailed evidence from fossils is, by itself, enough to establish the truth of this statement. Evidence from vestigial (rudimentary) organs is at once interesting and conclusive. The fact that they are of no direct use to their possessor but are useful in other animals of the same general construction, is left unexplained by any of the various theories of 'special' creation. Their presence is a matter of no wonder or bewilderment to a student of evolution.

The facts of embryology and those concerning the common plan which is found to underlie the structure of the whole groups of animals, . . . the facts of geographical distribution, . . . the facts concerning variation both in domestic animals and in Nature, and especially the total impossibility of drawing any short line between individual variations, local races, sub-species, and species

cannot be so satisfactorily explained by any theory other than that of evolution.

Evolution is due to 'natural causes'. The various forms of life have evolved from lower to higher levels by some process of 'transformation'. This idea is traceable to two facts. The first is the 'amazing fecundity of life', every species producing far more individuals than do,

or can, survive; the second is the 'universal variability of life'. The members of any one of the species would fill the universe if all survived and continued their geometrical rate of reproduction. Again, no two animals or plants are alike in all respects. From this observation it is not a long step to conclude that in the 'struggle for existence' a large majority of the individuals perish, making room for the minority which survive being 'most fitted' and adapted to the environment.

These individuals are endowed with favourable variations in virtue of which they survive.

These variations pass on from generation to generation till a new species makes its appearance. Variation is due to some change, either (a) in the factor of 'inheritance', e.g., germ-plasm actually transmitted, or (b) in the conditions under which it develops—'environments'. Weismann believes that modifications are not transmitted and there is no good reason to believe that they are cumulative. When some variation is due to a change in conditions it may be called a 'modification'; when it is due to alteration in the factor of inheritance it is called a 'mutation'.

A new mutation will be inherited provided the environment remains constant; but in order that a new modification may be transmitted it is essential that the necessary conditions must be present.

Mutations, being due to lasting alterations of the factors of inheritance, will be persistently inherited, and by the addition of new mutations may lead to evolution.

The quintessence of Darwinism

as summarized in his own words,

is the Origin of Species by means of Natural Selection, or the Preservation of Favourable Races in the Struggle for Life.

The preservation of favourable and destruction of harmful variations is called natural selection or the survival of the fittest, the one term referring to the process and the other to the result.

Let us now subject this theory, of

which we have here given a short outline, to a critical examination. Let us first consider *adaptation*. Some biologists contend that outer conditions cause transformations in a *direct* manner (the hypothesis of Eimer) by causing alterations in tendencies, whereas others hold the contrary view that they can affect such changes duly *indirectly* by

favouring those representatives of a species which the chance of birth has best adapted to the environments. (Darwin).

The *positive* influences in the first case give rise to variations, the negative influences in the second case merely *eliminate* variations. The second hypothesis of 'the elimination of the unadapted' does not carry us far in explaining the successive developments and progressive complexities of the organism. Besides, we are interested not so much in what has been eliminated as in what has actually survived. The second hypothesis ignores certain facts whose absence proves fatal to it. How do the conditions create a new form into which the organism must fit itself for the purposes of adaptation?

There is no form yet, and life must create a form for itself, suited to the circumstances which are made for it. It will have to make the best of these circumstances, neutralize their inconveniences and utilize their advantages—in short, respond to outer actions by building up a machine which has no resemblance to them. Such adapting is not repeating, but *replying*. (Bergson).

Replying, however, is definitely an 'intelligent' and not a 'mechanical' activity. It is not 'natural selection', it is 'creation', it is the unfolding of a purpose. The futility of both hypotheses is patent enough from their failure to explain why *different* evolutionary processes result in *similar* forms.

Variations may be either *accidental and insensible* or *abrupt and sudden*. If they be accidental, how do the different parts of an organ, such as an eye, change at the same time simultaneously so as to develop into a still more complicated mechanism? If we say they are insensible and do not in any way obstruct the function of that organ, how can such

variations help the organ unless corresponding changes take place in the remaining parts as well? How can variations, in that case, be retained by natural selection? On the hypothesis of sudden variations the difficulty of so many simultaneous changes is no doubt obviated; but it bristles with difficulties of a serious nature. How do all the parts, for instance, (without some sort of consultation), change suddenly? None of the two hypotheses gives a satisfactory explanation of the variations that do occur but are certainly neither due to accidental nor inner causes.

Let us now consider the direct influence of outer circumstances. It is quite obvious that an organism, in order to adjust itself to the circumstances, modifies its *form* and *size*. But how can mere adjustability account for the growing complexity of the *structure* of the organism? When an organism improves itself, in consequence of its endeavour to adjust itself to the environment, '*the matter merely receives an imprint*'; but when it changes its structure, '*it reacts positively, it solves a problem*'. If we take into consideration the gradual formation of the eye and take into account all that is inseparably connected with it, we are not dealing only with the direct action of light. The entire process suggests a certain capacity of organized matter to build up very complicated machines.

As to the 'transmissibility of acquired characters' the theory of the 'continuity of the germ-plasm' has set all doubts at rest, so that we can now say that hereditary transmission is not possible. If, however, we surmise that soma can influence the germ-plasm, it can bring about only a general alteration of the germ-plasm. In that case it is not the habit of the soma that is transmitted, rather the *natural aptitude* which existed prior to the habit; and thus we would be led to believe that 'hereditary transmission is the exception and not the rule'. Heredity is incapable of creating the complexity of an organ; it cannot

pile up so many and varied modifications. Prof. Lamarck attributed to the living being the

power of varying by use or disuse of its organs and also of passing on the variations so acquired to its descendants.

The variation that results in a new species, springs from the very effort of the living being to adapt itself to the circumstances of its existence.

This theory has an advantage over the Darwinian hypothesis as it accounts for an *inner principle* and can give a satisfactory solution for the building up of identical complex organs on independent lines of development. But never has effort been known to produce the slightest complication of an organ. . . . The truth is, it is necessary to dig beneath effort itself and look for a deeper cause. . . . We cannot help believing that these differences (inherent in the germ borne by the individual) are the development of an impulsion (inner principle) which passes from germ to germ across the individuals, that they are, therefore, not pure accident, (Bergson).

The rock on which the mechanistic barks of all schools of evolutionists strike to be smashed to pieces is the factor of 'newness' that creeps in at all stages of development and in the absence of which the very process would be no-existent. As we have seen heredity fails to establish it; nor can accidental or incidental variation account for the growing complexity not only of the form but also of the structure of an organ.

Development or evolution definitely implies the culmination of a process of change in the establishment of a state of things which is relatively new, and implies, further, that the relatively new state of things may truly be regarded as the end or completion of this special process of change. Thus the fundamental peculiarity of all evolutionary ideas is that they are essentially *teleological*; the changes, which are evolutions, are all changes thought of as throughout relative to an *end* or *result*. Except in so far as a process of change is thus essentially relative to the *result* in which it culminates, there is no sense in calling it a development. (Taylor, *Elements of Metaphysics*).

The whole argument of the biologist is vitiated by the illogical and untenable assumption that *something* of a positive nature can come out of *nothing* simply by a mechanical process of a high-sounding name; and that *unconscious* matter can evolve into living and *conscious*

beings; or that mere *accident* working along diverse lines of progress and retrogression can create organs of a similar nature and structure with identical functions as if *purpose* had been at work. The whole theory derives its vitality from 'may be' arguments of a dubious nature. Only if we *attach consciousness to matter*, the entire argument becomes perfect, scientific, and conclusive.

The evolutionists make a constant use of the concepts of progress and degeneration, and their admission of 'higher aspects' of life is very significant. Every evolution is an advance to a 'higher' or a decline to a 'lower' state of development. What is the measure or test of progress? It is either internal or external. If it be internal, how can we call a step progressive or otherwise unless evolution has reached the last stage? If it be external, evolution ceases to be an independent process not having even a distant relation to consciousness. Progress and regress are only possible where the process of change is regarded as throughout relative to the *end* to be attained by the process; except in reference to such an end, there can be no distinction at all between progressive and retrogressive changes. The argument does not rest here.

The conceptions of *end* or *result* and of subjective *interest* are logically inseparable. Hence we seem forced to infer that, since evolution is an unmeaning word, unless there are genuine, and not merely arbitrarily assigned, ends underlying the processes of physical *Nature*, the concept of evolution as characteristic of the physical order involves the *metaphysical interpretation* of that order as consisting of the teleological acts of sentient beings. (Bradley, *Appearance and Reality*).

It would be a travesty of facts to say that 'higher' life is also that life which is best 'adapted' to the circumstances. If progress means the reaching out to 'higher aspects' of life on one hand and 'adaptability' on the other, it is doubtful whether the human organism is more adapted to the environment than the organisms of some other animals who, though far low in the scale of life, are more adapted to the surroundings.

A very inferior organism is as well adapted as ours to the conditions of existence, judged by its success in maintaining life: why, then, does life, which has succeeded in adapting itself, go on complicating itself and complicating itself more and more dangerously? . . . Why did not life stop wherever it was possible? Why has it gone on? Why indeed, unless it be that there is an impulse driving it to take greater and greater risks towards its goal to an ever higher and higher efficiency?

The biologist wilfully ignores the fundamental fact of human endeavour to change, modify, and even create the environment to suit the needs of the organism. Herein lies his failure. Evolution implies the presence, throughout successive stages in a process, of something which is permanent and unchanging.

Whatever develops must have a permanent individual character of its own of which the successive stages in the development process are the gradual unfolding.

The infinite individual, however, cannot have development ascribed to it without contradiction. The Absolute

cannot develop, cannot progress, cannot degenerate.

The whole discussion lends itself to the inevitable conclusion that evolution characterizes the physical order of things and the development of finite individuals. It is, however, one 'phase'—though an important one—of life, but not the whole of life. With the steadily increasing success of evolutionary hypotheses in dealing with biological problems, there has naturally arisen a tendency to extend the application of the general concepts of evolution far beyond the sphere in which it first originated. This is an illegitimate extension of the scope and function of this useful science. Biology, like modern science, must begin to feel humble and realize its limitations. Instead of aspiring to offer an exhaustive and conclusive explanation of evolution, it shall have served a useful purpose if it contented itself with giving a detailed and comprehensive account of the history of evolution.

SANSKRIT POET RAMACHANDRA BHATTA OF AYODHYA

BY PROF. JATINDRA BIMAL CHAUDHURY, M.A., PH.D.

There is a general belief that Sanskrit had a distinct decadence after 1200 A.D. The more we hunt up manuscript materials, the more are we disillusioned as to this. In every branch of Sanskrit studies, monumental works were composed between 1200 and 1800 A.D. As regards Sanskrit poetry, innumerable gems are preserved in the form of Sanskrit anthologies composed during this period. The attributions of the verses to respective poets appear at times to be wrong or contradictory. But thorough investigation finally establishes that the ascriptions of the anthologies are quite dependable. It is further remarkable that not a small number of Sanskrit poets were liberally

patronized by the Muslim rulers of India; and many of them were really their court-poets. Local Hindu rulers also patronized many of them, our Ramachandra Bhatta being one of them.

In V. 13 of the *Padyāmrita-tarangini*, the name of the poet is given as Ayodhyāka-Ramachandra-Bhatta. A verse of Ramachandra has also been quoted in the *Padya-veni*, in which the poet highly praises his patron Virasimha.¹ The same poet wrote his *Rādhā-charita* at his instance.² From the *Krishna-Kutuhala-kāvya*³ it is

¹ V. 62.

² Harasprasad Shastri's *Notices*, I. 818.

³ *Pandita*, VI. 108.

known that one Ramachandra Bhatta, younger brother of Vallabha Acharya, son of Lakshmana Bhatta, was born about 1484 in Kankaravada in the Telinga country, and composed this work in 1520 A.D. From the concluding verse and the colophon of the *Rasika-ranjana* and its commentary,⁴ we come to know that these were composed by Ramachandra Bhatta, son of Lakshmana Bhatta, in Ayodhya in the year 1524 A.D. Ramachandra Bhatta, son of Lakshmana Bhatta, also composed the *Gopala-līlā-kāvya*.⁵

From the details given above it is found that Ramachandra Bhatta, though a Southerner, was patronized by Virasimha of Ayodhya, and as the poet expressly refers to Ayodhya and Virasimha in the works mentioned above, we have no hesitation in coming to the conclusion that all the works mentioned above are by the same author. Again, Virasimha, son of Madhukara Shah and grandson of Prataparudra, ruled at the time when the books dated above were composed. So there is no chronological difficulty at all. Virasimhadeva's son Chandrabhanu was the patron of Ananta Pandita who composed his commentary *Vyangyārtha-kaumudi* on the *Rasa-manjari* of Bhanuchandra in 1685 A.D.⁶ Supposing that Chandrabhanu was a senior contemporary of Ananta Pandita, the date appended to the *Vyangyārtha-kaumudi* by the author himself also fits in well with the date of Virasimhadeva, father of Chandrabhanu.

So there is no doubt that Ayodhyaka Ramachandra Bhatta quoted in the *Padyamrita-Tarangini* and Ramachandra Bhatta of the *Padya-veni* referring to Virasimha in his verse are identical and also that the same poet was the author of the *Rasika-ranjana*, *Krishna-Kutuhala-kavya*, *Gopala-kavya* and *Romāvali-shataka*. The two verses of the poet on Romāvali quoted in the

SHV,⁷ are probably selected from this last book.

The total number of verses of Ramachandra Bhatta collected from various anthologies is 20. The verses may be classified as follows:—

1. Incarnations of Vishnu :⁸

- (i) Matsya PV. 851.
- (ii) Kurma PV. 852.
- (iii) Nrisimha PV. 856.
- (iv) Parashurāma PV. 859.
- (v) Balarāma PV. 861
- (vi) Buddha PV. 868.
- (vii) Krishna PT. 18.

2. The King:

- Stuti PV. 62, SS. 45.
- Prasthāna-varnana SS. 149, PT. 94; SS. 151 and 152.

3. Description of features:

- Simanta-tilaka SHV. 1582.
- Karna-tātanka PV. 256.
- Romāvali (2) SHV. 1691 and 1698.

4. Love:

- Surata-varnana (2) PV. 469; SSS. 712; SSS. 715.

5. Season:

- Rainy-season SSS. 369.

6. Anyokti:

- Bhramara PV. 686.

In his verse on Krishna he very much regrets for wasting time in vain; Krishna resides in the heart, still He could not be known.⁹

The poet prays for the blessings of Nrisimha whose nails besmeared with Hiranyakashipu's blood resemble a sprout tinged with the red glow of the evening.¹⁰ Ramachandra praises Bala-

⁷ Verses 1691, अमुष्मिन् लावण्यामृत, etc. and 1698, उपाकृताया नवयोवनेन, etc.

⁸ Abbreviation: PV. = *Padya-veni*; PT. = *Padyamrita-tarangini*; SS. = *Sukti-sundara*; SHV. = *Subhāshita-hārāvali*; SSS. = *Subhāshita-sūtra-samuchchaya*.

⁹ *Padyamrita-tarangini*, 18.

¹⁰ *Padya-veni*, 856, विसितनय, etc.

⁴ *Kāvya-mātā*, IV. p. 149.

⁵ Published from Benares Medical Hall Press, 1872.

⁶ Peterson's Reports, IV. 29.

rama for bringing down even the lunar disc from heaven, drinking the nectar in it, and making an attempt to use the same as a drinking vessel later on.¹¹ The poet also pays homage to Lord Buddha for his bold stand against killing any animal and for his advocacy of the doctrine of mercy. Buddha was not opposed to the Vedas; on the other hand, he, possessed of true knowledge as he was, acted as a true follower of the Vedas when he stated that non-violence was the highest religion.¹² The other verses also of the poet on the incarnations of Vishnu exhibit his great religious fervour. As his verse on seven incarnations of Vishnu have been traced, it may reasonably be assumed that he wrote on the remaining three incarnations as well. Presumably, he wrote a *Dashâvatâra-stotra* either as a separate hymn or as a part of a complete work such as his *Gopala-lila-kavya*.¹³ That he was religiously minded is seen from his complete works on Gopala, Radha, etc.

In his verse in eulogy of king Virasimha¹⁴ the poet has exhibited a striking ingenuity. He says that the king and his enemy are in all respects just the same except that only the first letter of each adjective is to be dropped with regard to his enemy. Thus, the king is 'Vaikunthabhah prakamam' and his enemy is 'Kunthabhah prakamam';¹⁵ again, the king is 'Kamala-yuta-shirah' while his enemy is 'Mala-yuta-shirah';¹⁶ and so on.¹⁷ And consequently the contrast between Virasimha and his enemy is brought out simul-

taneously and exhibited graphically. *This is a marvellous verse.*

The verse on the prowess of the king¹⁸ is slightly indelicate but the pun in it enhances the beauty of the verse. The poet in two other verses preserved in the *Sukti-sundara*¹⁹ praises the king starting for conquest. In one he fancies that the fire emerging out of the nether regions after the breaking atwain of the earth would have consumed the whole world, if the torrential tears of the wives of his enemies did not extinguish the same forthwith. In the other, the poet fancies that because on account of the majestic marching of the king, the earth bends low, she tries to cover as it were the two breasts in the form of the Eastern and Western Ghats by means of the rolling skirts in the form of waves resounded with the beating of drums.

The verse of Ramachandra Bhatta on the Simanta-tilaka²⁰ is identical in sense with Padmavati's verse *Kasturi-tilakam Tasyah*, etc.²¹

In his verse on the rainy-season he humorously says that whatever be the difficulties of all others in ascertaining whether it is day or night—so cloudy the sky becomes, even during the daytime—Krishna has a means of escape from this trouble; he touches again and again his navel-lotus and ascertains for himself.²²

to the elephant for hunting excursions, war-purposes, etc. whereas the enemy has defective eyesight on account of palsy. The king is Kodanodâra-nâma, i.e., is well-known as an archer whereas his enemy is notoriously vicious. Virasimha has innumerable attendants whereas those of his enemies are limited. The former is celebrated throughout the world while the latter is like a dog. The former is attached to the beautiful ladies whereas the latter is attached only to the cave, i.e., is compelled to reside in caves. The king conquers his equals in fight whereas his enemy courts death. The king is ready to receive bracelets while his enemy lives on particles of foodstuff.

¹¹ *Padhyamrita-tarangini*, 94.

¹² Verses 151 and 152.

¹³ *Subhashishita-hârdvaki*, MS. V. 1582.

¹⁴ V. 57 of *Sanskrit Poetesses*, Part A.

¹⁵ *Subhashita-sara-samuchchaya*, MS. 869.

¹¹ *Ibid*, 861, निष्वात्याशु, etc.

¹² *Ibid*, 868, अचमसाचनं, etc.

¹³ Owing to the exigencies of the international situation, all the rare, out-of-print, and valuable works have been sent away from Calcutta; so no verification is possible now.

¹⁴ वक्रुतामः प्रकामं, etc., PV. 62.

¹⁵ i.e., the king resembles Krishna whereas his enemy is devoid of any glow.

¹⁶ i.e., the king's head is adorned with lotuses whereas that of his enemy is defiled.

¹⁷ The king is Kunjarâkrishita-drishitih, i.e., the attention of the king is always directed

Thus we find that amongst the verses of Ramachandra, there are some which are grand. The excellence of some from the rhetorical point of view is also

quite manifest. The Utprekshâs of Ramachandra are indeed refreshing and befit a first-class poet.

THE SHIVA-SHAKTI CULT OF YOGIGURU GORAKSHANATHA

BY PROF. AKSHAYA KUMAR BANERJEA, M.A.

(Concluded) ~

VI. JIVA AND JAGAT ESSENTIALLY NON-DIFFERENT FROM SHIVA-SHAKTI

Gorakshanatha is a supporter of Satkârya-vâda and maintains that the world of effects exists before its production in an unmanifested state (Avyakta) in its material cause, the Shakti of Shiva. In that state the effects are undifferentiated from one another and remain identified with the Shakti, which remains perfectly identified with Shiva. Shiva-Shakti has then no outer self-manifestation. This is the state of Pralaya, from which creation proceeds. He also maintains the principle that Kârya or effect is essentially non-different from Kârana or cause, which ultimately is of the nature of Shakti or Power. Accordingly, in his view, the whole universe (Brahmânda) with the diverse orders of individual bodies (Pinda) within it—in the unmanifested and unified as well as in the manifested and diversified state—is essentially non-different from Shakti, which is its material cause. But as Shakti is in reality non-different from Shiva—as Shiva, the Shaktimân, is the true self of Shakti—the world must be conceived as non-different from Shiva.

Accordingly, Shiva is the true Self of the world (Jagat) and the true Self of all individual selves (Jivas). From this point of view, as Shiva does not become anything other than Himself—as Shakti does not modify or transform Itself into something substantially

different from the Ultimate Reality—it may be rightly said that there is no new creation at all, no new production of the world and the individuals in it. (See S. S. P. I. 2.). Gorakshanatha accordingly teaches all truth-seekers to see Shiva in all—in the self as well as in all other beings, Shiva is the indwelling Self in all individual bodies and is the truth of the bodies as well. He is the cosmos as well as everything that appears and disappears in it. From this viewpoint individual life becomes identified with cosmic life. Moksha or liberation is to be attained through the realization of this truth. For the fulfilment of the spiritual demand of life, the realization of the spiritual unity of all diversities, the unity of the individual self with the cosmic Self, the ultimate unity of spirit and matter, the Shivatva of Jiva and Jagat, (all these being included in what he calls Samarasakaranam), is of paramount importance. (S. S. P. V.).

But from the phenomenal point of view and for the formation of an adequate rational conception of the world-order of general experience, the process of the evolution of diversities from the original absolute unity, of Jiva and Jagat from Shiva, must be explained. The first chapter of Gorakshanatha's *Siddha-siddhânta-paddhati* is devoted to the exposition of the gradual unfoldment of the Shakti of Shiva, leading to the creation of the world of living and non-

living, conscious and unconscious finite beings.

VII. FIVE STAGES OF THE BECOMING OF SHAKTI

The exposition starts with the conception of the Absolute One, who is the ultimate ground of the manifestation of all diversities. When there is no action nor actor, no cause nor causality, no differentiation of unity nor unification of diversities, when the Supreme Spirit is absolutely unmanifested and exists in and by Himself then He is one nameless (Anâma), self-luminous, pure Being. (I. 4). This is, phenomenally speaking, the state of Mahâpralaya, and metaphysically speaking, the transcendent character of Brahman or Shiva. He has within Him His own Power (Nijâ Shakti), which is of the nature of *Pure Will* (*Ichchhâmâtradharmâ*) and is perfectly identical with the owner of this Power (Dharmini). (I. 5). Thus at this pre-creational stage Shakti is there united with Shiva, but as the Power has no manner of manifestation, not even any subtle impulse to manifest Itself in diversities, It is in no way differentiated from the Spirit—Its presence in the nature of the Spirit is in no way cognizable. It is a will that wills nothing and as such has no self-expression. It is characterized by five negative attributes, viz, eternity (Nityatâ), stainlessness (Niranjanatâ), motionlessness (Nishpandatâ), unreflectingness (Nirâbhâsatâ), and changelessness (Nirutthânatâ). (I. 10). There being no difference between Shiva and Shakti, the Reality, whether designated as Shiva or Shakti—is without any predicate, without any attribute, without any name or form.

At the second stage there arises within the Power a subtle impulse or tendency (Unmukhatva) to unfold Itself, the Will becomes characterized by an inner urge to realize Its indefinite potentiality. The Power or Will so characterized is called *Parâ Shakti* (Supreme Power). (I. 6). There being

some sort of distinction without difference between the changeless Self-luminous Reality Shiva and His Power of self-manifestation, Shakti exists at this stage *not as Shiva*, but in Shiva. The unfoldment of Shakti in the form of a tendency or dynamic urge distinguishes It from the transcendent character of the Spirit. But there is as yet no actual movement or action in Shakti. Gorakshanatha describes this *Para Shakti* also in terms of five qualities (Pancha Gunâh), viz, existence (Astitâ), immeasurableness (Aprameyatâ), undifferentiatedness (Abhinnatâ), infinitude (Anantatâ), and unmanifestedness (Avyaktatâ). (I. 11). Shiva characterized by this creative Will, unmanifested, but tending towards manifestation, seems to advance one step in the direction of revealing Himself as a self-conscious and self-determining spiritual personality.

At the third stage some internal movement or vibration (Spandana) arises in this creative Will. The Power is then characterized by some Internal activity, though not by any outward transformation. It is then called *Aparâ Shakti*. (I. 7). Shakti is at this stage more clearly distinguishable (though never separable) from Its eternal changeless self-luminous Self or Lord Shiva. It moves and has the ground of movement within Itself. It reveals Itself and shows the power of self-revelation within Its own character. It is full of enthusiasm for unfolding and enjoying all that is potentially existent within Its nature. These are the characteristics of Shakti at this stage. (I. 12). Shiva as the sole owner, Illuminer, seer, enjoyer, and Self of this active Will, appears somewhat like an active agent, though He always transcends all actions.

At the fourth stage, a consciousness of ego or I-ness (Ahantâ) evolves within this subtly active creative Will of Shiva, and the Shakti is then called *Sukshma Shakti*. (I. 8). Shiva, as the possessor of the *Sukshma Shakti* is conceived as becoming conscious of Himself as the

sole self-existent, self-conscious, and self-determining personality. Before this stage of self-modification and self-expansion of His Shakti, Shiva was an impersonal spirit. Now He has become a personal God. But even now He is not conscious of Himself or of His Shakti as having any differentiation into parts (Amsha), or as having temporal or spatial differences (Antara) within or without, or as having any kind of actual movement or self-transformation (Chalatâ), or as having any doubt (Anishchayatâ), or indetermination, or any process of knowledge involving distinction between subject and predicate, self and not-self, soul and body (Vikalpatâ). Absence of any plurality, absence of any sequence or externality, absence of any uncertainty, absence of any effort for the realization of any unrealized truth or ideal, absence of any process of knowledge in the empirical sense, are the characteristics of this perfectly pure and tranquil self-consciousness of Shiva. (I. 13). Power is here perceived, but perceived as one with the Self. Power now appears as the body of Shiva, but the body is as yet wholly spiritual and, as such, not clearly differentiated from the soul. Shakti has not as yet created any evil upon the transcendent unity and self-luminosity of Shiva.

At the fifth stage Shakti becomes distinctly a knowing, feeling, and willing Power (Vedana-shilâ) and is then known as Kundalini Shakti. At this stage of self-evolution Shakti appears as perfect (Purnâ), omnipotent (Prahâlâ), self-transforming (Prochchalâ), moving towards creation or self-diversification (Pratyagmukhâ), and reflecting in a variety of forms the nature of Shiva (Pratibimbâ). (I. 14). The entire cosmos with all the diversities that should be created, i.e., into which Shakti is to transform Itself, is *ideally* manifested in the Kundalini Shakti and illumined by the consciousness of Shiva, Shiva then dwells in an *ideal* universe as its embodied self and becomes, so to say, conscious of Himself as the soul and Lord and substance of this universe.

VIII. THE COSMIC EMBODIMENT OF SHIVA

In this manner Gorakshanatha traces the gradual self-unfoldment of the infinite and eternal Shakti of the Absolute Spirit Shiva. As Shakti unfolds Itself, Shiva appears to acquire newer and newer attributes, more and more glorified existence. It is through further self-unfoldment, self-diversification, and self-objectification (Shakti-chakra-kramena), that the cosmic body of Shiva is created. In relation to the aforesaid five stages of the internal self-unfoldment of Shakti, Gorakshanatha gives five different names to Shiva, viz, Aparamparam, Paramapadam, Shunyam, Niranjanam, and Paramâtmâ. (I. 17). They seem to correspond to Sadâ-shiva, Ishwara, Rudra, Vishnu, and Brahmâ of the Tantras.

The process is the progressive descent of the Divine Consciousness into more and more manifested forms of His dynamic nature. This may be viewed on the one hand as the gradual self-veiling, self-conditioning, and self-limiting of the infinite, eternal, absolute, impersonal, self-luminous, spiritual character of the Divine, and on the other hand as the progressive self-expanding, self-glorifying, and self-enjoying of the Divine Spirit through the self-unfoldment of the Power which is eternally innate in and identical with His nature. Light posits shade, which offers resistance to it, in order to enjoy its brilliance. Infinite knowledge divides itself gradually into numberless subjects and objects in order to realize and enjoy in details all that is eternally unified in it. Infinite impersonal bliss multiplies itself into diverse orders of enjoyers and enjoyables in order to realize its infinitude through the finite enjoyments in boundless time and space.

The Divine existence, the Divine knowledge, the Divine Power, the Divine bliss, which are all perfectly unified in the impersonal Divine nature, are manifested in diverse forms in the cosmic order, and the Divine Spirit as the

ground, support, soul, Lord, witness, and illuminer of them all, assumes diverse appellations and enjoys Himself in them. Hereby the impersonal Divine Spirit becomes the omnipotent, omniscient, perfect, and all-enjoying personal God. The Power unfolded becomes His body, and the more is the Power diversified, the more glorious does His body appear to be. As the one soul of this cosmic body, Shiva pervades the universe with His all-illuminating consciousness and regulates and enjoys all its parts, all its affairs. This cosmic body of Shiva is called by Gorakshanatha Para Pinda and Shiva as the Soul of this cosmic body is called *Para Shiva*. (I. 15, 16).

Gorakshanatha is cautious enough to remind us that, in tracing this progressive self-unfoldment of the Divine Shakti, undue importance should not be attached to the time-element. Shiva is not at one time impersonal and at another time personal; but transcendently He is always impersonal, since Shakti with Its manifestations is always non-different from Him, and phenomenally He is always personal, since Shakti is always operative and always constitutes His cosmic body. This cosmic body has no absolute beginning in time; it does not come from a non-existent state to the existent state at any moment or any particular period in time. It is, therefore, called *Anâdi Pinda* (beginningless body). (I. 23, 24). In the temporal order, however, this *Anadi Pinda* of Shiva remains in the undifferentiated state in *Mahapralaya* and passes through the subtle state of internal differentiation to the gross cosmic state of external differentiation.

Now, with the unfoldment of Shakti as *Kundalini*, the cosmic body of Shiva appears; but there is as yet no distinct manifestation of individual selves and individual bodies within it. The difference between *Jada* (material) and *Chetana* (spiritual) has also not arisen at this stage. This body may be regarded as a spiritual body or a mental body, all the possibilities of the cosmic

order being ideally present in it. *Gorakshanatha* then traces the evolution of the *Jada-jagat* (material world) within the body.

From *Âdya* (i.e., the *Anâdi Pinda* or *Para Pinda*) is produced *Mahākâsha*, from *Mahākâsha* *Mahāvāyu*, from *Mahāvāyu* *Mahâtejas*, from *Mahâtejas* *Mahâsalila*, from *Mahâsalila* *Mahâprithvi*. (I. 31).

Thus the *Para Pinda* of Shiva is, through the further unfoldment of His *Shakti*, manifested as the *Mahâsâkâra Pinda* (the body with the great cosmic material form). (I. 36). Shiva is then embodied in one vast objective world and dwells in it as its Great Soul (*Paramatma*). He is then the *Vaishwânara* of the *Chhândogya Upanishad* and the *Virât* of the *Purânas*.

It is from and within this all-pervading, all-comprehensive, self-objectified cosmic body (*Mahasakara Pinda*) of Shiva-Shakti that countless orders of individual bodies (*Vyashti Pinda*) are manifested through further self-conscious and self-determined self-unfoldment of the *Shakti*. (I. 38). They all live and move and have their being in embodied Shiva, pass through various stages of evolution and involution by His will and the law of His cosmic body, and the course of the life of each individual terminates ultimately in the conscious realization of identity with Shiva. Shiva is the true Soul of every individual body, whether inorganic or organic, insentient or sentient, irrational or rational. The individual souls are the self-manifestations of Shiva in individual bodies, and they are conditioned by the limitations of these bodies. It is the one supreme universal soul that manifests Itself as innumerable individual souls dwelling in diverse kinds of bodies. The limitations are caused by Its own *Shakti*. All the individual existences of the universe are pervaded by the life, power, and consciousness of *Shaktiyukta Shiva*.

IX. MAN AND HIS PSYCHO-PHYSICAL ORGANISM

The fully developed psycho-physical organism of man is the culmination of

the course of *natural* evolution in the cosmic body of Shiva. It is in such a body that the entire cosmic body is distinctly mirrored, and the self-conscious spirit conditioned by such an organism is capable of seeing and feeling and enjoying the whole cosmic system within this organism through proper self-discipline. The microcosm is really identical with the macrocosm,—whatever exists in the world outside is present within the human body. When this is perfectly realized, the individual human soul experiences its identity with the universal Soul, the Jiva enjoys its identity with Shiva. Thus Shakti had started Its evolutionary course from the absolute unity of Shiva, and having transformed Itself into a spatially and temporally limitless diversified universe consisting of countless orders of finite transitory individual existences, returns through the fully developed and perfectly refined individual human body to the blissful consciousness of the unity of the individual and the universal, the finite and the infinite, the temporal and the eternal, the material and the spiritual, the Jiva-jagat and Shiva-Shakti.

Gorakshanatha devotes the greater portion of his illuminating treatise to interesting analysis of and reflections upon the human body. The human body appears to be the central topic of the book. The six chapters of the book are : (1) Origin of the body (*Pindot-patti*), (2) Reflections on the body (*Pinda-vichâra*), (3) True knowledge of the body (*Pinda-samvitti*), (4) The true sustainer of the body (*Pindâdhâra*), (5) The equation of the body and the Supreme Reality (*Pinda-pada-samarasakaramam*), and (6) The characteristics of the individual who has perfectly realized the identity of himself and all the individual realities and the cosmos with the Supreme Spirit and His Shakti (*Avadhuta-yogi-lakshmanam*). It is to be noted that by Pinda or body Gorakshanatha does not mean merely the gross physical body, but the psychophysical organism from its most subtle and almost unmanifested state to its

fully manifested, fully differentiated, fully organized, and fully unified form.

Having traced the origin of the body from Shiva-Shakti in the first chapter and analysed its physical, psychical, and spiritual nature in the second, Gorakshanatha begins the third with the assertion that he who has recognized the presence of the entire cosmic system—the cosmic body of Shiva—within his own body, can be properly said to have truly known his own body—to have realized the true significance of his own individual existence. (III. 1). In his search for the *Âdhâra*—the ground, Support, Sustainer, and Substance—of the cosmic body as well as the individual bodies, he arrives at the conclusion that Shakti identical with Shiva—the omnipotent Power identical with the supreme consciousness—is the *Adhara* of all *Pindas*. The equilibration of the Pinda with the Pada (the Supreme Spirit)—the realization of the identity of all existences with Shiva—requires the systematic practice of Yoga and the grace of the Guru (who must be one who has already fully realized it and become one with Shiva). The Yogiguru's philosophy necessarily contains practical lessons for the culture of Yoga, for the true end of philosophy is, not merely intellectual apprehension, but spiritual realization. Lastly, in his description of the character of *Avadhuta* or *Nâtha* or *Siddha-yogi*, he presents the ultimate ideal of human life in a concrete form. In the person of an *Avadhuta*, there is perfect union between Jiva and Shiva.

X. THE HIGHEST OBJECT OF WORSHIP

It is Shiva-Shakti so conceived, that is the highest object of worship to the followers of Gorakshanatha. They worship Shiva, not as a deity among so many deities, but as the Absolute Spirit eternally enjoying the infinite bliss of His changeless transcendent character and eternally manifesting the inexhaustible spiritual glories of His

perfect existence in and through the self-unfoldment of His innate spiritual Shakti into a beautiful and sublime cosmic system, in which countless individual beings of diverse orders are being continually created, sustained, and destroyed. They worship Shakti as eternally present in, identical with,

wedded to the Supreme Spirit Shiva, and as the sole Mother of this universe. They see and enjoy the playful self-manifestation of Shiva-Shakti within themselves and everywhere in the universe. Kâli dancing on the breast of Shiva is a grand representation of their conception of Shiva-Shakti.

IS THE WORLD UNREAL ?

BY PROF. N. K. BRAHMA, M.A., PH.D.

(Continued)

The *Mithyâ* has its ground in the Sat, belongs to It, and is resolved into It. It has its Paryavasâna in the Sat. The Mithya has no other reality than the Sat, is not an other to the Sat. If the Mithya had been opposed to the Sat, the Advaita theory would have cancelled itself by this suicidal supposition. The logic of Advaita Vedanta is too well-grounded to allow this contradiction. The absolute reality of Brahman reduces the reality of the world to an empirical, pragmatic status; and the Satyatva of Brahman is quite consistent with the Mithyatva of the universe. The Mithya Jagat is not outside Brahman, not opposed to It, not a reality of the same order with Brahman;—there is no opposition or Nirodha between Brahman and Jagat. It is the Mithyatva of Jagat that saves Advaita Vedanta from being dualistic. Mithyatva is a very significant category. The world becomes Mithya in the presence of Brahman; that is, the simultaneous cognizance of Brahman and the world shows the former to be Pâramâsthika (absolute) and the latter to be Prâtibhâsika (relative) or Mithya (illusory). Those who are content with ascribing a relative reality to the world and an absolute reality to Brahman, may very well do that; and they are strictly in agreement with the doctrine of Advaita Vedanta. Relative reality, according to Vedanta, is Mithyatva, because absolute reality

alone is Sat or Satyam. We have already seen that Vedanta means by Mithyatva Nyuna Sattâkatva; and, therefore, the Mithya Jagat is in no way opposed to Brahman.

It is to be clearly understood that the *simultaneous* perception of Brahman and Jagat shows the Mithyatva of the latter clearly. The world is not negated or denied but transcended. Brahman is perceived to be the ultimate value or category which reduces at once the value of the categories previously perceived. Those who think that there cannot be simultaneous perception of Brahman and Jagat are mistaken. Both Brahman and Jagat, it is true, cannot be perceived to be *absolutely* real. But the Sat Brahman and the Mithya (not Asat) Jagat are not only perceived together but it is their togetherness alone that can explain the Satyatva of the one and the Mithyatva of the other. The *Brahmavid Jñânin*, the Jivanmukta, can very well perform all actions in the universe; and his resting in the Brahman consciousness or becoming Brahman is in no way inconsistent with his Jagat-jñâna, because according to Vedanta Brahman and the Jagat exist simultaneously, belonging as they do to different orders of reality. This reconciliation or solution of dualism attempted by Vedanta is to be clearly perceived. There is no dualism between Brahman and the

world, the One and the many, because the One transcends the many. The many are not non-existent, not Asat, not differentiations or manifestations or segmentations of the One, but belong to an order of reality, or form a category, that does not touch or affect the reality of the One. Shankara has, in this respect, much in common with Spinoza. It is *imaginatio* that perceives the reality of the modes; *intuitio* sees the reality of the One Substance only; it is Ajnāna or ignorance that perceives the reality of the many; the true Jnana sees the reality of the One. Not that at one stage there is the One and at another there are the many; not that the One is differentiated into the many and we may see the One in the many or the many in the One. The One, not the numerical one but the whole and the full, the indivisible and the perfect, always is and remains the One and is beyond the division and differentiation that is the source and life of the world of the many. The one that is opposed to the many is only the numerical one, which is a member in the world of many and is not the One that transcends the many. To right knowledge, reality is the One, to ignorance it appears to be many. The category of transcendence or Mithyatva is the solution that is offered by Vedanta to reconcile all forms of dualism.

The relation of the temporal and the eternal, of time and the timeless, ought to be fully discussed in this connection. That the eternal or the timeless transcends the temporal is admitted by all schools of philosophy; but the term 'transcendence' is understood very differently by the different schools. Shankara is often understood by his opponents to mean by transcendence mere negation. The world in time is an illusion, and in the timeless Absolute there is no temporal world. His opponents, mainly the Bhedābheda-vādins—both ancient and modern—hold that this is not the real meaning of transcendence. The real timeless includes time and should not

exclude or negate the temporal. The truly transcending eternal is not subject to the limitations of time, but does not on that account annul temporal distinctions; rather by including the temporal within it, it proclaims and reveals its timelessness and transcendence of the limitations of time. From this standpoint, these opponents of Shankara have missed in his conception of Brahman real transcendence and have regarded Brahman to be only an abstraction, a partial conception, that fails to synthesize the temporal and the eternal. Shankara, however, thinks that the real Absolute is beyond time and *transcends* time in the genuine sense of the term. The eternal that manifests itself in and through time, that has the whole temporal series as its content, that has meaning only in reference to time, is not really beyond time and does not transcend time. This eternal is only the latent or the unmanifested temporal or rather the compressed temporal. It is the ground (Kāraṇa) of the temporal, and as such does not transcend time. The really transcendent Absolute is beyond time, beyond the eternal and the temporal, beyond the ground and the consequent, beyond the cause and the effect. It is not *both* cause and effect, *both* ground and consequent, *both* eternal and temporal. The division of the eternal and the temporal is within the sphere of time; and the transcendent Absolute cannot be the eternal that is opposed to the temporal, nor can it be the aggregation of the eternal and the temporal.

Shankara's Brahman should never be interpreted as the eternal that negates or denies the temporal. But it should not, on the other hand, be supposed to include the temporal as its content. It is not the Sāṅkhya Puruṣa that is to be realized by isolating and withdrawing from Prakṛiti, not the subject that is different from the object, not the permanent that is opposed to the changing. It is not certainly, however, Prakṛiti, the Parināmi Nitya, the temporal-eternal, the eternal or the

Nitya that has the changing universe as its content, the Absolute Reality of the modern disguised Bhedabhedavadins who follow Hegel. Hegel's Absolute, the category of identity-in-difference, is nothing but the Sankhya Prakriti, the category of Parinami Nitya. Shankara's Brahman is above the Sankhya Purusha and Prakriti. The modern criticism of Shankara as upholding the conception of the timeless that excludes time applies to the Sankhya Purusha and not to Shankara's Brahman. The category of identity-in-difference which the modern Absolutists following Hegel want to substitute for Shankara's identity, is the conception of the Sankhya Prakriti, which is ever a lower conception than that of Purusha. The Akshara Purusha which excludes the Kshara, is the Sankhya Purusha that has Prakriti different from it and is only wrongly identified with the Vedantic Brahman which being the highest conception of the Absolute excludes nothing. To lose sight of the distinction between the Akshara Purusha and Brahman is to miss the fundamental and most important point of difference between Sankhya and Vedanta.

If Purushottama transcends the Kshara and the Akshara merely because It is not confined to either but includes both and not because It is Anya, i.e., altogether different from the Kshara-akshara division, if Its transcendence is merely the transcendence of a limited portion of a division and not the transcendence of all division and separation, it is a poor conception of transcendence, and Purushottama would be reduced to the level of the Sankhya Prakriti which also has a Ushara, Parinami, or changing aspect and an Akshara, unchanging, or Mithya aspect. It is the word 'Anya' that shows the real transcendence of Purushottama. Brahman is Jagatvilakshana; this Vilakshanatva or Anyatva is what we mean by transcendence. Division characterizes the region of the Gunas; what is beyond the Gunas is marked by an absolute non-division, an absolute non-duality.

The identity that is supposed to be expressed in and through difference belongs to the region of division, to the region of the Gunas. It is only the identity that cannot be expressed through difference which is genuinely absolute and really transcends all division and the region of the Gunas. The Vedantic Brahman transcends the universe in this sense. Transcendence is a peculiar category which is neither inclusion nor exclusion, neither aggregation nor wholeness! Transcendence means the uniqueness that belongs to a superior or higher category, which is, consequently, not expressed or expressible in and through the categories that are inferior to it.¹ Purushottama is as transcendent as the Vedantic Brahman only if It goes beyond the Kshara-akshara division, only if the Kshara-akshara division does not form Its element, only if It is altogether unexpressed by this division, i.e., only if It is really Anya.

The Vedantic Brahman is transcendent in this highest sense of the term. It is a unique category that is not expressed or expressible by any category lower than Itself. This is Its Advaitatva or Dvaitatitvatva—Its transcendence or otherness from the region of Dvaita or division. There is the world of mixture and heterogeneity; thoroughly different from it there is the Reality which is perfectly homogeneous (Ekarasa) and which does not admit of any mixture. Anything that admits of division is in time; even eternity admitting of time-divisions within it is itself timeless only relatively. The Absolute that transcends time altogether must be beyond division.

The Vedantic transcendence can be best understood when we remember that Pratyabhijnā or recognition forms its psychological basis. Devadatta, whom I saw in the past, is very

¹ This point has been elaborately explained in my paper *Vedantic Transcendence*, Presidential Address (Section of Indian Philosophy), Indian Philosophical Congress, Aligarh, 1941.

different from Devadatta whom I see before me now—'Sa Devadatta' is very different from 'Ayam Devadatta'; and the two cannot be identified with each other. When, however, we are conscious of the identity of the self of Devadatta which is present in both, i.e., when we rise to a higher point of view which resolves the opposition between 'that Devadatta' and 'this Devadatta', we can declare—'Soyam Devadatta—this is that Devadatta.' The transcendent consciousness of the personal identity of Devadatta reduces the opposition between 'this Devadatta' and 'that Devadatta' to a Mithyatva and overcomes or solves the opposition permanently. It is a conscious transcendence that sees the opposing members being reduced to Mithyatva, a simultaneous perception of the reality of the identity and the falsity of the opposition. Vedanta does not neglect or ignore the many, does not merely declare that the many do not exist, does not attempt to realize the One by a cowardly or stealthy withdrawal from the many, but it boldly faces the many that appear, and finds them being reduced to Mithyatva or rather realizes their Mithyatva simultaneously with the reality of the One. This conscious transcendence, this simultaneous perception of the falsity of the many and the reality of the One, is a unique feature of the Vedantic Jnana which has been described as Bâdha-samâdhi, which knows no falling off or Vyutthâna, in distinction from the Laya-samadhi of the Yogins. The Vedantic Brahman is to be realized not by withdrawing and isolating from the universe, not by negating or denying or leaving it aside, but by realizing its true worth, i.e., by perceiving its evanescence, temporality, and falsity in the light of the unchanging and permanent value of the Real.

This view of the relation of the One and the many, viz, that the One is real and the many are false (Pratibhasika or Mithya), seems to be the most satisfactory logical solution of the problem. If we ever say that only the

One is, the many are not—or that the many that appear to us are the only reals, the One that is never perceived is not real—we are merely making dogmatic statements implying either monism or pluralism without attempting any philosophical discussion at all. If, however, we say that neither an extreme monism denying the reality of the many nor an extreme pluralism denying the reality of the One is true, but that the One and the many are related as cause and effect, that the One is the cause of the many and that the many have come out of the One—it also does not give us any real solution of the problem. We fail to understand how the many can come out of the One. If the One is a homogeneous unit, if the One is really one and not an aggregation, we do not understand how the many can at all develop from the One. If, however, in order to get rid of this difficulty, it is held that the One is not really the Abstract One devoid of all variety and plurality, but that the real One is really one-in-many, a unity-in-diversity, an identity-in-difference—instead of solving the difficulty it rather confirms the previous suspicion and explicitly shows that the One which is expressed in and through the many, the One out of which the many develop themselves, is not really one, not homogeneous (Ēkarasa). The one-in-many is one only relatively, a unity that maintains itself in and through division and not the One that is beyond all division; it is only the Parinami Nitya, the immanent universal, the Prâna Tattva of the Upanishads, and not the Ātman, the indivisible transcendent One, that is beyond all division. The solution that the Upanishads offer is that the One transcends the many, that the One is Sat or real and that the many are false, Mithya. The One is the ground of the many, just as the Adhishtâna or basis is the ground of the appearance. The many do not form part of the One and do not belong to the same order of reality as the One. The 'many' that

is part and parcel of the One, that is as real as the One and is inherent in the One, disturbs the oneness of the One; and the One that has the many as its content, is really many and not one. It is called one-in-many only by courtesy; really it is many and not one. Its oneness is the unity of aggregation and not the absoluteness beyond all division.

If we are to admit the one-in-many—which we have just now seen is really many and not One—to be the ultimate category, we really hold that difference is ultimate, and we practically deny the usefulness of the mission of philosophy. Philosophy attempts at unification, and its task is not fulfilled until and unless it arrives at completely unified knowledge or perfect homogeneity that leaves no room for any further 'why'. Difference or diversity calls for an explanation; and because human reason cannot rest satisfied with diversity, cannot

accept it as ultimate, science and philosophy originate. The goal of philosophy has to be accepted as some such state where there is no diversity left as an irreducible surd, but where all difference, all otherness, all Anâtmâ, has been absorbed, Paryavasita, found its culmination in the Atman, in the Absolute. Vedanta places before us this state as the culminating point of philosophy and religion. A philosophy that accepts diversity or difference as ultimately real, really denies the usefulness of philosophy. If diversity does not call for any explanation, if this is ultimate, why should there be any philosophy at all? The Mithyatva of the many and the Satyatva of the One is the only satisfactory solution which retains the absoluteness of the One and still *explains* the appearance of the many.

(To be concluded)

NOTES AND COMMENTS

TO OUR READERS

As the closing stages of the War are approaching we devote a few pages to the cause of peace. Prof. Sarma, Dewan Bahadur Ramaswami Sastri, Mr. D. P. Nayar as well as the Editor look at the problem from various points of view. But the discriminating reader will discover a connecting link among these. . . . Modern thought is greatly influenced by biology, which is also partly at the root of the present debacle. Prof. Sharma, therefore, reminds us of the *Limitations of Biology*. . . . But though busy with immediate problems, we cannot afford to ignore culture and philosophy, and Professors Chaudhury, Banerjee, and Brahma provide us with a sumptuous repast.

THE PLACE OF RELIGION

The main charges against religion, according to Mr. U. Ratnakar Rao,

B.A., LL.B., writing in the *Human Affairs* under the above heading are:

Firstly, . . . religion appears vitiated by the atmosphere of undue mysticism which surrounds organized religion. . . . It apparently bothers more with the possibilities of the life hereafter, the next world, rather than with the hard realities of the present. . . . Secondly, organized religion is very often an enemy of clear thought . . . vested interests seem scarcely to have a better ally than certain so-called representatives of organized religion. . . . (Organized religion is) frankly opposed to human effort and the idea of progress. . . . It is the opinion that religion is only for the defeated or for those who lack courage.

The charges may be substantially true when levelled against organized religion. But that is no reason why religion as such should be impugned. Even scientists are coming to realize that this world of appearance does not exhaust Reality. There is something beyond it. To quote Professor Eddington:

The idea of a universal Mind or Logos would be, I think, a fairly plausible infer-

ence from the present state of scientific theory, at least it is in harmony with it.

Surely, this other world must be somebody's affair. As for this world, no truly religious man can tolerate the interference of organized religion with politics. As Gandhiji remarks:

History shows that the priesthood has not always interfered with political matters to the benefit of mankind. Very often unworthy ambition has moved the priesthood of the world, as it has moved unscrupulous men, to take part in politics. (*Young India*, 28. 3. 1929).

But politicians, too, go wrong. So there must be somebody to stand for truth. A priest has thus a valuable part to play:

Walking always in the light of God, steadfast in his devotion to truth, he should stand four square to all injustice, impurity, and wrong wherever it may be found. (*Ibid*).

Society stands to gain by the presence of such religious men. Religious men do not suffer from any defeatism. The proper religious mentality has rarely any defeatist trait in it.

Who that has heard or known of the life and doings of a Buddha, a Christ, a St. Francis of Assissi, a Paramahansa, a Vivekananda, a Gandhi, will dare to say that these men among men, turned to religion only because they suffered the bitterness of defeat on the worldly plane?

The world would be poorer if these men had not blessed it. Religion has its own positive contribution to make to individual and social life:

There is in it that which . . . satisfies and supplies a latent craving of the human heart, and brings to it, while being torn by mortal anguish, peace and comfort. . . . Religion . . . inspires man and drives him ever onward

to realize 'heart-unity' with not only fellow human beings, but all living things.

THERE IS NONE GREATER THAN MAN

'The sentient being is the God,' 'the living creature is none else but *Siva*,' the Hindus are familiar with such expressions. Perhaps, there is no nation except the Hindus who honoured even the puniest creature of the universe so greatly. And yet, it is a tragic fact that it is the Hindus who have hurled the greatest insult on man, the most perfect of all creatures.

Thus observes Prof. Sujitkumar Mukhopadhyaya in *The Modern Review* for September; and he quotes exhaustively from various scriptures to prove his thesis that ancient India upheld the dignity of man in an emphatic manner. We present below only a few of his quotations:

The same God dwells in different forms in different temples, 'in some as woman, in others as man, in some as youth, in others as maiden, while in some others as a decrepit tottering old man, wandering about with the aid of a staff. In the entire universe in every direction, it is He who has come into being. It is the selfsame God who has manifested Himself as father, as well as son, as an elder, as well as a youngster. It is He who has entered into the heart and mind. The same Being who was born at the beginning of creation, also exists now in the embryo.' *Atharvaveda*, X. viii. 27-28.

How to worship this God? Where to find flowers for his worship? 'That which enters into the heart of great souls, that which is known as soothing as the Moon, by that sweet compassion, one should worship God, who lives within man.' *Yogavāsishtha*, *Nirvāna-prakarana*, *Purvabhāga*, 38-39.

'Knowledge, peace, equality, are the best flowers for his worship.' *Ibid*. 26-27.

'I undertake the service to the world, with my whole being. Let the multitude put their foot on my head or let them kill me.' *Shikshā Samuchchaya*, p. 156.

'There is none greater than man.' *Mahābhārata*, *Shāntiparva*, 300-20.

Each soul is potentially divine. The goal is to manifest this divine within, by controlling nature, external and internal.

Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.

This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.

REVIEWS AND NOTICES

DOCTRINE OF SHAKTI IN INDIAN LITERATURE. BY THE LATE DR. PRABHAT CHANDRA CHAKRAVARTI, KAVYATIRTHA, M.A., P.R.S., PH.D. *To be had of General Printers and Publishers Ltd., 119, Dharmatala Street, Calcutta. Pp. 123. Price Rs. 5/-.*

In this scholarly book the late Professor Prabhat Chandra Chakravarty gives a historical outline of the doctrine of Shakti in Indian literature. Owing to his premature death he could not give a finishing touch to his work by writing a chapter on Shākta Tantra literature and by recording his concluding remarks. Though this is extremely regrettable, the book is complete so far as it goes and reveals at every turn a critical and erudite mind bent on going to the fundamentals of things. His research reveals Shakti at work in every department of Indian philosophical thought beginning from the time of the Vedas. Such astute thinkers, for instance, as the Nyāya and Vaisheshika schools, though they reject Shakti as a separate category cannot do without it for all practical purposes. 'Shakti made its way into their theory of causation, conception of Godhead, and into so commonplace a thing as the denotation of meaning by a word.'

Shakti had its place in the Vedic literature. Vāk, Idā, Rudrāni, Kālī, Ambikā, Karālī, and Umā are some of the aspects of Shakti with which the Vedic Rishis were familiar. There are also references to the power of Vishnu (*Rigveda*, I. 154. 1, III. 55) and the Māyā of Indra (*Ibid.* VI. 47. 8). Vak as a vehicle of communication of ideas is a power that rises from within. This Vak is referred to as Devi. (*Ibid.* VIII. 100. 11). The activities assigned to the various deities can be explicable only on the assumption of Shakti. (*Nirukta*, VII. 10).

The Upanishads make clear references to Shakti. (*Shvetāshvatara*, I. 2). The *Devyanupaniṣad* mentions different embodiments of Shakti. The *Triparātāpanyupaniṣad* interprets the Gāyatri as referring to Shakti.

In later literature the place of Shakti becomes more prominent. It is recognized both as a material force and a spiritual entity. The Yoga system has indirectly referred to the supreme Shakti or all-knowing power of Ishvara. Mention is also made of Chitishakti, which is held to be identical with Purusha. Then the Yoga-shaktis are nothing but different manifestations of Shakti. The Sāṅkhya system, too, could not explain causation without the help of

Shakti. The Mimāṃsakas acknowledged Shakti, though not strictly in a spiritual sense. In the Vedānta philosophy of Shankara Shakti has a distinct place. Shankara recognizes its manifestation on the material, mental, and spiritual planes. 'Shakti appears to be the most conspicuous content in Shankara's conception of Godhead.' His Maya is nothing but Shakti in its fullness. The *Vedānta Sūtras* also refer to Shakti. The other schools of Vedānta are equally indebted to various conceptions of Shakti for the development of their philosophies. In the Purāṇas and in the Vaiṣṇava philosophy can be found an elaborate exposition of the doctrine of Shakti. The *Devibhāgavata*, for instance, touches upon the cardinal point of Shakti-vāda when it lays down that Shakti represents both Puruṣa and Prakṛiti, there being no essential difference between the two. The hymnal literature abounds in praises of Shakti as the highest spiritual entity.

It is impossible to do full justice to such a book of research in a short review. The pages of the work are packed with valuable conclusions and thought-provoking hints. No one who wishes to be acquainted with this important phase of Hindu religious thought can afford to neglect this book.

UNITY. BY MAHATMA GANDHI, MAULANA AZAD, PANDIT JAWAHARLAL NEHRU, AND OTHERS. *Published by Hamara Hindostan Publications, 207, Kalbadevi Road, Bombay. Pp. 79. Price -/8/- as.*

The book presents the views of eminent Indian leaders on the question of Indian unity. It clearly shows how basic and how enduring is the all-round unity of India—political, religious, racial, and cultural. Despite interested propaganda India's unity is destined to endure and grow apace. Those who have any misgiving as to this will do well to read the booklet. It is an interesting and timely publication.

THE FIFTY FACTS ABOUT INDIA. EDITED BY 'SOME STUDENTS'. *Hamara Hindostan Publications, Hamam Street, Fort, Bombay. Pp. vii+58. Price -/8/- as.*

Some time ago a pamphlet entitled *Fifty Facts about India* was circulated in America. The book abounded in *suppressio veri* and *suggestio falsi*. The present book refutes those misrepresentations with a plethora of facts and figures. The polemical

side apart, it deserves to be read as a book of information about the state of things in India. Queer ideas are not the monopoly of interested propaganda; they often sit even on our own minds like an incubus. The present book is calculated to cure us of such a disease.

BENGALI

RABINDRA-SANGIT. By SHANTIDEV GHOSH. Published by Viswabharati Granthalaya, 2, Bankim Chatterjee Street, Calcutta. Pp. 164. Price Rs. 1-8.

Mr. Ghosh, who is a talented musician himself and had lived in close touch with Rabindranath for several years, deserves our hearty congratulations on his very worthy attempt to show in this lucidly written book the contribution of the great poet in the field of Indian Music. Some have an erroneous notion that Rabindranath was a rebel in the musical traditions of this land. The author refutes this view with strong arguments in the light of convincing facts. Far from destroying the classical traditions, the poet's creative genius had enriched them by giving a new mould to all the different aspects of music, namely, composition, tune, metre, technique, and melody. A portion of the book was written and shown to the poet during his lifetime, and his deeply touching remarks put on the front-page in facsimile have added to the value of the book. An instructive chapter has been devoted to Rabindranath's dramas and another to his signal contributions in the sphere of Hindu dancing. The biographical touches here and there have made the book immensely interesting.

S. S.

HINDI

JAGANNATH KA RATH. By SRI AUROBINDO. Published by Sri Aurobindo Granthmala, 16, Rue Desbassin de Richmont, Pondicherry. Pp. 36. Price 8 As.

This little book is a new publication in Hindi of Sri Aurobindo's *Jagannath Ka Rath*, originally published in Bengali. The translator is Sri Madan Gopal Garhodiya. Sri Aurobindo is looked upon by many as a seer as well as a great teacher of modern times, and the addition of this little book of Sri Aurobindo to those already translated and published by the Aurobinda Granthmala will be welcomed by the Hindi-reading public. *Jagannath Ka Rath* contains five essays, and the translator has succeeded in depicting in clear Hindi the somewhat abstruse and mystic language of Sri Aurobindo.

We hope the Granthmala will soon undertake the translation in Hindi of some of

Sri Aurobindo's more important works like *The Life Divine*. The Hindi-knowing public has so far been deprived of taking advantage of the spiritual teachings of this great work, and it is time that its translation is made available to them.

D. D. PUNETHA

SANSKRIT

PREMA-VIJAYAH. By SUNDARESHA SARMA. Published by the General Stores, Tanjore. Pp. 74. Price Re. 1/-.

It is always a pleasure to read a well-written drama. Poet T. S. Sundaresha Sarma deserves the heartiest thanks of the Sanskrit-knowing public for presenting before them his drama *Prema-vijayah* written in so very chaste and elegant Sanskrit. The style of the drama is so simple and attractive that even a casual reader will not fail to appreciate the beauty of the composition. In these days of declining Sanskrit culture, it is all the more heartening to see a real poet writing a new drama in the Sanskrit language. The story of the play is not in the least uninteresting and hackneyed, there being the triumph of love depicted in a really beautiful manner. We whole-heartedly recommend the drama to the public, wishing at the same time to see more new original Sanskrit works of the author.

PROF. DINESH CHANDRA GUHA

SITAVICHARA-LAHARI. By N. GOPALA PILLAI, M.A., Principal, H. H. The Maharaja's Sanskrit College, Trivandrum. With a Foreword by Sir C. P. Ramaswami Aiyar and an Introduction by Mahakabi Ullur S. Parameshwara Aiyar. Pp. vii+49. Price not mentioned.

The task of a translator is always very hard. To keep the entire spirit and matter of the original in translating it is all the more difficult. The difficulty becomes almost insurmountable when one tries to maintain a natural and idiomatic style in the translation. Mr. N. Gopala Pillai, M.A., has been able to show all the qualifications of a good translator in rendering in beautiful Sanskrit verse the celebrated poem of Kumaran Asan; and he deserves special congratulations of the Sanskrit-knowing world on producing such an excellent piece of work which has all the merits of an original one. We have no doubt that the reader will be charmed to read the *Sitāvichāralaharī*, and unless he is reminded that it is a translation, he will not be able to understand it to be so—a remarkable achievement of the translator indeed.

PROF. DINESH CHANDRA GUHA

NEWS AND REPORTS

THE RAMAKRISHNA MISSION'S RELIEF WORK

REPORT AND APPEAL

The Ramakrishna Mission has been carrying on Distress Relief Work in different parts of Bengal for some time past. At present it is working through 48 centres, which are scattered over 15 districts and cover 257 villages as well as the towns of Calcutta, Howrah, Midnapur, Tamluk, Bankura, Rampurhat, Narail, Bagerhat, Barisal, Berhampore, Malda, Dinajpur, Faridpur, Dacca, Narayanganj and Mymensingh.

Rice and other food-grains are being distributed mostly free and some at concession rates. Monetary help is also being given in accordance with the needs of certain localities. During the first half of October 782 mds. 15 srs. of rice, 87 mds. 20 srs. of atta, etc., Rs. 1,311-10-6 in cash and 2,245 pieces of new cloth were distributed among 13,818 recipients, and 458 mds. 21 srs. of rice and 7 mds. 15 srs. of atta, etc., were sold at concession rates to 6,176 persons, the total number of recipients being 19,994.

Besides, 7 free kitchens are being run at the villages of Sonargaon and Baliati in the Dacca district, at the town of Midnapore, at the Baghbazar, Hatibagan and Municktolla centres in Calcutta, and at Belur, the Headquarters of the Mission. In all, over 4,450 persons are being daily fed at these kitchens. We are also running milk canteens for children and sick persons at Baghbazar and Hatibagan in Calcutta, at Mymensingh, Belur and Taki (24-Perganas), the daily average being 470. Moreover, we are co-operating with other relief parties in running free kitchens and milk canteens at Sarisha (24-Perganas), Salkia (Howrah) and Berhampore (Murshidabad).

The total receipts up to the 15th October are Rs. 1,53,979-5-8 and the total expenditure including outstanding bills is Rs. 1,02,814-1-0. We have also received 2,066 mds. 32 srs.

12 chs. of rice and other food-grains, which we have despatched to our various centres.

The relief so far given is quite inadequate to the extent and severity of the distress. To cope with the situation at least partially, the work requires immediate and wide-scale expansion. For want of funds and food-grains, particularly owing to transport difficulties, our efforts in this direction have not been successful. The need of cloth also is very acute.

Cyclone Relief Work

The work is at present being conducted in 200 villages of Midnapore and 24-Perganas. During the first half of October we distributed from our 8 centres 4,983 mds. 37 srs. 9 chs. of rice, 323 mds. 10 srs. 6 chs. of paddy, 471 mds. 39 srs. of dal, and 22 tins of barley to 61,586 recipients. Homoeopathic and allopathic medicines and diet, etc., are also given from four of our centres. At our Haludbari and Kalicharanpur centres 1,073 sick persons, mostly malaria patients, were treated with allopathic medicines, and at the Kedgerree and Contai centres, 380 patients were treated with homoeopathic medicines.

It is the Distress Relief Work, however, that needs the greatest attention. While conveying our grateful thanks to all donors through whose generosity we have been able to conduct our relief activities so far, we earnestly appeal to the benevolent public to do all they can to save thousands of our helpless sisters and brothers. Contributions ear-marked for any of the above relief activities, however small, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

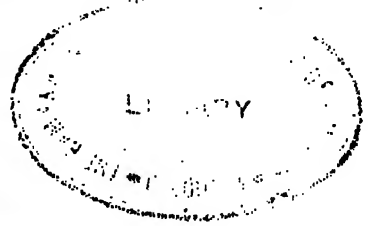
SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission,
25. 10. '48.

PRABUDDHA BHARATA

VOL. XLVIII

DECEMBER, 1943

No. 12



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

With the Brahmo devotees—Spiritual discipline for householders—Non-attachment—Dependence on God—Renunciation—Bhakti, Bhāva, and Prema—Wealth, position, and empty scholarship are of no avail.

November 26, 1883. It was the day of the annual festival of the Sinduripatti Brahmo Samaj arranged in the house of Manilal Mallick. The worship hall was beautifully decorated with flowers, wreaths and evergreens, and many devotees were assembled eagerly awaiting the worship. Their enthusiasm had been greatly enhanced by the news that Sri Ramakrishna was going to grace the occasion with his presence. The leaders of the Brahmo Samaj—Keshab, Vijay, and Shivanath—held him in high respect. His God-intoxicated state of mind, intense love for spiritual life, burning faith, intimate communion with God, and respect for women whom he looked upon as the veritable manifestations of the Divine Mother, together with the unsullied purity of his character, his complete renunciation of worldly talk, his love and respect for all religious faiths, and his eagerness to meet the devotees of

all creeds, attracted the members of the Brahmo Samaj to him. Devotees came that day from far-off places to join the festival as it would give them a chance to get a glimpse of the Master and listen to his inspiring talk.

Sri Ramakrishna arrived at the house before the worship began and became engaged in conversation with Vijaykrishna Goswami and the devotees. The lamps were lighted and the divine service was about to begin.

The Master inquired whether Shivanath would come to the festival. A Brahmo devotee said that he was not coming as he had other important things to do.

Master: ‘I feel very happy when I see Shivanath. He always seems to be absorbed in the bliss of God. A man who is respected by so many, must possess some divine power. But he has one great defect; he doesn’t keep his word. Once he said he would come to

Dakshineswar, but he neither came nor sent me word about it. That is not good. It is said that truthfulness alone constitutes the austere spiritual discipline of the Kaliyuga. If a man sticks tenaciously to truth he ultimately realizes God. Without this regard for truth one gradually loses everything. If by chance I say that I will go to the pine grove, I go there even if there is no further need for it, lest I lose my attachment to truth. After my vision of the Divine Mother, I prayed to Her, taking a flower in my hands: "Mother, take Thy knowledge and take Thy ignorance: give me only pure love. Here is Thy holiness and here is Thy unholiness. Take them both, Mother, and give me pure love. Here is Thy righteousness and here Thy unrighteousness. Take them both, Mother, and give me pure love." I mentioned all these, but I could not say: "Mother, here is Thy truth and here is Thy falsehood. Take them both." I relinquished everything at Her feet but could not bring myself to relinquish truth.'

Soon the divine service commenced according to the rule of the Brahmo Samaj. The preacher was seated on the dais. After the opening prayer, he recited from the holy texts of the Vedas and was joined by the congregation in the invocation to the Supreme Brahman. They chanted in chorus: 'Brahman is truth, knowledge, and infinity. It shines as bliss and immortality. Brahman is peace, blessedness, the one without a second, pure and unstained by sin.' The minds of the devotees were stilled, and they closed their eyes in contemplation.

The Master went into deep Samâdhi. He sat there transfixed and speechless. After some time he opened his eyes, looked around, and suddenly stood up with the words: 'Brahma, Brahma!' on his lips. Soon the devotional music began, accompanied by drums and cymbals. In a state of divine fervour the Master began to dance with the devotees.

After the worship was over, the Master said to the devotees: 'It is difficult to lead the life of a householder in a spirit of detachment. Once Pratap said to me: "Sir, we follow the example of King Janaka. He led the worldly life in a detached spirit. We shall follow him." I said to him: "Can one be like King Janaka by merely wishing it? He acquired divine knowledge after endless austerities. He had practised the most intense form of asceticism for many years, and then returned to the life of the world."'

'Is there, then, no hope for householders? Certainly there is. They must practise spiritual discipline in solitude for some days. Thus they will acquire knowledge and devotion. Then it won't hurt them if they lead the life of the world. When you practise discipline thus in solitude, keep yourself totally away from your family. At that time you must not allow your wife, son, daughter, mother, father, sister, brother, friends, or relatives near you. While thus practising discipline in solitude, you should think: "I have no one else in the world. God is my all." You must also pray to Him with tears in your eyes for knowledge and devotion.

'If you ask me how long you should live in solitude away from the life of the world, I should say that it would be good for you if you could spend even one day in such a manner. Three days at a time are still better. One may live in solitude for twelve days, a month, three months, or a year, according to one's capacity and power. One hasn't much to fear if one leads the life of a householder after attaining knowledge and devotion.

'If you break a jackfruit after rubbing your hands with oil, then its sticky milk will not smear your hands. While playing the game of hide-and-seek you are safe if you but once touch the "granny". Be turned into gold by the philosopher's stone. After that, even if you remain buried under the ground for a thousand years, still you will be the same gold when taken out.

'The mind is like milk. If you keep the mind in the world which may be likened to water, then the milk and water will get mixed up. Therefore keep the milk in a quiet place and let it set into curd, and then churn butter from it. Likewise churn the butter of knowledge and devotion from the milk of the mind through spiritual discipline practised in solitude. Then that butter can easily be kept in the water of the world. It will not get mixed up with it. The mind will float detached on the water of the world.'

Vijay had just returned from Gaya where he had spent a long time in solitude and holy company. He had put on the ochre robe of a monk and was in an exalted state of mind, always in-drawn. He was seated before the Master with his head bent down, as if absorbed in some deep thought.

Casting his benign glance on Vijay, the Master said: 'Vijay, have you found your room? Let me tell you a parable:

'Once two holy men in the course of their wanderings entered a city. One of them, with wondering eyes and mouth agape, was looking at the marketplace, the stalls, and the buildings when he met his companion. The latter asked him: "You seem to be filled with wonder at the city. Where is your baggage?" He replied: "First of all I found a room. I have put my things there, locked the room, and now feel totally relieved. Now I am moving about the city enjoying all the fun." Therefore I am asking you, Vijay, if you have found your room. (To M. and the others) You see, the spring in Vijay's heart has been covered, as it were, all these days. Now it is open.

(To Vijay) 'Well, Shivanath is always in the midst of great trouble and turmoil. He has to write for magazines and perform many other duties. Worldly duties bring much worry and anxiety along with them.

'It is narrated in the *Bhāgavata* that

the Avadhuta¹ had twenty-four Gurus, of whom one was a kite. In a certain place the fishermen were catching fish. A kite swooped down and snatched a fish. At the sight of the fish, about a thousand crows chased the kite and created a great noise with their cawing. Whichever way the kite flew with the fish, the crows followed it. The kite flew to the north and still the crows were after it. He went east and west, but with the same fate. As the kite began to fly about in confusion, lo, the fish dropped from its mouth. The crows at once left the kite alone and flew after the fish. Thus relieved of its worries, the kite sat on the branch of a tree and thought, "That wretched fish was at the root of all my troubles. I have now got rid of it and, therefore, I am at peace."

'The Avadhuta learnt this lesson from the kite, that as long as a man has the fish, that is, worldly desire, so long he must perform actions and consequently suffer from worry, anxiety, and restlessness. No sooner does he renounce these desires than his activities fall away, and he enjoys peace of soul.

'Work without any selfish motive is good, to be sure. That does not produce worry. But it is extremely difficult to be totally unselfish. We may think that our work is selfless, but selfishness comes, unknown to us, from nobody knows where. But if a man has already passed through great spiritual discipline, then as a result of it he may be able to do work without any selfish motive. After the vision of God it becomes easy to do unselfish work. In most cases action drops off after the attainment of God. Only a few, like Nārada work to bring light to mankind.

'The Avadhuta accepted a bee as another teacher. After days of labour, bees collect honey. But they cannot enjoy that honey, for a man soon breaks the comb and takes it away. The Avadhuta learnt this lesson from the bees, that one should not lay things up.

¹ A holy man of great renunciation.

Sādhus should depend hundred per cent on God. They must not gather for the morrow. But this does not apply to the householder. He must bring up his family; therefore it is necessary for him to provide. Birds and monks do not hoard up anything; yet the bird also hoards after the chick is hatched. It collects food in its mouth for the young ones.

‘Let me tell you one thing, Vijay. Don’t trust a Sadhu if he keeps bag and baggage with him and a bundle of cloths with many knots. I saw such Sādhus under the banyan tree of the Panchavati. Two or three of them were seated there. One was picking over lentils, some were sewing their cloths, and all gossiped about a feast they had enjoyed in a rich man’s house. They said among themselves, “That rich man spent a hundred thousand rupees on the feast and fed the Sādhus sumptuously with cake, sweets, and many such delicious things.”’ (All laugh).

Vijay : ‘It is true, sir. I have seen such Sādhus at Gaya. They are called the Lotāwālā Sādhus² of Gaya.’

Master (to *Vijay*): ‘When love for God is awakened, work drops off of itself. If God makes some men work, let them do it. It is now time for you to give up everything. Renounce all and say, “O mind, may you and I alone behold the Mother, letting no one else intrude.”’

With these words Sri Ramakrishna began to sing in his soul-enthraling voice :

Cherish my darling Mother Shyāmā,
Tenderly within, O mind ;
May you and I alone behold Her,
Letting no one else intrude.

(To *Vijay*) ‘Surrender yourself completely to God, and set aside all such things as fear, shame, and the like. Give up such feelings as, “What will people think of me if I dance in the ecstasy of God’s holy name?” The

saying, “One cannot have the vision of God as long as one has these three—shame, hatred, and fear,” is very true. Shame, hatred, fear, caste, pride, secretiveness, and the like, are so many bondages. Man gets his liberation when he is free from all these.

‘When bound by ties one is Jiva, and when free from these one is verily Shiva. Love for God is an extremely rare thing.

‘First of all one gets Bhakti. Bhakti is single-minded attachment to God-like that which a wife feels for her husband. It is extremely difficult to have unalloyed devotion to God. Through devotion one’s mind and soul merge in Him.

‘Then comes Bhava, intense love. Through Bhava man becomes speechless. His nerve currents are stilled. Kumbhaka³ comes of itself. It is like the case of a man whose breath and speech stop as he fires a gun.

‘But Prema, ecstatic love, is an extremely rare thing. Chaitanya had that love. When one has that love for God, one forgets all external things. One forgets one’s own body, which is so dear to a man.’

The Master began to sing :

Oh, when will dawn the blessed day
When tears of joy will flow from my eyes
As I repeat Lord Hari’s name?

* * *

The talk of divine things thus went on, when some invited Brahmo devotees entered the room. There were among them a few Pundits and one high Government official.

Sri Ramakrishna had remarked that Bhava stills the nerve current of the devotee. He said, continuing, ‘When Arjuna was about to shoot at the target, his eyes were fixed only on the eye of the fish. His vision was not diverted to anything else. He didn’t even notice any part of the fish except the eye. In such a state the breathing stops and one experiences Kumbhaka.

² An experience which the Yogi has, when his breathing stops while he is practising Prānāyāma.

¹ Sādhus carrying a water-pot.

'Another characteristic of God-vision is that a great spiritual current rushes up along the spine and goes towards the brain. When one goes into Samadhi, one gets the vision of God.'

Looking at the Brahmo devotees who had just arrived, the Master said, 'Mere scholars, devoid of divine love, talk incoherently. There was a Pundit called Samadhyayi. He once said, in the course of his sermon, "God is dry. Make Him sweet by your love and devotion." Imagine! To describe Him as dry, whom the Vedas declare as the essence of bliss! It makes one feel that the Pundit didn't know what God really was. Therefore his words were so incoherent.'

'A man once said, "There are many horses in my uncle's cowshed." From that one can understand that the man had no horses at all. No one keeps a horse in a cowshed.'

'Some people pride themselves on their riches and power, wealth, honour, and social position. But these are only transitory. Nothing will accompany you at the time of death.'

'There is a song which runs:

Remember this, O mind, that nobody is
your own;
Vain is your wandering in this world.
Trapped in the subtle snare of Mâyâ
as you are,
Do not forget the Mother's name.

* * *

'One must not be proud of one's money. If you say that you are rich, then there are richer men than you, still richer, and so on. At dusk the glow-worm comes out and thinks that it illumines the world. But its pride is crushed when the stars appear in the sky. The stars feel that they give light to the earth. But when the moon rises the stars fade in shame. The moon feels that the world smiles at its light, and that it gives light to the earth. Then the eastern horizon becomes red, and the sun rises. The moon fades out, and after a while is no longer seen.'

'If wealthy people would think in that way, they would get rid of the pride of their riches.'

A sumptuous feast had been arranged by Manilal to celebrate the festival. He entertained the Master and the other guests with great love and attention. It was late at night when they returned home.

A HINDU VIEW OF CHRIST AND CHRISTIANITY

BY THE EDITOR

I

How does a Hindu look on Christ? It is extremely difficult to speak on behalf of such a vast community as the Hindus. But so far as one can judge from the scriptures which form the basis of Hinduism, so far as one can understand Jesus through the life of Sri Ramakrishna who is recognized as the greatest embodiment of Hindu universalism, and so far as one can get an intellectual grasp of such a mighty personality as Jesus, one can say without fear of contradiction that for Jesus one cannot assign any place other than

in the galaxy of prophets by whom the world has been blessed from time immemorial. The same Spirit that shone in Its power of goodness through Râma, Krishna, Buddha, Shankara, Ramanuja, Chaitanya, and others, permeated also the whole being of Jesus.

This does not, however, mean that the Hindus should read Christ's life and teachings in the light of the interpretations offered by the Christians. To the pages of the Bible the Hindus turn not for any new theology, not for any novel philosophy, not for any new-fangled religion, but they do so in order to get a fresh evidence of the truth that God

is one though called by different names in different climes, and to get convinced that the spiritual path is essentially the same everywhere though variations may creep up due to change of environment. The Bible reveals to them in a tangible form the scriptural truths in the life movements of a concrete personality, and they enjoy being introduced to one whose very foreign environment forces them to look at truths from hitherto unknown points of view.

Christians may claim finality, novelty, and infallibility for the Bible. The Hindus need not quarrel with them. They may read it in the light of their own Vedas and Upanishads, which, they may argue, do not rest on the historicity of any person but are records of truths that were revealed to the Rishis of old and will for ever be revealed to other qualified aspirants. The Bible only records a few of these truths as they were experienced by Jesus. These have, therefore, to be studied against a background of human experience through the long centuries of the past and must be tested in the light of impersonal utterances emanating from men of realization of all races and climes.

Christ's personality is undoubtedly lovable and inspiring, his utterances bear the stamp of realization, and the effects of his life and teachings have been marvellous. But these considerations need not deter us from taking a wider view of things. We need not jump to the conclusion that a spiritual life can be manifested thus and thus only, that realizations can have no better expressions in human language, or that no other divine life and spiritual teaching can have equal social values. Truth to say, even the Christians are not agreed as to the true meaning of the life and teachings of Jesus Christ. We may, therefore, brush aside all dogmatism and take as universal a view of the prophet of Nazareth as possible. There are several views in the field, and the Hindus also can have a Hindu view of Christ. And when critical judgement

is not ruled out of court and the true meaning and ends of a spiritual life are kept in the foreground, it will be found that the Hindu view is by no means negligible; nay, it may even add greatly to the richness and depth of a Christian life, as it certainly will add also to the Hindu life.

II

One thing seems certain to us that though the Christian mystics of old came nearer to the Hindu view of life, present-day Christianity has greatly broken away from that tradition. Whereas Christianity of old had its best representatives in the lonely hermits immersed in Sādhanā, who after drinking deep at the fountain of spirituality emerged as leaders of religious life, present-day Christianity believes more in organized effort. Besides, the emphasis seems to have shifted from spirituality as such to humanism in various forms. It may be argued that we are indulging in sweeping generalizations. But the readers must remember that we are concerned only with a detached study of the tendencies and not the details. We make distinctions with a view to making our points clearer, and not for creating unbridgeable differences. The Christians have their own points of view, and, perhaps, with good reason too. But we realize that theirs is not the only possible view.

Take, for instance, the monastic life. A Hindu monk once told us that he went to meet a high official in an Indian State. The gentleman was a Christian; but when meeting the monk he bade advice to all Christian charity and said, 'Are you one of those who feed fat on the earnings of the poor people?' Nothing abashed, the monk replied, 'I am proud to belong to the same order to which your Christ belonged.' We forget the simple truth that Jesus was the disciple of John who lived on locusts and wild honey, and the Son of Man had not where to lay his head. A Hindu likes to think of him as a Sannyasin, which he certainly was. The ideals of

India are renunciation and service, and both these were eminently manifested in the life of Jesus, who left home to spend his life in the service of the poor and the afflicted so that God's kingdom might be established on earth.

But not only has the West put renunciation in the background, it has also gone to the other extreme of equating social service with religion. The negation of renunciation has resulted in a never ending tug-of-war between multiplication of wants and irresponsible capitalism. Man is now thought of as an economic being, and the economic interpretation of history is considered the most scientific—they call it dialectic materialism. Service, alienated from its natural ally renunciation, has been degraded to mere material welfare and business stunt. A Government *serves* its people by providing physical comforts, and industrial plants and commercial firms *serve* their clientele by producing or supplying covetable things at the cheapest possible price! But did Christ care only for material welfare? He did, of course, perform miracles; but with what reluctance? He refused to heal a girl of Canaan; but when her mother's importunity was great,

Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. (Matt. 15. 28).

It is faith that mattered the most. Miracles were not ends in themselves. When the disciples were caught in a gale on a lake and nervously woke up Jesus to work a miracle for them, he rebuked them saying, 'Where is your faith?'

Jesus did not believe in a progress which is synonymous with unlimited multiplication and satisfaction of wants. He rather stressed the need of poverty and mortification. For his ultimate aim was to achieve spiritual realization and not material prosperity; and he knew fully well that one cannot worship God and Satan at the same time. That these were not idle words is amply proved by his own life. For, as Aldous Huxley remarks:

Contemplative prayer and mortification not only of the passions but also of the intellect and, above all, the imagination—these are the means whereby men and women can fit themselves to receive the grace of a direct apprehension of Reality and Eternity.

It is because of this stress on things spiritual that Jesus could not tolerate buying and selling in his Father's temple.

Jesus' instruction to his disciples on the eve of their being sent out on a preaching tour is equally clear and emphatic:

And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: But be shod with sandals; and not put on two coats. (Mark, 6. 8-9).

How does this compare with the organized, State religions of the East and the West?

Jesus was a true Yogi given to inner culture and meditation. He made no secret of his dislike for showiness:

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter; but within they are full of extortion and excess. (Matt. 23. 25).

And for days he would be out of contact with the world, meditating only on God. There seems to be a gap in the life of Jesus after his baptism till his re-appearance as a public preacher. The Hindus can easily understand this period of silence, which they imagine, and perhaps rightly so, was spent in intense spiritual practice, though there may not be any truth in the assertion that during this period Jesus visited India, where he learnt from the Indian Yogis. That his heart naturally inclined more towards his Father rather than to the everyday affairs of the world, is transparently clear to anyone who reads the Bible. At the end of a busy day, how eagerly he would retire to a solitary place to avoid the crowd and to be left to himself! He did serve the world, but never allowed it usurp his Father's throne.

Another point which the modern world seems to have lost sight of is Jesus' recognition of the difference in the spiri-

tual capacity of his audiences. He did not think that all men were capable of receiving the highest spiritual truths. He did not believe in casting pearls before swine. He had his own inner circle of disciples to whom he revealed the higher truths, but to the multitude he spoke in parables:

And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. (Mark, 4. 33-34).

I have yet many things to say unto you, but ye cannot bear them now. (John, 16. 12).

The modern world, pre-occupied with false conceptions of equality and democracy and mad after regimentation, gives its own interpretation to such passages. It takes these as rules of morality at the same time that it considers these as an unattainable ideal. Whereas the Hindus accept Adhikâravâda, and present spiritual truths in conformity with the spiritual stature of each aspirant, the modern world wants the same coat to fit one and all, and is consequently in a quandary.

But Christ was much more practical; he did not teach impracticable things. The rules that he gave were meant to be carried out, but not by all, only by those to whom the carrying out of them could bring benefit and who were able to carry them out. (*A New Model of the Universe by P. D. Ouspensky*, p. 194).

Unable to realize this simple truth modern Christianity has identified religion with only one phase of it, viz, its manifestation in the lives of householders. But here again, not all householders, but only the statesmen, the war lords, and business magnates, are mostly the beneficiaries—the poorer classes in many countries are in open revolt against it. The fact is, as we say in Indian terminology, there is a confusion of Varnas and Ashramas. The distinction among them being lost sight of, the poorer classes find no comfort in a morality that works to the advantage of the richer classes. Besides, there are no Brahmacharins preparing for a higher spiritual life, no Vânaprasthas spending

their days of retirement in high contemplation, and no Sannyasins holding ever before society the highest goal of humanity.

III

The West may have gone wrong. But that is no reason why the East should be oblivious of Christ's true mission. The East has a right to look at Him from its own angle of vision. And when it does so, what wonderful parallels to the Eastern scriptures do Jesus' life and the Bible reveal! The Hindus, at least, find in the Bible a continuation of the thoughts of India. That this is no mere fancy is apparent to any one who makes an unbiased and critical study of the life and teachings of Jesus.

To start with, one thing is certain: Jesus' countrymen never understood him properly. To one section of them he appeared as the promised Messiah who would deliver the Jews from political thralldom. To a second section he was an agitator and a seducer, whose lifelong spiritual ministration and exemplary moral character deserved nothing but crucifixion at their hands! And none of them could read a universal message in Christ's teachings. As a result, Christianity emerged as a proselytizing religion cursing and condemning all other creeds and its cause was furthered by fanatical leaders indulging in inquisitions and crusades.

It was no mere accident that the wise men of the East were the first to recognize Christ. For, spiritually, Christ was a stranger among the Jews—his spiritual affiliations were more pronouncedly with the East than with Judæa. Modern research tends to establish that Buddhism had its outposts in the land of the Jews. There were sects like the Essenes who differed fundamentally from the thoughts and customs of the Jews. It has not been finally established whether Jesus belonged to one of these Buddhist sects. But the evidences collected so far prove beyond the shadow of a doubt that there are Eastern influences almost at every turn. It is

true that there are scholars, who while admitting the divergence of Christianity from Judaism, are yet loath to admit Buddhist influence. E. Renan, for instance, writes:

It is particularly in the parables that the master excelled. Nothing in Judaism had given him a model for this delightful form. It is he who created it. . . . It is true that one finds in Buddhist books parables of exactly the same tone and the same composition as the Gospel parables. But it is *difficult to admit* that a Buddhist influence was exerted in this.

But in the light of further research one fails to see why it should be so *difficult to admit* Buddhist influence. The migration of fables was originally from the East to the West and not *vice versa*, as the presence of lions, jackals, elephants, and peacocks, etc., which play a leading part and which are not European birds and animals, amply proves. It is now admitted on all hands that the *Aesop's Fables* is only a Greek version of the *Panchatantra*. The *Jātaka* tales also found their way into Europe. Furthermore, Buddhist rituals and customs have left their impress even on present-day Christianity. The French missionary travellers Hue and Gabet were impressed in 1842 by the close resemblance between Catholic and Lhamastic rituals:

The crozier, the mitre, and chasuble, the cardinal's robe, . . . the double choir at the divine office, the chants, the exorcism, the censor with five chains, the blessing which the Lhamas impart by extending the right hands over the heads of the faithful, the rosary, the celibacy of the clergy, their separation from the world, the worship of saints, the fasts, processions, litanies, holy water—these are the points of contact which the Buddhists have with us.

The points of contact, however, are deeper than these superficial customs and rituals. In thought, too, Christianity is greatly indebted to India. Through the Eleatics, the Orphic teachers, the Pythagoreans, and through Socrates, Plato, Zeno, and others, Indian thought percolated into Asia Minor, Alexandria, and Greece. The Essenes, the Mandeans, and the Nazarene sects were filled with the spirit

of Buddhism. The result of this contact is summed up thus:

It is not too much to say that almost the whole of the moral teachings of the Gospels as distinct from the dogmatic teaching, will be found in Buddhist writings, several centuries older than the Gospels: that for instance, of all the moral doctrines collected together in the so-called Sermon on the Mount, all those which can be separated from the theistic dogmas there maintained, are found again in the Pithakas. (Quoted in *Eastern Religions and Western Thought*, p. 48).

The modern world fails to appreciate Jesus properly because it does not view things against their proper historical and spiritual setting. As pointed out by Aldous Huxley,

The early Christians made the enormous mistake of burdening themselves with the Old Testament, which contains, along with much fine poetry and sound morality, the history of cruelties and treacheries of a Bronze-Age people, fighting for a place in the sun under the protection of its anthropomorphic tribal deity. Christian theologians did their best to civilize and moralize this tribal deity; but inspired in every line, dictated by God Himself, the Old Testament was always there to refute them. (*Ends and Means*, p. 328).

IV

Turn we now from this long but useful discussion to a consideration of some of Christ's teachings from the Indian point of view. One thing is obviously clear to us that Christ does not preach conversion in the accepted sense of the term. In the long centuries of controversy on this point no scholar has been able to quote any sentence from Jesus which can unquestionably be accepted as an exhortation for conversion. There are references to faith, repentance, sincerity, and taking up the cross, etc. But there is no mention of change of faith as such. Jesus might have asked people to follow him. This, however, does not mean that one should give up a particular religion and enter a Christian church. For as Dean Inge points out:

The main doctrines of Christianity. . . are all pictorial and symbolical.

A too literal interpretation of the teachings of Christ irrespective of the

frame of reference is bound to land us into innumerable difficulties.

The other point, mentioned earlier, is that Christ recognized difference in spiritual stature. Let us look at some of his utterances. 'I and my father are one.' 'The kingdom of God is within you.' And he speaks of 'Our Father which art in heaven'. Those who are acquainted with Hindu thought will easily find indications of Advaita (Non-dualism), Vishishtâdvaita (Qualified Monism), and Dvaita (Dualism) in these utterances. These correspond to different stages of spiritual realization.

Jesus' claim, 'I am the door', can be very well accepted by the Hindus, though not in any sectarian sense. We readily recognize that unless God comes down to edify us by rending asunder the veil of Mâyâ through the palpably spiritual life of an incarnation, we cannot conceive of a higher human existence, or even if we intellectually acknowledge the possibility of such a thing, conviction will be lacking and the belief will fail to influence life. Truly did Christ say, 'He who has seen the son has seen the Father.' But this does not imply that Christ is the only and the last Avatâra, or that an acceptance of Christ necessarily means the rejection of Râma, Krishna, Buddha, Shankara, and others.

Christ made a distinction between social customs and spiritual behaviour. There can be no hard and fast rule about a spiritual life. Social morals may be binding in the social field, but an advanced spiritual soul may consider them as shackles. Spirituality can have no set rules: it implies a certain freedom of choice. Ordinary people need not give up their national customs, which are necessary for their moral health. But advanced spiritual souls live in another world, and for them the question of customs and rituals does not arise. It is absurd, therefore, to argue

that there is a well-defined Christian way of life, which all lovers of Christ must follow. There can be no Christian way, though there can be a spiritual way of following Christ which is the same all over the world. But dogmatism is a bad seducer of men. Says Christ,

Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups. (Mark, 7. 7-8).

The Christian doctrine of original sin is a stumbling block to the Hindus, who on reading the Gospels fail to see why such a narrow view of Christ's words should be taken. If the kingdom of God is within us, and if we can get rid of sin, then sin is not certainly a part and parcel of ourselves.

There are similar other doctrines, like the doctrines of the Trinity, resurrection, etc., which according to the Hindus are only partial representations or distortions of the original truths preached by Jesus. Resurrection, for instance, is a distorted view of the theory of Karma and transmigration; and the doctrine of Trinity represents a partial truth. But we need not linger on these points. Enough material has been presented to show that there can be a very reasonable *Hindu view of Christ and Christianity*; and we cannot do better than conclude this by an allusion to an incident in Sri Ramakrishna's life to show how a Hindu can love and honour Christ without changing faith.

Sri Ramakrishna heard the Bible from a Hindu gentleman. One day as he was looking intently on a picture of the Madonna with the Divine Child in her hands, a light issued from the Child and engulfed him and merged into him. Sri Ramakrishna fell into a trance, thus demonstrating the oneness of the Spirit that incarnates in every age.

Christ is thus very near and dear to the Hindus. But let us love and understand him in our own way.

IS THE WORLD UNREAL ?

By PROF. N. K. BRAHMA, M.A., Ph.D.

(Concluded) L

We may now attempt a summary of the points that have been put forward here in defence of the Vedantic metaphysics explained by Shankara:—

(1) There is no relation of antagonism or opposition between the transcendental and the pragmatic orders of reality. Shankara never conceives of anything being *opposed to Brahman*. All the Advaitins following Shankara have regarded Brahman to be the substratum or *Āshraya* of *Ajñāna* or ignorance. Shankara would be a *Dvaitavādin*, a dualist, if he holds that Brahman is antithetical to ignorance. It is a hopeless misunderstanding of Shankara's position which thinks that Shankara's Brahman annuls or destroys the universe, and that it is one member of the opposition. Brahman is above all opposition, all duality, all division. It is, therefore, not true that one who realizes Brahman and becomes Brahman cannot have any dealings with the universe. The conception of the *Jivanmukta*, in one sense the pivot of Vedantism, is a direct proof against this contention. Ishwara, who is *Nityamukta*, eternally free, also has dealings with the universe, and so the charge that is brought forward against Vedanta that its Brahman denies or negates the universe is ill-founded. Brahman and the universe exist *simultaneously*, the former as *Paramārtha Sat* and the latter as *Mithyā*, and not successively. It is not the case that when Brahman exists, the world does not exist, or that when the world exists, Brahman does not exist. It is true that both do not and cannot exist as *Paramārtha Sat* simultaneously. The *Paramārtha Sattā* of Brahman reduces the existence of the world to *Mithyātva*. The *Sat* and the *Mithyā* are not opposed,

as is so often erroneously supposed even by great scholars. The Shankarite school of Vedantins have taken great pains to show that the *Sat* is not opposed to the *Mithyā*. The *Mithyā* is a very successful logical category that solves many difficulties.

(2) The Vedantic Brahman is not identical with *Sankhya Purusha* and is not silence or staticity opposed to and devoid of movement and dynamicity as is wrongly supposed even by many Indian scholars. Brahman is above silence and dynamis, above permanence and change, above all duality or opposition. *Sankhya Purusha* has *Prakriti* outside it, but Brahman has nothing—not even *Mâyā* and her products—outside it. Brahman transcends both *Purusha* and *Prakriti*.

(3) Vedantic transcendence is different from all other notions of transcendence and is really unique. It is not spatial or temporal transcendence, it is not the transcendence of aggregation or totalization, it is not the transcendence of harmony or equilibrium, in short, it is not immanent transcendence, but it is transcendent transcendence, if we may use this expression, an absolute going beyond, a leap or a conversion, an awakening or living in a new category, in a new order, in the Whole or the Full that knows no parts, in the One that knows no second. Brahman is not merely the All that is omnipresent, not merely the Eternity that endures and abides through all time, not merely the Power that moves everything, not merely the Whole that includes everything within It, not merely the *Prāna-tattva* of the Upanishads, but is the *Ātman* that is absolutely transcendent, *Asanga*. We have to distinguish very

clearly between immanental transcendence and transcendent transcendence, the Sâttvika transcendence and the Gunâtita transcendence, the transcendence of harmony and equilibrium and absolute transcendence. The Sattvika Jnâna is that which sees the one in the many (Sarvabhuteshu ekam bhavam avyayam), in one sense transcends the one and the many, and, it is true, goes beyond the isolated one and the many detached and separated from the One. Sattva or harmony reconciles the opposition between Tamas and Rajas, between rest and motion, between silence and dynamis. The one-in-many, the one that is expressed in and through the many, is really this transcendent category, the transcendence that is reached in harmony, the transcendence that harmonizes and equilibrates the opposing elements and thus goes beyond the opposition. This is immanental transcendence, the transcendence that is within the region of division, the transcendence that belongs to the all-embracing, Sarvabhutâtma-bhutâtma Mukhya Prana of the Upanishads, the transcendence that overcomes the limitations of space, time, and causality. But this is only relative transcendence. The Shruti is never tired of pointing out that absolute transcendence belongs only to the Atman, and repeatedly points out the distinction between Agni-vidyâ and Brahma-vidyâ, between the Prana-tattva and the Atma-tattva. The Atman is Gunatita and Asanga, beyond the division of the Gunas and is absolutely transcendent. The Mukta-sanga Anahangvâdi, the detached selfless self, the Sâttvika Kartâ is still Karta or agent, and is very different from the Asanga transcendent Self, the Kevala Atma which is not agent at all. The Turiya, Gunâtita, is the transcendent stage, which is certainly not the inactivity that is afraid of activity, not the activity that disturbs the silence of inactivity, not also the serenity that remains undisturbed in activity as well as in inactivity and retains its harmony in both, but is something that has not

entered into the division of silence and activity at all. It is beyond silence and activity, not in the sense of their harmony and aggregation, but in the sense of something that is the *prius* or background of the division but which itself transcends the division and does not enter into the division. This higher transcendence is expressed by the words Asanga and Atita. The Purushottama transcends the Kshara (Ksharamatita) and the Akshara (Aksharâduttama), and is Anya, different from both. The lower transcendence, the transcendence which harmonizes and comprises both, is immanental transcendence, and should not be supposed to be higher than the superior transcendence, the absolute Asanga, commonly mistaken as only an isolated part of the lower transcendence.

(4) Shankara explains transcendence by saying that Brahman is beyond the causal series. The causal chain that links together everything in the empirical world and explains all things as causes and effects, does not extend to the transcendent reality of Brahman. The unmanifested and the manifested, the latent and the patent, are stages in the causal process, and the eternity that is composed of time-divisions and in a sense transcends temporal limitations, itself belongs to the realm of causation. The Absolute, that is the ground of the world in the sense of the cause that manifests itself through the effects, is not beyond time, and is either conceived of as the starting point of the causal process or as the whole that contains all time-divisions within it. The Absolute that is the cause, contains the effect within It and has division latent in It. The effect is the cause transformed; and the Absolute that is the cause of the world cannot but be supposed to be transformed or divided in some way or other. Hence Shankara thinks that the Absolute Fundamental Reality must be beyond the causal chain, if It is to save Itself from impermanence and destruction. The relation between the Absolute that transcends causality and

time and the world that is in time and is causally connected, has been explained logically by Shankara by his doctrine of *Maya* and his category of *Mithyatva*. The Absolute cannot be a member of the causal series; the world or the causal series, therefore, cannot be related to the Absolute as Its effect. Hence Brahman is *Jagat-vilakshana* and transcends the world. The Absolute that does not transform itself into the world yet is the ground or substratum of the world, the Absolute which without entering into the cause-effect relation still is the ground of the causal series, is just like the *Adhishthāna* or *Ashraya* of an *Adhyāsa* or illusion, and this is Shankara's *Vivartavāda* or *Māyāvāda*. Any theory which holds that the Absolute is not *transformed into* the world and still is the source of the world, cannot but subscribe to Shankara's *Vivartavāda*. This is the crucial test that distinguishes between pseudo-transcendence and genuine transcendence. The causal series or the temporal series that finds and retains its reality as temporal and causal in the Absolute and belongs to the Absolute as inherent in It, is only related to the pseudo-transcendent. The genuinely transcendent is beyond the time-series altogether and the relation between this Absolute and the world cannot but be *Vivarta* or *Maya*. If one is disposed still to regard this relation as causality, it is to be remembered that it is very different from what is ordinarily understood by causality. Kant's noumenon is the ground and not the cause of phenomenon, Spinoza's Substance is not the cause but the ground of the modes; Plato's Ideas are not the cause but the ground of the world of sense; Schelling's Absolute is the foundationless or groundless ground; Shankara's Brahman is the ground or *Adhishthana*, yet not cause of the world.

All master-minds of the world have noticed the logical difficulty of designating the Ultimate Reality as the cause and regarding the relation between the Absolute and the world as one of causa-

tion. The lesser minds, who have not been fortunate enough to acquire the illumined vision—the intellectual intuition that grasps the transcendence and understands the transcendent causality, the groundless ground, have failed to understand their masters' teachings and have missed in the transcendent Absolute any explanation of the world. Their narrow vision only understands the ordinary causal explanation; and where anything is preached which transcends this ordinary causality, they find only inconsistencies and absurdities. The realization of this absolute transcendence has been sought to be expressed and explained by all great minds of this world. But it is only Shankara who has attempted a thorough logical justification and a perfect philosophical presentation of the transcendent realization. It is not strange that lesser minds would not be able to rise up to the height which the genius of Shankara had reached; but it is a pity that even some of the greatest minds of the modern age including among them some of his own countrymen, should not only fail miserably to realize the supreme glory of his teachings, but should fall so low as to attempt to deprecate him without rhyme or reason and find satisfaction merely in abusing such a master mind. Shankara has no quarrel with anyone claiming to give an account of his illumined vision or intuition, but if the latter is attempting to justify his position *logically*, he finds in Shankara a bitter opponent. It is sheer logic which cannot brook or allow even the faintest contradiction that forces Shankara to declare the world to be false, *Mithya*; and he is the last person to condone any view which would regard the timeless and the temporal, the Absolute and the world to be *both* real. We should all pay homage to the great soul who has not only explained clearly the distinction between genuine transcendence and pseudo-transcendence or rather between absolute transcendence and relative transcendence, but who has also given us a vigorous logical defence

of the transcendent realization preached by the Upanishads.

(5) Shankara's philosophy is not a mere logical theory without any relation to life and concrete experience but is based on Anubhava or realization. It is a mistake to suppose that Shankara lives in an abstract dream-land of his own and that his logical analysis and penetration, however correct and stimulating, fail to comprehend the richness and complexity of Absolute Reality. Shankara's logic is not based on the partial one-sided working of the discursive and theoretical understanding that is separated and detached from life, so that it would fail to grasp the harmony that is perceived by the synthetic reason, but it is grounded on supreme experience and realization that is not only all-comprehensive but also all-transcending, that not only comprises the working of the theoretical and the practical understanding, but goes beyond this synthesis into the transcendence of the intuitive reason. The modern followers of Hegel think that Shankara has affirmed the One and denied or rejected the many and thus is guilty of one-sided abstraction. Their Ultimate Reality is, on the other hand, like Hegel's Absolute Idea, the one that does not reject the many but contains and explains the many, and is, therefore, supposed to be superior to the one-sided and abstract Brahman of Shankara. Life and reality present to us the harmony of the One and the many and solve for us the contradiction that presents itself to the abstract analytical intellect. That which seems insoluble to the understanding, Hegel and his modern followers argue, is not only no contradiction to the synthetic reason which perceives the harmony of concrete life and reality, but is the soul of Reality. The Absolute that is both silence and movement, both One and many, must be supposed to be superior to, they argue, the Absolute that is only silence and not movement, that is only the One and not the many. This is a simple argument and in its simpli-

city is to be found the great charm that it has for the generality. Put in this way, Shankara's system seems to be defective. But this is a wrong presentation and a misinterpretation of Shankara's theory. Shankara has not rejected the many and affirmed the One to the exclusion and neglect of the many. The synthesis of the One and the many and the solution offered by the ancient Bhedâbhedavâdins and their modern representatives appear to Shankara to be superficial; and he has attempted a deeper solution and not ignored the problem. According to him, the One and the many are reals of different orders—while the One is absolutely real, the many are only relatively real; while the One has Pâramârthika Sattâ, the many have a Vyâvahârîka Satta. The many have no absolute, fixed, or permanent reality; and, therefore, strictly speaking, they are not Sat or Real, because there is no meaning in ascribing reality to that which is not fixed and permanent. The many are not Asat, non-existent, but are Mithya, unreal or false, in the technical sense of the term. We have to understand carefully Shankara's meaning of the term Mithya and should not hasten to suppose that Shankara has rejected the universe.

Many find difficulty in understanding why the world should be declared unreal proceeding as it does from the Ultimate Reality. Shankara repeatedly asserts that the world has its ground in Brahman and it can have no other ground. Ajnana has its support and substratum (Ashraya) in Brahman. So there is no ambiguity in the supposition that the world is grounded in the Absolute and comes from It. Why, then, should Shankara hold that the world is unreal, Mithya? What can be his meaning? His opponents think that Shankara's inadequate and partial realization is responsible for this one-sided abstraction. But does it require an enlightened vision or a pointed intellect to realize even this much, that the world that comes from Brahman

cannot be Mithya? The eulogy that has been bestowed on Shankara's logic seems hardly to be in consonance with the intellectual poverty which this supposition implies. Shankara must have a deeper meaning in his mind.

By declaring that Brahman is Sat and the world is Mithya, Shankara means to express that the duality that characterizes the world and forms its inner essence is not inherent in the Absolute. The world is not an *expression* of the Absolute and the Absolute is Jagatvilakshana. The Absolute is not *necessarily* expressed in the world. The world is a *free creation*, a *Vivarta*, and not a necessary product, a transformation or a Vikâra. The appearance of the world does not touch the Absolute at all (Anumâtrenâpi an sambadhyate). This freedom, this transcendence, this non-causal or non-mechanical causation, this absoluteness is what Shankara means by Brahman. We have already explained this transcendent causation in a previous paragraph. Brahman is the ground of the world in this sense, and the world that does not express the Absolute and does not touch the Absolute is Mithya also in this sense and not in the sense of non-existent, Asat. The duality that *appears* in and through the world and forms its essence but which is not inherent in its ground, viz. the Absolute, cannot but be Mithya. If the Absolute is supposed to have an inherent dualism, if dualism is supposed, in other words, to be the essence of the Absolute, then there would be no distinction between the Absolute and the world, and there will be no synthesis of the One and the many. The One that has the many inherent in it, the One that is expressed in and through the many, is really many and not One, and so Hegel's One-in-many and the Ultimate Reality of his modern followers that is both silence and dynamis, is not the much longed for synthesis that can solve the problem but is only one term of the opposition, viz. the many. The real solution has been attempted by Shankara. The many that

come out of the One but do not touch or disturb It, the many that have their ground in the One but are not inherent in the One, the many that can be explained by the One but still do not interfere with the transcendent fulness of the One, are not in opposition to the One, and thus are in happy harmony with the One. Shankara finds the solution in his experience of this transcendent causality, this non-causal causality; and his category of Mithyatva is the attempt to justify this transcendent experience logically. If mechanical causality is the only causality, Shankara's Mithyatva falls to the ground and must appear to be absurd even to the stupidest mind. But if Shankara is not more stupid than the stupidest, his category of Mithyatva explains to us another kind of causality, a freedom that is not intelligible in terms of mechanism, a perfection that is not a gradual progress from imperfection, a fulness that is not an aggregation of parts, a Purna or Full from which if the Purna (Full) is taken away, the Purna (Full) remains intact, an Advaita or non-duality that is not compromised with a duality or Dvaita, but the Dvaitâtita, the transcendent non-duality that knows no compromise and division. From the Sthula to the Sukshma, from the Sukshma to the Kârana, from the gross to the subtle, from the subtle to the unmanifested, in short from the manifested to the unmanifested and again from the unmanifested to the manifested, we have the realm of causation; and here the cause and the effect are equally real. But the Shruti speaks of the Turiya state as well, which is not on a line with the Sthula, Sukshma and Karana, but which transcends all the three not as their synthesis merely but as something which passes beyond them altogether. If Hegel's Absolute or his followers' Ultimate Reality is the ground of the world and has no *inherent* dualism, he cannot avoid being a follower of Shankara; if his Ultimate Reality has an inherent dualism he can-

not be preaching the Upanishadic monism; if he says dualism is both inherent and non-inherent, he is a Bhedabhedavadin having no secure

place in the realm of logic and philosophy. Shankara's philosophy is the most logical explanation of the Upanishadic teachings.

THE IDEAL OF BODHISATTVA IN MAHAYANA BUDDHISM

BY PROF. SUJITKUMAR MUKHOPADHYAYA

Gautama Buddha, as it is recorded in the *Jātakas*, was Bodhisattva in his previous existences. Whether an animal or god or human being, he possessed wisdom as well as goodwill towards all. He was ever prepared to sacrifice his life for others. From these stories of previous existences of the Buddha, one may have an idea of the ideal of Bodhisattva.

What is the meaning of the word Bodhisattva? *Bodhi* may be translated as 'Enlightenment' and *sattva* as 'being'. Thus, the literal translation of the word Bodhisattva is, 'Enlightenment-being', i.e., 'a being destined to attain the most perfect Enlightenment or Buddhahood'.

This Enlightenment is not intended for any personal interest. We find in the commentary of the *Bodhicharyāvatāra*, the explanation of the word Bodhichitta or Enlightenment-mind as follows: 'Enlightenment-mind' means, 'the mind for Enlightenment or Buddhahood', i.e., 'a firm resolution, accompanied by efforts, to attain Enlightenment or Buddha-hood, with the intention of liberating all sentient beings'. (Cf. *Bodhicharyavatara-Panjikā*, I-6, 15).

So it is clear from the above explanation, that the Enlightenment of a Bodhisattva aims at the well-being of all the world. That he has not got any trace of selfish motive behind this, may be shown later on.

In the Sanskrit, Tibetan, and Chinese literatures of the Mahāyāna, we frequently meet with this ideal of Bodhisattva. We also find records of the lives of great Bodhisattvas who sacrificed

their lives, accepting inhuman tortures, for the well-being of others.

Out of many, the two great good qualities of a Bodhisattva, are Maitri and Karuṇā. Indians are familiar with these two sacred words. But the meaning which the Buddhist attributed to these words, is very high and sublime. Love towards all sentient beings, like that of a mother towards her only child, is called Maitri. (Cf. *Shikshā-samuchchaya*¹, p. 19; *Mahāyānasutrālamkāra*, pp. 123, 134). Affection towards all the afflicted world, like that of a father towards his afflicted son, is known as Karuṇa. (Cf. *Bodhi*, IX. 76).

As a mother protects her only son even at the risk of her life, in the same way, one has to create love,² towards all living beings. (*Sutta-nipāta*, I-8-7).

As a householder loves his only and meritorious son, from the very core of his heart, in the same way, the compassionate Bodhisattva loves all living beings, from the very core of his heart. (*Shiksha*, p. 287).

Karuṇa is so highly regarded in Buddhism that it is said, where there is Karuṇa, all the Dharma of the Buddha is there. (Cf. *Bodhi*, IX. 75).

The Bodhisattva who has acquired the great Maitri and Karuṇa, sacrifices his body, his life, all the root of good (i.e., absence of anger, greed, and delusion, which is the root or source of good), without desire of any recompense. He desires the Enlightenment of all others, before his own. (Cf. *Shiksha*, p. 146).

He is not overcome by pain, when his

¹ A compendium of Buddhistic teachings; passages from more than a hundred works are collected in it.

² Lit., 'Immeasurable mind', which is a term for Maitri, Karuṇa, etc.

body is cut into pieces, even then he pours out love for the universe. He bears all this pain, for the liberation of those who inflict it on him. (Cf. *Shiksha*, p. 187).

He says,

All the creatures are so helpless, they are overcome by anger, greed, and delusion. So they have no strength left for doing any good action which would compass their own liberation; when they are unable to liberate themselves, how could they liberate others?

Therefore, I undertake to shoulder the suffering of all living creatures. I have made a firm and irrevocable resolve to do this. I shall not swerve from this path. I shall not grow despondent or tremble with fear. I shall not flee like a coward from this resolve. (*Ibid.*, pp. 280-2).

From the above passages, it is clear, that the doctrine of Bodhisattva, is the doctrine of a hero. The Bodhisattva is a Vira-sâdhaka. He is full of manliness and heroism (Virya).

It is said in the scriptures that he who wishes to acquire the merit of forgiveness, must cultivate manliness and heroism (Virya). Without Virya, forgiveness and endurance of suffering are not at all possible. Enlightenment is founded on Virya. As without wind no movement is possible, in the same way it is not possible to acquire merit without Virya. (Cf. *Bodhi*, VII. 1).

Bodhisattva, the great hero, taking on himself, the suffering, penury, and miseries of others, serves in various ways, the countless creatures of the countless worlds in the universe, until all of them have attained to liberation. (Cf. *Bodhi*, III. 21). He is like the Sun illuminating all the world, without distinction, with his rays of wisdom; like the moon, cooling the suffering of all sentient beings equally, with the universal compassion. Like the tree he stands well-rooted and grows firm to give shades to all sentient beings of the world. Like a hero, riding on a chariot, wearing the armour of patience, drawing the sword of knowledge, he protects the world. He is a helper to the helpless, a guide to the wayfarer, a boat, a bridge, a dam to those who desire to cross over to the other shore. He is a

physician to the sick, a nurse to attend on them until they are healed and made whole. He is an inexhaustible store for the poor; he attends on them in the form of a fulfilment of their manifold needs. (Cf. *Shiksha*, pp. 102-8; *Bodhi*, III. 7-17).

He says,

For the fulfilment of the needs of all the creatures I surrender dispassionately my being in all my manifold existences, all my objects of enjoyments, all the merit accumulated by me in the past and in the present and that which I may acquire in the future. (*Bodhi*, III. 10; *Shiksha*, p. 17).

I shall stay behind in the world, till the very end of it, for the sake of even one individual. (*Shiksha*, p. 14).

May all those attain to Buddhahood, who would soil my fare name with falsehood, who would cause injuries to my body and mind, who would scoff at me; may others also attain to Buddhahood.

This body of mine is for the satisfaction of whatever pleasure they (creatures) desire; let them hurt it, censure it, soil it with dust; let them do it whatever they like—play, laugh, wanton, etc., whatever conduces to their happiness. I have given this body of mine to them. Let them get out of it whatever begets happiness; why should I thus worry about myself? (*Bodhi*, III. 12-16).

These are not simply precepts or empty words; there were persons who lived and died, illustrating them in their lives. When the enemy stabbed the Bodhisattva Arya-deva, the great expounder of the *Shunya* Doctrine, he advised the man to take his robe and escape immediately in the guise of a monk. The Guru was at the point of death, and disciples were around him; some of them were weeping, some were crying and shouting: 'Who committed this heinous sin? Where is the murderer?' The Guru calmly said,

There is neither murder nor murderer
Nor there is one who is murdered.

(Cf. The life of Arya-deva from the Chinese sources. Vide the Chinese catalogue by B. Nanjio, No. 1840, 1462).

When we hear from great men, 'forgive the evil-doer,' 'love your enemy,' the question naturally arises in us, 'Why should we?' The Bodhisattva attempts to answer such questions. We quote below a few such passages:

A person maddened with anger hurts himself, by pricking his own body with thorns,

etc., giving up food he starves himself. Others put an end to their lives, either by hanging themselves with a rope, or throwing themselves from a precipice, or by drinking poison, etc.

If the unfortunate creature who is under the sway of lust, anger, etc., hurts himself in this way, how can you expect that he would not hurt others?

Just as we do not get angry but rather pity a person, who is possessed by some evil spirit, even if he acts in various harmful ways, in the same way, why should we not pity, instead of getting angry with those who, possessed by the evil spirit of lust, anger, etc., commit suicide physically, as mentioned above, or spiritually by doing harm to others.

When one strikes me with a stick, I do not get angry with the stick, but with him who wields it; therefore, when a person wielded by ill-will, strikes me, I should get angry with the ill-will and not with him.

The weapon with which I am struck, and the body where I am struck, both are cause of sufferings—with whom shall I get angry, the weapon-wielding foe or with myself, who wield a body?

This body is like a festering boil which feels pain easily and quickly. I do not desire suffering (caused by some weapon), yet I desire the body, which is the cause of that suffering. Verily I am a fool. I am the main culprit. Why do I get angry with others (who are only abettors or accomplices in the crime)? (*Bodhi*, VI. 35-45):

Of all the sacrifices, the sacrifice of the desire for praise and honour is, perhaps, the most difficult. There are great men who, although they have sacrificed all their material possessions, all the means of worldly pleasures, cling to these two things—praise and honour. They cannot forgive the man who stands on their way, while they strive for these things. But a Bodhisattva considers these things to be fetters. Those who dishonour and disgrace him, are regarded by him as friends and helpers who help him, in filing away his fetters:

I desire liberation; the fetters of gain, praise, and honour do not become me. How strange it is, then, that I have ill-will against those who help me to file away those fetters?

They bar the door against me when I desire to enter suffering. They are as if made to act by the grace of the Buddha. How could I then ever have ill-will against such benefactors of mine? (*Ibid.*, VI. 100-1).

According to a Bodhisattva, there is no evil-doer who can do evil to us. He, whom we consider our enemy, instead

of doing us harm, practically does good to us by helping us in the acquisition of virtues:

I acquire the virtue of forgiveness through the instrumentality of the person whom I think the evil-doer. This cancels the demerits of the past. On the other hand, through my instrumentality, is born in the evil-doer violence, ill-will, etc., which drag him down to the hell of continuous and unbearable sufferings. It is obvious, therefore, that he, who seems to me to do me evil, is in reality my benefactor; and it is I who do him evil. O wicked mind, why then drawing contrary conclusion, dost thou get angry?

Even when my meritorious act is obstructed by some one, then also I have no justification for getting angry with him; for there is no greater virtue than forgiveness, and it is only due to him that I have an opportunity to exercise this virtue.

If I am intolerant and do not forgive him, then the obstruction in my meritorious act is caused only by myself. Even when there was an opportunity of acquiring merit, by forgiving the evil-doer, I did not acquire it.

This fruit of forgiveness is acquired by his and my co-operation. He should be, therefore, the first to share it; for he is the primary cause of, and principal helper in, my earning it (the above-mentioned merit).

If one were to ask that my enemy, the evil-doer, had no such intention of helping me to achieve merit through forgiveness, and so, even though he may be the cause of my acquiring merit, he is not worthy of honour, then may I ask him, Why he worships the Good Law (i.e., the religion of the Buddha) which is the cause of his acquiring merit, seeing, that it is also void of intention?

If the answer is made that it is true that the Good Law is void of intention, but he (the enemy) is also intent on doing harm, then this may be countered by saying that it is just because he has the intention of doing harm that the enemy is the cause of my exercising forgiveness. The occasion of exercising forgiveness would not have arisen at all, if he had not the evil intention of doing harm to me. If without having any malicious intention he had tried, like the physician, to do good to me, would it have been ever possible for me to have any hatred for him, or would there have been any question of forgiving him?

My forgiveness is evoked precisely because he has the evil intention; therefore, he is the cause of my forgiveness. Like the Good Law, he is also to be honoured. (*Ibid.*, VI. 48-49; 102-11).

In all the great religions of the world, it is said, that the enemy or the evil-doer should be forgiven; but that the evil-doer or the enemy is, in reality, a great friend, a benefactor, and that he is to be honoured like the Good Law. is a sublime vision that is, perhaps, to

be found only on the soil of India. It reminds us of the uttering of that unknown saint, who while in trance, being stabbed fatally by the bayonet of a soldier, died instantly, with these words: 'O Râma, so You have come at last in this form!'

There are many persons who in heart appreciate the merciful deeds of the compassionate one. They have also a hidden desire in some corner of their heart to follow his example; but when they think of this path of compassion (Maitri and Karuna) where at every step one has to sacrifice one's wealth, one's happiness, one's beloved wife, sons, daughters, etc., even one's own life, nay one's limbs one by one, they do not dare tread on it. To them says the Bodhisattva,

In the beginning the pilgrim on the 'path of Universal Compassion', will have to give up things as worthless as a straw. Gradually and slowly, he will be habituated into giving up things which are comparatively a little more valuable and a little larger in quantity.

In this way the pilgrim gradually reaches a stage when he gladly and effortlessly sacrifices even his own blood and bones.

When this practice reaches its highest peak, when one considers one's own flesh as worthless as a straw, then is it at all difficult to give up one's blood and bones? (*Bodhi*, VII. 20-26).

It may be argued that much of suffering is created by compassion. To this question the answer is, that there is no end of suffering in this world, and if one could visualize the manifold infinite suffering of this world, one could realize then that compared with that, the suffering created by compassion (in one's heart) is insignificant.

Besides, it stands to reason that if individual suffering can remove the suffering of many, then let the individual suffering be caused. The compassionate one, therefore, should try to create such suffering in his own heart as well as in the hearts of others. The life of Bodhisattva Supushpachandra illustrates this:

There was a king by name Suradatta. He had his capital in Ratnâvati. His subjects were given to evil ways. Therefore many Bodhisattvas were attempting for their uplift. The king, however, banished all of them from his territory. These exiled Bodhisattvas then began to reside in a forest named Samantabhadra. Among them there was one Supushpachandra. Intensely pained at the evil ways of the people, he resolved to lead them to the path of good. He told the others of his resolution; but they all tried to dissuade him from going back to the people and thus put his own life in

danger. He, too, knew the dangers attending on his mission. Notwithstanding, he left the forest to preach the Good Law; and in due course he arrived at Ratnavati, where he succeeded in bringing a large number of people to the path of good. The royal priest and even the princes accepted his teaching. Seeing that the people were attracted to him in such large numbers, the king in anger and envy ordered that Supushpachandra be killed. The executioner, in accordance with the king's order, hacked his body, limb by limb, and plucked his eyes with a pair of tongs. In the end, his body was thrown on the high road.

Though Supushpachandra knew for certain that by going to the king he would have to put his own life into danger, yet he accepted the suffering thus caused in order to remove the suffering of many others. He did not try to spare himself the suffering at the cost of the sufferings of many others. (*Bodhi*, VIII. 104-6; *Shiksha*, p. 360).

We have no language to express our admiration for these noble deeds of these great men. We ordinary mortals, to whom they appear like fables, simply wonder, how these are possible! But it is possible. These noble souls feel no pain at all when undergoing such suffering. On the contrary, they feel joy. The scriptures say,

Even by sacrificing his body, he does not feel pain; what of sacrificing wealth! This is simply extraordinary and wonderful! But that which even surpasses this, is that joy which he acquires by such sacrifice. (*Mahâyâna-sutrâlamkāra*, XVI. 59).

In another place it is said,

All-sufficing unto them is that overflowing joy which they experience when, through this kind of their incomparable service, they see the sufferers set free, step by step, from the bondage of pain. Of what avail to them then is dry-as-dust liberation? (*Bodhi*, VIII. 108; *Shiksha*, p. 360).⁴

⁴ We also find in the scriptures that there is a trance (Samâdhi) called 'the trance of feeling joy in all things'. Through the attainment of this trance one has no other feeling except the feeling of joy in all the objects of the senses. So whatever suffering one shoulders, be it immeasurable, infinite, the feeling of joy is there. Even when one's hands, feet, ears, nose are cut off, eyes are taken out, when one is pounded like sugar-canes, crushed like reeds, burnt with blazing oil, the feeling of joy is constantly there. Cf. *Shiksha-samuchchaya*, p. 181.

⁵ Regarding most of the translations of the passages quoted here, the writer acknowledges his debt to S. J. Gurdial Mullik, who translated them from the writer's Bengali work—*Maitri-Sâdhanâ*, a compendium of Brahminical and Buddhist teachings on 'Universal Love' (Maitri).

THE MESSAGE OF CONTEMPORARY SCIENCE

By P. S. NAIDU, M.A.

There has been of late a great deal of heart searching and introspective self-analysis among scientists of the present day. Champions of science, and others who worship at the altar of science, have formed a cordon round her to protect their goddess against the onslaught of profane, irrational, and unscientific men of the world. Science, it is contended, is not to blame for the ills that our age is heir to. It is true that knowledge which is now misused for inhuman purposes was created by science, but 'How can you', asks the protagonist of science, 'lay the blame on science for the abuse of scientific knowledge?'

If Nature's gifts have been developed and perfected by man not for any higher purposes but to enable him to indulge in a blind orgy of destruction and devastation, the blame cannot be laid at the door of science. . . . gunpowder was manufactured not to kill thousands of innocent lives, but to blast a hillside, to provide a channel of pure drinking water to the thirsty people on the other side of the hill, and to provide thoroughfares for the masses. . . . Thus it is, that man at the dictate of his animal passion is out to prostitute science and the truths available to science, and thus to suppress and strangle 'truth'.

So observed Dr. B. C. Roy in his address as Chairman of the Reception Committee for the delegates of the thirtieth session of the Indian Science Congress which met at Calcutta in January last. His defence is typical of the attitude taken by the general body of scientists. Denials, often vigorous and spirited, but sometimes mild and apologetic, are made, of the serious charges brought against science. But we are apt to suspect the existence of guilt where there is an unduly loud protestation of innocence. We have to observe that if science can succeed in sharpening the intellect, without improving the moral nature of man, then science is necessarily to blame for the

deplorable result. It is now a well-known fact that in the totalitarian States, scientists are prostituting their knowledge to the nefarious purposes of the dictators. If the mental discipline prescribed by a branch of human knowledge can quicken the intellect, while leaving the conative and the affective life of man cold and undeveloped, then there is something radically wrong with that discipline. That is exactly the charge that we bring against science. Not the inventions and discoveries of science, not the mere method of science, but the spirit which is behind all these that is responsible for the degradation of human nature. In this article we shall show how the blame for the sufferings of the contemporary world must be laid at the door of science.

The civilization of the West is a typical product of science. Intense cultivation of science in its many departments has resulted in a type of society with *advanced* social, political, economic, and cultural organizations. Now, let us see what thoughtful men have to say about this *advanced* society of the West.

The environment born of our intelligence and our inventions is adjusted neither to our stature nor to our shape. We are unhappy, we degenerate morally and mentally. The groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker. And whose return to barbarism is the most rapid. But they do not realize it. They are without protection against the hostile surroundings that science has built about them. In truth, our civilization, like those preceding it, has created certain conditions of existence which, for reasons still obscure, render life itself impossible. (*Man the Unknown*, pp. 88-89).

This is what Dr. Alexis Carrel, an eminent biologist and Nobel Laureate has to say about the present-day civilization. Let us now turn to a psychologist and hear him pour out his heart in agony.

The usual arguments of the protagonist of modern civilization concerning the manifold advantages of the scientific research of their times, as a rule, leave out of account the fact that the scientific achievements of our age have gone beyond man's ability rationally to control them. Consider, for instance, how the modern devices for the intercommunication of news and thought, which were expected to unite human family closer together in greater understanding and tolerance, have served to aggravate the traditional hostility and national arrogance of men. And when we think of the ways in which the fruits of the scientific labours of man have been used for the destruction of mankind, the conviction grows on us that these are by no means the unqualified enrichment of human life that some people claim them to be. (Dr. Latif's presidential address to the Psychological Section of the Science Congress, Benares, 1941).

Here is a third picture of Western culture painted by Dr. Kewal Motwani in his special address delivered before the Science Congress at Baroda in 1942.

Our concern here is to get a co-ordinated picture of the results of the industrial revolution as we witness them to-day before our eyes. These results are integrated parts of a whole, and they may be summarized as follows:

In the realm of economics, the world has developed the ideology of poverty amidst plenty. . . trade cycles, depressions, crashes and slumps, glutted markets, irregular employment, labour unrest. . . , and finally the tragedy of national planning ending in international chaos.

Education in the West is permeated by a pragmatic philosophy of vocational training, fostered by the economic and political institutions of the countries. Commercialism has taken a grip of their educational systems. . . . Intricate and invisible scientific mechanisms are used to convert thinking human beings into articulate animals, shouting slogans and shibboleths, with their mental integrity utterly dissolved, so that they are easily drilled to destroy or die. Thinkers and scientists are forced to buy their security by selling their conscience and submitting themselves as bond slaves to the powers that be.

The arts have not escaped a similar fate. . . . Most of the literature produced in recent years is either erotic or neurotic. The age of the great writers who immortalized and idealized man's inner, spiritual hunger, his sacred hopes and aspirations, has passed away, yielding place to the rebellious scribe of the criminal and the sensational. Current literary criticism has no philosophy and no scheme of values.

This, then, is the picture of Western culture to-day. . . . The key-note of this culture is conflict, antithesis, Adharma; the present armageddon, unparalleled in insanity of destruction, is the result of this culture.

Dr. K. Motwani who has made these shrewd observations fails to see the cause of the trouble. He believes that science will rescue man from the clutches of Adharma.

Science and her twin sister Technology are jointly responsible for the degradation into which the human spirit has been plunged. It is the spirit of science, and the spirit behind its method that are responsible for this degradation. Let us remember that science has been cultivated intensely only during the last two hundred years, and that too in the West. And within these two hundred years we have seen the rise of materialism, agnosticism, scepticism, and anarchy of every type in the West. If we note merely the list, without any further comment, of wars which the West has waged within the last hundred years we shall be struck dumb with pain and amazement. Here is a list of some of them: the Boer War, the Franco-Prussian War, the Austro-German War, the War between Prussia and Denmark, the Franco-Sardinian War against Austria, the Crimean War, the African, Mexican, and Chinese Wars, the Turko-Italian War, and the last World War. Now, we contend that the leaven which science has introduced into the human mind is responsible for these wars.

Science is a specialized discipline. Specialization is necessary in the interests of depth of knowledge. Each science confines its attention to the objects in the very narrow field whose boundaries it has circumscribed with great rigour. This specialization has been carried to such an irrational extent that it has resulted in narrowness of vision. Breadth of vision has been sacrificed in the pursuit of depth of knowledge. And when breadth is time and again suppressed in the interests of specialization, then the corresponding mental capacity atrophies, resulting in extreme narrowness and intolerance. Each class of scientist is like a community living in a long strip of a narrow and deep valley, bounded by very

high and steep mountain sides. The little ribbon of the sky visible overhead is, for that community, the whole of the expansive firmament. Of other valleys beyond their limiting mountain range and of other communities, this community is blissfully ignorant. The human mind, under the influence of specialized science, steadily contracts. The ability to see the other man's point of view, to believe that there may be an aspect of truth contradictory to your own; the capacity to enlarge your vision and to make compromise—these certainly are not fostered by science. *Narrowness of mind, then, is the first unfortunate result produced on human nature by the intensive cultivation of science and technology.*

Each science is in conflict with others. The physical and biological sciences come into conflict over their very fundamentals. The law of mechanistic causation is the first article of faith of classical physical science, while for the biological sciences this principle will be a formidable obstacle in the way of their progress. A conflict, therefore, is bound to arise between these two groups of sciences, and to add to the trouble, the social sciences, which are of recent origin, seem to be up against both the physical and the biological groups. These conflicts between disciplines which are supposed to widen our mental horizon, can hardly have any healthy or desirable influence over the human mind. In this matter, too, *science seems to have a disintegrating influence on human nature.*

The sciences, taken collectively and individually, can never explain any phenomenon. They can only describe how events happen by tracing them to their causal antecedents. Why events occur, or what they are in essence, no science can explain. Consider such a simple phenomenon as the behaviour of water below 4°C. Disobeying all the laws of science, water expands below that temperature. And so, ice is lighter than water. Now, why should this exceptional event occur? Science has

no explanation to offer; it dodges round the corner and bolts in the face of these challenging Natural events. Now the explanation can be found only by taking the goal or purpose of the phenomenon into consideration. What purpose does the expansion of water cooling below 4°C. serve in the general economy of life? It is in the answer to this question that we shall find the secret of the challenge to the laws of science.

Water is necessary for life. The teeming millions of aquatic creatures maintain most beautifully the balance of life on earth. There are, however, large tracts of the earth where during a longer or shorter period of the year the temperature of water falls below 0°C. If water, instead of expanding, as it now does, were to contract below 4°C., in other words, if the density of water increased with the fall of its temperature, then in the great lakes, rivers, and reservoirs, water would freeze into ice from the bottom to the surface, and all creatures living in these vast aquatic regions would be frozen to death. Moreover, with the return of the sunny season, only a thin layer of ice at the top would melt. Life would become impossible, first in some parts of the earth, and then, over the whole of the globe. As it is, only a thin layer of ice is formed at the surface of the great water masses. This crust prevents further freezing. Water below is not only preserved in a fluid condition, but the temperature is maintained and enough warmth is secured for the aquatic creatures to live on till the return of warm weather, when the crust of ice is melted down, and the whole of Nature quickens to life from the drowsy torpor of winter.

The consideration of purpose reveals to us the secret of disobedience to the laws of science displayed by certain Natural phenomena. There are hundreds of exceptions in the concrete realm of life (such as the rise of sap against gravity, the inclination of the earth's axis, the giddy spiral dance of the electron) which defy the abstract laws of

science. Their purpose should be elucidated, and it is the neglect of purpose by science that is responsible for its failure to read the meaning of many Natural phenomena aright.

The neglect of purpose leads us on to another and more serious type of neglect with which we are bound to charge science. It is the neglect of values. *Science neglects values; nay more, science ridicules values.* Look at the picture of man presented to young and immature minds by popular scientific treatises. Recently the Home Library Club of Bombay issued a series of excellent popular books on many topics of general interest. One of the volumes has the attractive title *The Miracle of Life*, and on the frontispiece of this widely read book we find the picture of man's skeleton with the legend 'What a Man is Made of'. The contents of a man weighing ten stones is listed as below:

Enough fat for ten bars of soap; enough water to fill a ten-gallon barrel; sufficient lime to whitewash a chicken coop, magnesium for a dose of salts; sulphur enough for a packet of sulphur tablets; iron to make a two inch nail, enough carbon for 9,000 lead pencils; and phosphorous to make 2,200 match heads: *And the total cost of the various ingredients would not be more than a few shillings.*

I have taken only the legend. There is a striking picture to drive home this analysis of man into lime wash, match heads, purge salts, and other ridiculous things. One can easily imagine what a pernicious influence such a picture, presented under the authority of science, is likely to have on young minds. And the sting of the whole thing is in its tail where man is valued at a few shillings. *Yes, man is worth a few shillings. That is how science views man.* Of man, the mighty creature whom God has made only a little less than the angels; of man, the noble creator of values; of man, who is the creator of science itself (remember it is the human mind that formulated the laws of gravitation, evolution, relativity, and so forth); of man, the lord of the earth, science sees nothing. Neglect of

values through ignorance is excusable, but *wilful suppression of values is nothing less than a crime.* Values are what we live by; moral values, truth values, and religious values—these are what make life worth living on this earth. In the absence of these earthly life is intolerably boring and painful and purposeless. Any discipline which neglects values can have only a crippling effect on our minds. And a branch of knowledge which ridicules values is a poison to the human mind. Maharshi Tagore, during the last days of his earthly life, pleaded hard with the intoxicated minds of the present day for desisting from pouring ridicule on those things which the Vedas and the Upanishads valued. Truth, beauty, and goodness, and above all spirituality, are the stuff of our life. *This war as well as the last is the direct consequence of that attitude of ridicule and disrespect for things of the spirit shown by Western science.*

Science, after all, is concerned with the training of one third of our mind—the cognitive third, which, as contemporary psychology has shown, is the least important third of the human mind. The affective and conative parts are left untouched by science. Our feelings and will are left in a crude and undisciplined state by scientific study. It is this over-development of the intellect at the cost of feeling and will that is responsible for the stultification of man's moral nature. *When morality degenerates, man reverts to his original beastly nature and indulges in the orgies of war and wanton destruction.*

We shall now turn our attention to another piece of disservice that science has done man. Classical science accused religion of anthropomorphism. 'We shall look for Natural causes of events and dispel all superstition,' said the scientist. And then came the great Copernican revolution which dethroned all superstition and enthroned the law of causation. The law of Natural deterministic causation was henceforth to be the only reliable or trustworthy guide

to knowledge. And the poor layman had his faith in supernatural things rudely shaken. Religion, things of the spirit, and truths not amenable to scientific experimentation were held up to ridicule. So great was the force of the propaganda of ridicule that soon man lost his faith in the old things and became a willing slave to the new doctrine of scientific materialism. And this merry-go-round went merrily on for two centuries. Suddenly science found herself in a quagmire. Instead of the promised land of security and safety, science led its votaries on to treacherous quicksands. What I am referring to is the remarkable phenomenon of the dethroning of causation by science, and its replacement by statistical averages. Having lured man on to the quicksands, science has suddenly deserted him saying, 'Well, friend, so sorry. We have lost our way!' And before the poor victim has had time to recover from his shock, science has departed without so much as a good-bye. Without turning a hair, science disappears from the scene of causal determinism. With his faith in religion gone, and with his new born faith in the omnipotence of science rudely shaken, man faces blank ruin before him. *No wonder, then, with his mind ravaged in this way, man invents wars and destruction as the only way of escape from the intolerable sense of frustration and disappointment within.*

Let me mention one more charge against science. The materialistic attitude engendered by science has produced many bizarre doctrines in politics, economics, and sociology. But look at the most bizarre of all its effects—*test-tube babies, and artificial insemination.* The frame of mind which can invent this method of reproduction and practise it without turning a hair, is, to say the least most sub-human. It is this degradation of man to the level of a machine, to the level of stud-bull—it is this degradation of man to the chemical compounds that compose his body—it is this degradation, I say, that

is directly responsible for the present war.

I have argued vehemently against science. It is true that I hold that the spirit of science is responsible for all the misery of the West to-day. Yet, I do not suggest that science should take a holiday. I am not for the abolition of science. In throwing the bath-water out let us not cast away the baby too. There are certain elements of value in science, and these must be preserved. *Science has a message for man. Understood aright this message is a true gospel, otherwise it is a mess.* The humble role which science has to play in the general scheme of things human, its very severe limitations, and the need it has for being guided and corrected by spiritual truths—these are the most important aspects of the message which science has to deliver to humanity of the present age. Science has a place under the sun, but science must be kept in its proper place; and what that place ought to be will become evident when we consider the true nature of scientific knowledge. We may formulate the following fundamental propositions as defining the true scope and aim of science in the general frame-work of human knowledge:

1. Scientific knowledge is hypothetical, relative, limited, and ever-changing. Absolute truth is beyond the reach of science.
2. Scientific knowledge is subjective. Science can never reach that which is objective.
3. Scientific knowledge is man-made. There is nothing certain about it.
4. Science aims only at practical knowledge. It is not made for contemplation, but only for action.
5. Science deals only with that which is superficial. Of the deeper meaning of existence, science can never hope to have even the remotest glimpse.

On the subjectivity and hypothetical nature of science we have weighty pro-

nouncements by leading authorities of the contemporary period. Says Karl Pearson in his *Grammar of Science*,

Law in the scientific sense is essentially a product of the human mind, and has no meaning apart from man. It owes its existence to the creative power of his intellect. There is more meaning in the statement that man gives laws to Nature than in its converse that Nature gives laws to man.

Sir Arthur Eddington writes:

The mind has by its selective power fitted the processes of nature into a frame of law, of a pattern largely of its own choosing; and in the discovery of this system of law the mind may be regarded as regaining from Nature that which the mind has put into Nature.

Sir James Jeans in his presidential address to the British Association for the Advancement of Science in 1934, observed:

In the older physics, men imagined they were studying an objective Nature which had its own existence independently of the mind which perceived and which had existed from all eternity whether it was perceived or not. In the new physics the Nature we study does not consist so much of something we perceive as of our perceptions; it is not the object of the subject-object relation, but the relation itself. There is, in fact, no clear-cut division between subject and object; they form an indivisible whole which now becomes Nature.

These are revolutionary statements, and they are typical of the attitude which the more thoughtful among the contemporary scientists take to their respective sciences. Again, on the ever-shifting and purely hypothetical nature of scientific laws, we can have no weightier pronouncement than that of Prof. Whitehead who writes:

The laws of Nature have been changed as frequently and fundamentally as the laws of man during the past two or three centuries, and it is possible and even probable that the existing body of scientific law is highly ephemeral . . . the conception of a universe evolving subject to fixed eternal laws should be abandoned.

I have elsewhere dealt with the question of objectivity in science and have shown that subjectivity is the foundation of science. The point is pressed home further in the opening chapters of Professor Schrödinger's great work, *Science and Human Temperament*.

The lessons that we have learnt may be summed up in the words of Prof. Westaway: (1) The true man of science is one who never says, 'I know', but says, 'I believe', or 'the evidence seems to show', or 'it is possible'. (2) Nature delights in making fools of men by encouraging them to think that any term they may invent has infallibly a counterpart in herself.¹ And to these we may add, (3) that the mission of science is a very humble one of pointing beyond itself to spiritual forces which govern the laws studied by herself.

Despite all these limitations of science it will still be claimed that this branch of knowledge has put power into our hands, and has enabled us to control Nature for our benefit. Puny man believes that he has conquered Nature. What he has done amounts only to disturbing the balance of Nature. The concepts invented by science do seem to work for the present, but of what is happening behind the scene, the scientist has not even the vaguest idea. The scientist will soon see whether it is he who has conquered Nature, or Nature who has conquered him. I am reminded, in this connection, of a very striking incident in the life of a little girl. Every morning she used to go out into the garden with her doll and play all by herself. We wondered what she was doing alone in the garden. One day she told her mother that she had discovered a Vâhana for her doll, and that every morning she gave her doll a good long ride on the mount. The mother took the whole affair as a big joke. The little girl, however, pestered the mother to come and have a look at the real live mount of her beloved dolly. What was her horror when she discovered that the Vahana was a huge black scorpion of the most vicious kind. Luckily for the little girl the venomous creature had been caught at the bottom of a cement basin with very smooth sides which could not be scaled. The girl used to bend down, put her dolly on

¹ *The Endless Quest*, pp. viii-ix.

the back of the scorpion, goad it with a stick, saying, 'Gee up!' and the black Vahana obeyed! When the matter was reported to the father of the girl, he (a high-placed judicial officer with keen philosophical interest) remarked, 'Ah! My little girl is a true scientist. She has framed a concept—the concept of Vahana—and forced it on Nature. *And it worked beautifully.*' But if the scorpion had got out and stung her, then the little fool would have known whether the venomous creature was her dolly's Vahana, or she the victim of the poisonous insect.

I shall now conclude with what I have said elsewhere about the way in which science should be studied and taught, because my remarks also suggest the way in which the message of science should be conveyed to the world at large, and particularly to the impressionable minds of our young men and women.

In teaching science to young and plastic minds we must see to it that the seeds of degradation are not sown by the denial of God, and the exaltation of matter and force. The best way of guarding against this danger is to impress on the tender minds of boys and girls, by constant repetition, that science is only incomplete, partial, and unsatisfying knowledge of a very narrow part of just one aspect of man's experience. The best method of achieving this aim is (1) to show first the purpose of phenomena studied by science, pointing out how science is temperamentally incapable of dealing with purpose, then (2) to deal with the purely scientific aspect of the question, declaring at the same time that science has only a very humble role as a mere describer of events in the grand scheme of human knowledge, and (3) to revert to purpose in the

cosmos and stress the need for recognizing the fact that science should be urgently supplemented by philosophy and religion in order that man's nature may be kept in proper balance.

In the higher stages of education, science should be made an adjunct to philosophy. All students of science should be made to seek, as Jeans, Eddington, Whitehead, Haldane and others are seeking, the true foundation of science in its service to religion. Philosophy should be presented as the culmination of science.

And, what is more important, the higher branches of science should be made accessible only to those who have a well developed moral nature. Scientific knowledge—I mean research knowledge, should not be scattered broadcast before all and sundry. Like the great sages of old, the teacher of science, (who must be a great sage himself and a Sannyāsin) should first test the moral character of his pupil and impart such knowledge as he is fit to receive according to the level of his moral development. *For knowledge is power, and power is a great corruptor of human nature unless it is held in check by moral and religious restraints.*

Finally, the highest reaches of science should be made inaccessible to one who has the least attachment to this world. Creative research in science should be undertaken only by an order of monks similar to the Ramakrishna Order who are *in* the world but *not of* it, and who can say to a dictator of the Hitlerian type, 'Get thee behind us Satan, thou shalt not attempt to bend our knowledge to thy will.'

It is by these methods alone that science may be prevented from working havoc with the human mind. Presented in the proper way and under the guidance of philosophy and religion, science will release the creative energies of man. Left to herself science will produce what we are witnessing to-day—a world war of the most horrifying nature.

CONSCIOUSNESS OF IDENTITY IN COLLECTIVE LIFE

BY PROF. GOVINDA CHANDRA DEV, M.A.

Though it may sound paradoxical yet the consciousness of identity that characterizes the nature of Ultimate Reality can be utilized for the furtherance of the earthly values. The notion of identity, it is thought, takes us away

from the earthly life to the highest altitude of Reality and hence any suggestion as to its healthy consequences upon life on the material plane is, as a rule, considered to be extremely preposterous. But this misunderstanding

is traceable to an ignorance of the true nature of identity. Identity is usually conceived to be purely static and, as such, is treated as capable of putting a stop to the operation of life and not as a liberator of action. This is the gist of the comment made by Western critics upon the notion of intuition as conceived by Shankara. But rightly understood, identity is the seat of plurality, staticity of dynamism; and consequently if power be responsible for a release of action, the notion of identity has its immense possibilities for life in the material plane.

It is a fact of history that those who have self-confidence, succeed despite great difficulties and obstacles. This fact might be treated as an induction per simple enumeration and is, perhaps, explicable only on the hypothesis that the hidden strength of man becomes released through a practice of faith in his own self. Of course, self-confidence understood in this reference does not mean a consciousness of the self metaphysically conceived as identical with Reality. But, nevertheless, the very fact that normal self-confidence is effective—that it works—shows beyond dispute that explicit consciousness in the potentialities of the self, clearly conceived in terms of metaphysics, would be much more fruitful for work-a-day life. Again, consciousness of love is found to be almost irresistible; and, as a rule, it is not condemned. To condemn unselfishness is very difficult, and this is why it has to be criticized at times by showing that it defeats its own end. This is, perhaps, the gist of the occasional underestimation of love and charity in the interest of modernism. It seems that such criticisms of love and charity are too surface deep to deserve serious notice: unselfishness and love is at least theoretically applauded as an ideal of life without reservation. This predilection for love, sympathy, and fellow-feeling cannot be the result of mere education but seems to be a tacit recognition of the identity of the ultimate stuff behind plurality: it is, per-

haps, an unconscious intuition of the Transcendent Reality in which the plurality of experience rests. Be that as it may, it cannot possibly be gainsaid that consciousness of one's identity with the dynamic reality must on the one hand be a great source of strength and of an enduring love and wide sympathy on the other. The civilization that stands before us as a whited sepulchre has no doubt, by enhancing self-confidence on a national basis, released stupendous powers; but, being essentially selfish, it lacks love and has been responsible for the groaning miseries of the vast majority which it exploits for the sake of an extremely indecent self-aggrandizement of the microscopic minority which utilizes all its powers in the ignoble cause of not only bringing fresh chains upon the exploited but also to kill them systematically by depriving them of the bare necessities of existence—and that, tragically enough, in exercise of a curiously burdensome trust for here as well as for hereafter. If this civilization can accept the notion of metaphysical identity as its ideal, it will overcome its narrow, selfish outlook and would be the expression of power in a superlative scale consistent with love of an abiding, deep, and comprehensive character.

The protagonists of religion took in the past an extremely narrow view of the notion of identity and, under a misapprehension of its nature, reserved the notion for an exclusively spiritual use and that also mostly in a sense of alienation of one's self from the collective concern. Hence the traditional idea is that the notion of identity must be kept hidden as an esoteric truth (*Rahasya*) to be communicated by an illumined preceptor to an aspirant with requisite qualifications intended for putting an end to the operations of life in any form whatsoever. This spirit of making light of the material needs of society, if not in theory at least in practice, characterized average religious reforms of the past. And owing to a general attitude of extreme hostility of

Vedantic metaphysics to the world of plurality, this much misunderstood other-worldly attitude became more often than not the prominent note of Vedantic spirituality as it was commonly understood. What was worse this other-worldly, narrow, individualistic outlook was not always reserved for an application in individual cases where it did not produce as a rule bad effects, though consequences far more desirable from the individual as well as the collective standpoints could have been derived from it, but it was super-imposed under a neophytic zeal and want of familiarity with the depths of human psychology upon the vast majority as a panacea for all evils of this life and as a substitute for its material needs. Gradually, super-imposition of other-worldly spirituality, misread and misunderstood, came to be treated as a most efficient instrument for the callous exploitation of the weak by the pseudo-advocates of the collective spiritual interest whose only motive in preaching religion was to monopolize all that is best of the earth for themselves and to benumb the material thirst of the rest by holding systematically the prospect of heaven before them. The Gospel of extreme other-worldliness, despite its great concern in the collective interest, perhaps contributed most to this misapplication of religion and this utilization of it for a most cruel diplomatic purpose because of their unequivocal emphasis upon the transience and unimportance of the life on earth being preached without reserve to all. This has made the contemporary hostile estimation of organized religion not only a truth but a truism, despite its excesses conditioned by a failure to penetrate into the deeper spiritual interest of man—more appropriately of the individual man—and its pre-occupation with a balanced distribution of the comforts of life in the material plane.

Hinduism theoretically understood the importance of the material life for the vast majority: by its separation of Karma-kānda from Jñāna-kānda, as

against some people's exclusive emphasis upon the latter, it fought against pseudo-other-worldliness to the best of its capacities; but yet it did not, as a rule, find a link between the notion of metaphysical identity and the life of material prosperity. The inevitable consequence of a clear-cut separation of the material life from the spirit, despite the effort of the preacher of the Gita for a synthesis, as Shankara points out, was that it failed to invigorate the national life in all its phases and only shone before this life as an inspiring ideal like a Platonic form. The result was that material life, which is the sole concern of the bewildered majority, became sacrificed to the other-worldly interest of the negligible few who, even if not taken care of, could have looked after their own spiritual perfection. Often enough, the lack of a complete theoretic understanding of an inextricable bond between a faith in the metaphysical Reality and the life on the material plane, has made the history of Hinduism a curious complex of sublime idealistic outbursts of unfathomable depth and social inequalities of a grim, cruel nature. Despite the recognition of the metaphysical equality of all, in practice, however, social distinctions of an extremely objectionable character still have their sway: it would be unfair to characterize them all as the inevitable corollaries to variations in human potentialities. The history of Hinduism is too often a specimen of misapplication of Adhikāra-vāda. Though even the Vedas declare that the Kitābas and the Dāsas are specimens of Brahman, yet in practice they were, and even to this day, are treated as untouchables; and though the same scripture observes that woman is Brahman, yet persistent efforts have been made to deprive her of her legitimate position in life. Political bondage of India, along with her other evils, has by unsympathetic critics been causally linked with her philosophy, notwithstanding its immense possibilities for her all-round prosperity. The puzzle

can be explained if the source of the present degeneracy of India be traced to the disparity between her sublimest notion of equality in philosophy and her social practices shot through and through with inequalities. Of course, it has to be admitted unequivocally that her greatest champions of the aforesaid idealism in their individual life fought for a consistency between her philosophy and social practices; but their efforts were never crowned with success to the desirable extent because of a gulf between the spiritual and material life already created, knowingly or unknowingly. The result is that Hinduism, inspite of its best efforts for doing justice to the collective material demand of the vast majority, could not thoroughly rid itself of the fetters of the extreme other-worldliness.

As a reaction against this negativistic outlook, a compromise between spirit and flesh, God and matter, was effected which ended to a great extent in an idealization of the real. This compromise no doubt fostered the spiritual interest of the few who are not fit for a life exclusively devoted to spirit but yet pine for it; but because of its justification of the earthly as spiritual, the new movement unconsciously lent a helping hand to the exploitation of the weak and the poor. If there is no incongruity between enjoyment of earthly prosperity and mystic absorption, the vast majority can very effectively be deprived of their legitimate material rights in the name of maintaining a high spiritual standard. Thus, though monastic rigour came to be excluded from the spiritual life, the old prospect of life in heaven as a compensation for the deficiencies of the present remained. We are not yet altogether free from such a notion of religion. It is, perhaps, more than true to say that this alone explains the psychology of the self-imposed trustees of moral and spiritual interest of the have-nots who are said to be exploited for the sake of their post-mortem spiritual security. So under this new regime

of materialization of spirituality, economic exploitation of the weak and the poor comes to be treated as religion and is supposed to serve the best spiritual interest of its victims who are applauded as martyrs. No wonder that the prophet philosopher of this new cult, Hegel, detected in the Prussian State the highest political fulfilment of the self-realizing Absolute, a State which after passing through the onward march of evolution for a century became metamorphosed into the most potent instrument of suppression of individual freedom and growth. If extreme asceticism asked the vast majority to make light of their bread, this equation of matter with spirit resulted, perhaps, against its intention to a reservation of the best bread for itself, and it considered this possession to be an act of vicarious atonement. So, there was no longer any necessity of delivering unto Caesar what is Caesar's and unto God what is God's, because Cacsar became identified with God, and power and luxury with crucifixion.

This, I believe, is a synoptic survey of the general course of development of the history of religion from a speculative standpoint. Being a speculative analysis, it traces the general course of history of religious thoughts and confines itself to their main types leaving aside inexhaustible particulars and also exceptions. Naturally enough, the result of the aforesaid development is a full-fledged reaction in contemporary thought-world against religion as such and the demand for a wholesale rejection of it in the best interest of mankind.

The way out of the difficulty lies in a reservation of the spiritual life in its purity for a selective application and a release of it from its narrow groove for an application in a collective scale in the material interest of the vast majority. Even the naked spiritual life of the selected few should, as far as possible, keep it in close touch with the collective material needs of society.

The result would be on the one hand the preservation of the integrity of the spiritual life in its fulness and on the other a furtherance of the collective interest consistently with the same. The application of the notion of identity on a wide scale in the material interest of mankind would make it a living force in the true sense, and consequently it would not merely be a transcendent religion like the old asceticism shining far above with its eternal glory, but would also be an immanent religion penetrating through the warp and woof of the society. The transcendental religion of the past concentrated upon an application of the notion of identity in the spiritual plane, in the attainment of self-absorbed spirituality that did not dream of a descent upon the normal plane or treats it as a departure from its original grandeur or at least as an undesirable phenomenon. But immanent religion would demonstrate the unlimited potentialities of the dynamic identity with its varying grades, on the material plane. Thus, if a concentra-

tion on identity has led in the past to a self-absorption in Nirvāna, its application in the material plane would make of the vast majority intellectual and material giants. It would broaden the notion of superman and hold out the possibility of its realization before all. The notion of identity being a universal property, its natural application in addition to its selective use of the past leaves scope for the construction of a society that can welcome the highest expression of variety along with uniformity, that can encourage growth of individuality to its furthest limit, maintaining at the same time a common standard. This is to my mind, the great ideal before the civilization of the future, the divine descent and the advent of a race of superman, to adopt the phrases of Sri Aurobindo. Swami Vivekananda with his prophetic vision saw in this practical application of Vedānta, possibilities of the civilization of the future and even a rational analysis reveals that he was entirely in the right.

A TALK ON ART

BY SWAMI PRABUDDHANANDA

During my short visit to Santiniketan towards the end of February, 1948, I was privileged to meet Sjt. Nandalal Bose. The present article is based on his answers to the questions of a layman like myself. It may be interesting at least to a class of readers who have just begun to ask themselves, 'What is art?'

Question: What is art?

Answer: Art is imagination. It is feeling expressed in line, form, and colour. Art must evoke feeling, otherwise its value is nothing. There is, however, a grammar, a science of art. But feeling is of the highest importance. It precedes science. It leads first to form particular life-movement to merge ultimately into cosmic movement. It

is that sympathy in virtue of which the artist becomes one with the object he contemplates. He lives in his art. Art is the mirror of the artist's life and mind with a clear vision. He is inseparable from it. The aim of art is creation, and not imitation of Nature. The same creative impulse that moves in Nature, impels and inspires the artist. And it is this inspiration which the hand of the artist paints to the senses. Art is thought. To be communicable, thought must take concrete form.

We all have the power of communication, but of all things only art can be a fit vehicle of communicating feeling and Rasa. Art is rhythm. Ideas, feelings, forms, colours, and movement

appeal to our aesthetic nature, only when they are rhythmically composed. For the most effective way of expression is the rhythmical way. Art is suggestion. By the little that it actually portrays it evokes a world of association and feeling.

Question: You just mentioned about 'life-movement' and 'rhythm'—what do they really mean?

Answer: In any work of art, life-movement is that movement which is impelled by the very first impulse of inspiration, which carries in it the intrinsic quality and character of the particular *Rasa* that has to be expressed. In a picture it is the most vital line; in a poem it is the inevitable word or combination of words. It is there that one feels the very pulse or life-throb of a picture or a poem. It, at once, renders unity and character to the work in hand.

Rhythm is a further elaboration of that life-movement; it combines other elements, motifs, units; it catches up the original movement and adds to that a continuous swing; continues it in a perfect harmony of contrasting as well as corollary movements. For, the birth and growth of a work of art is organic. Coming out of a seed, it has some simple vital movement by which alone it lives and moves and grows—expresses its unique self; it creates other movements, too, which flow out of the original one and make for detailed harmony and richness.

The truth of the above may be understood and felt in a proper study and contemplation of any genuine work of art.

Question: What is perspective? It seems to have raised much controversy. Does it play any important role in art?

Answer: Perspective is the artist's apparent relation with the objects seen at a distance. Things, when looked at from a distance, appear smaller than their actual size. This is a phenomenon which an artist has got to take note of. Omission of this knowledge in any work of art means violation of the law of perspective. But what is the truth in pers-

pective? The mind sees things in a way peculiar to itself. An object which is distant to the physical eye may be near to the mind; a near one, distant. The mind often ignores the category of space. There are, therefore, two kinds of perspectives, namely, visual and mental. Following the mind, the oriental artists, not infrequently, omit visual perspective in their works of art. So, some Western critics find fault with them. But they do not realize how much mind contributes to art. It is mind not eye which is the real artist.

Question: We see a tree, but cannot appreciate its beauty. An artist comes and draws a picture of it. What a difference! It starts, all on a sudden, reveals its hidden beauty. What is the reason of it?

Answer: An artist does not wholly imitate Nature. He adds, he subtracts, he revises Nature's form and thereby creates something unique. He selects certain traits and rejects others so as to produce the desired effect. It is not possible to look at one object from all points at one and the same time. Neither does anything attract all of us alike. If five artists were to paint a tree, their pictures would wholly differ, one from the other. For example, one may be impressed most by the green of the leaves, another by the effect of light and shade, another by the freshness and beauty of its flowers, another by the structure or movement of the branches. To still another, the tree may appear altogether a different object, say, an ascetic in meditation.

Question: What are the contributions of the different countries in the realm of art?

Answer: China excels in landscape of a kind which expresses spiritual realization and spiritual experience in the artist through conventional and symbolical forms of Nature. Realistic portrait painting has reached its high watermark of excellence in Europe. India has excelled in the expression of spiritual realization through conventional and symbolical drawings of animals and

human figures. The real difference in realization between China and India lies in their respective attitudes—the Chinese artist loses himself in Nature, himself being only a component part of it. The Indian artist, on the other hand, harmonizes Nature with his self to form an integral part of his realization.

Question: You say that we should see works of art in order to appreciate them?

Answer: Yes. And you have to look at them with the eyes of a child. You should not approach them with preconceived ideas, or the analytical eye of a mere critic. Art is not to be appreciated in that way.

Question: What is the significance of the image of Buddha?

Answer: The image of Buddha is the symbol of meditation. A particular spiritual experience or idea creates for itself a particular type. When that type is perfected no further development in the same line is possible. The image of Buddha is such a perfection. The image of Natarāja is another type, it is that of the cosmic movement which radiates from and returns to a centre of peace. The image of Buddha is the same cosmic movement, restrained and held in peace, motionless like the flame of a lamp in a windless place.

One last word of caution. Spiritual significance of art is something quite other than its moral or religious meaning. It is simply that expansion which elevates one to feelings of consciousness, poise of mind, and unity in harmony.

WORLD PROGRESS—A FICTION

By CHUNILAL MITRA, M.A., B.T.

Our belief in progress or no-progress forces us to subscribe either to optimism or to pessimism—whether we are optimists or pessimists, whether we believe in the ultimate goodness of the world or in its utter badness, whether the world is full of bliss or covered with curse and darkness. As an answer, it can briefly be said that both the views can be established with equal amount of logic and stringency. For while the pessimist argues: 'Well, the world is full of evils; our life is full of misery and distress; furthermore, our very birth is a penalty.' The optimist replies: 'The opponent's view is altogether a misrepresentation and misinterpretation of the nature of things; what is called an evil is apparently so, and not really so; misery and mishap arise from the individual standpoint and not from the universal one; lastly, if there is evil, it is undoubtedly less than good.' It is actually so. Evils strike

us most because they are *made* to be so. The newspaper takes note of a railway accident, a cheating case, a few robberies and murders, a dozen divorces, and a hundred suicides. But it is oblivious of a hundred reverse cases. Thus both have their strong arguments in favour. However, it is unprofitable to deal with theories and indulge in metaphysical controversies. Let us take stock of the facts of reality.

It is argued that in psychology no two experiences are alike. We cannot dip twice in the same river. Ideas are fast fading giving place to new. This is because we are ever progressing, world process and human knowledge are ever discovering new things.

In science theories are being changed constantly. The atomic theory is being superseded by the theory of electrons and protons—this again by the electric charges, which again by the radium theory. The Einsteinian Relativity has

revolutionized the Newtonian infinities. In the domain of philosophy, we have had pragmatism as a reaction against absolute idealism. In the domain of psychology, the 'terra incognita' of human mind has been discovered and importance is being attached to the sub-conscious and unconscious regions. The behaviouristic school of thought, with Watson as its exponent, has been discarded and replaced by the hormic theory of McDougall.

In material welfare, we are still forging ahead. As a means of communications, we can do away with boats, ships, steamers, and even railways and avail of air-planes. We have had in our days not only gramophones and telephones, but radios, televisions, and refrigerators. We have become international in every walk of our life. East and West can no longer be isolated either in thought or in life. Contacts between them, which were hitherto occasional and brief, have now become steady and permanent. Discoveries in arms and weapons are also there in legion.

In the sphere of labour and economics, organizations have crept up to safeguard the interest of the labourers in the name and shape of trade unions, communism, and socialism, etc. To prevent future wars and conflagrations, we have been hearing of the 'Federation of the Nations', the 'common-weal' of mankind. To overcome the religious disbeliefs and disharmonies, we have been suggesting and actually carrying out the 'Peace Congress', 'the Faith Conference', 'Disarmament campaign', and 'Congress of Religions'. In common ideals and on the common grounds the conservatives, the liberals, the democrats, the socialists, and the communists are meeting together.

These undoubtedly speak of progress. If progress means the widening of our outlook, then surely we are progressing as some of us have a long while been surpassing the land of communalism, provincialism, and nationalism, and even have gone so far as to think in terms of internationalism. Thus from

the brief survey of the matters of to-day we may conclude confidently that the world is in rapid progress and that we are progressing constantly.

But herein we must not neglect taking note of the other side of the shield. And herein also we must be guided by factual events and concrete data. Side by side with the signs of bliss and indications of well-being and comfort, we must record that in our age we have had to witness the worst types of crimes, viz, theft, robbery, murders, kidnapping, and cheating. In consonance with this state of society, our jurisprudence has interminably been creating novel (?) and cruel forms of punishment, viz, execution, transportation, detention, and expulsion—not to speak of other forms of conviction! As we see there are attempts at preserving the equilibrium and tranquillity of society, so we have the disheartening news of riots and strikes as well. We have been long talking of the best form of Government, and while criticising one we are advocating the other. But by probing deep into it, we can see that every form of Government as such is neither good nor bad. It has got its transitional value and chance importance. For Aristotle's saying still holds good: 'It is not the form of Government, but men who govern that is of primary importance,' and that concerns the people most. Propagation of some form of Government, for instance, is neither a progress nor a discovery. It may at most be characterized as a re-discovery, i.e., taking things anew in a different fashion.

Side by side with purity, there are instances of moral depravity. For instance, to-day amongst some, motherhood seems to be a jargon, and virginity a thing of the past. Here principle has been sacrificed at the altar of expediency. Having Mrs. Sauger, the chief international champion in the forefront, there are sisters who want to be mothers without being wives. Though an innovation and a latest finding as a solution to some social problems, birth control

is at once a violence, a psychological inconsistency, and a physiological deformity. And it is acclaimed as a sign of progress and a mark of civilization! He is hopelessly misguided who becomes a victim to this process as a solution of the problem of over-population.

Thus it will surely be a precariously hasty generalization if we conclude that the world is progressing. The outputs and achievements of the age and civilization are undoubtedly the *signs* of progress, but not progress *as such* and *in toto*. On the contrary, if progress consists in the realization of our self—in the fruition of our better and finer self rather than the baser and vulgar one, that is to say, to be selfless in the highest sense—the world is *not* in progress at all. The fighting nations, with all the history of culture at their background, are exhibiting examples of barbarism and brutality. Aptly, therefore, has an European critic remarked, 'Unlike our European revolutionaries Gandhi is not a maker of laws and

ordinances, but a builder of a new humanity.'

Thus we are forced to say that the world is neither progressing nor regressing, neither proceeding nor receding. As Freeman has said, 'Every step forward is a step backward.' Surely our *angles of vision* may be and *have been changed* but *not the eye*. The study of America from the economic standpoint is *not* surely a *better* study than its study from the social, political, or historical standpoint. One is simply *different* from the other. Thus the events of the world are mere realities—neither true nor false, neither good nor bad. *The world process is indeterminate—it is without designation*. We are only to do what we deem wise and best without pretending to make the world better and progressive. We are only to wait and see and as a matter of course, things will *come* to be true, right, and good as things are good fundamentally, and in their nativity. For to quote Bradley:

Ethics (or man) has not to (and cannot) make the world moral (and better) but to reduce to theory the morality current in the world.

BROWNING THE BUDDHIST AND VEDANTIST

BY D. M. DESAI

For an ordinary reader, Robert Browning—the great Victorian poet—is the most difficult English poet to understand. As somebody has remarked, 'you can't read Browning without a dictionary'. It must be admitted that Browning is at times obscure to a degree which even the difficulty of his subject does not justify; but this defect has been dwelt on to weariness. A very large portion of Browning's poetry presents no serious difficulty to an ordinarily attentive and unprejudiced reader. The complaint of obscurity comes most loudly from those whose knowledge of his work is slight. It is they who—

Endure no light, being themselves obscure.

The second reason of obscurity, I believe, is due to the ignorance of an average Western reader of the Oriental philosophical background of Browning's poetry. Browning is an optimist who thinks life is meant as a struggle and that we shall go on struggling after death. This is hardly Christianity, but a sort of Buddhism. 'Strive and thrive!' Cry 'Speed—fight on, for ever there as here'.

Death is not the herald of extinction but

A groom that brings a taper to the outward room.

His belief in life after death is stated again and again.

Ah! But a man's reach should exceed his grasp, or what's a heaven for?

The doctrine of Ahimsâ—which Mahatma Gandhi renders in English as the principle of non-violence—is the central conception of the Buddhist philosophy. In other words—

Love all, hate none.

Love is all-powerful and a potent agent.

One of the supreme moments in all Browning is that in which the brutal Guido, condemned to execution, makes his fearful appeal for mercy to Christ, Maria, God—mere names to him—and then in a single moment of inspiration, to the love of his wife Pompilia, upon whom he has wrought the most foul and dastardly wrong.

I am the Garduke's—no I am the Pope's!
Abate—Cardinal—Christ—Maria—God. . . .
Pompilia, will you let them murder me?

No theory can have any worth as an optimistic reading of life which does not reconcile its beneficent principle with the prevalence of evil, pain, and misery.

The principle by which all problems are understood, the principle which is at the root of all creative thought and action, is contained in the Buddhist doctrine of the 'middle way', or what Aristotle calls the 'golden mean'. This is not an exclusively Buddhist doctrine, but Vedanta is equally clear on the subject. The middle way must be carefully distinguished from mere compromise or moderation. It is not so much that which is between extremes as that which is born of their union—as Mr. Watts points out in a beautiful simile—as the child is born of man and woman. By means of it we are able to be at peace with life and death, to recognize alike the demands of conscious and unconscious, to harmonize reason and Nature, law and liberty. The error of the opposites is not in distinguishing between life and death, but in attempting to isolate them, to hold to the one and

reject the other. According to Vedanta this is called Mâyâ, delusion.

As Professors Walker and Young point out, Evil is a condition of man's moral life and of his moral progress. Evil is necessary to the evolution of good. We can trace this all through Browning's work.

And what is our failure here but a triumph's evidence for the fulness of the days? Have we withered or agonized?

Then welcome each rebuff, that turns earth's smoothness rough. Each sting that bids nor sit nor stand, but go!

According to Browning, life is a persistent struggle towards an ideal. The whole worth of life lies not in perfection, but 'in the effort to be perfect'; not in accomplishment, but in the strife to accomplish. How closely these ideas resemble the theory of Karma as taught in the Gita. Good action will entail upon us good effect, bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage producing nature of work (Karma), is, that if we do not attach ourselves to the work—Anâsakti—it will not have any binding effect on our soul. We are concerned not with the result or fruit of our action but with action and action alone. Duty for duty's sake should be our motto.

This high man, with a great thing to pursue,

Dies ere he knows it.

That low man goes on adding one to one,
His hundred's soon hit;

The high man, aiming at a million,
Misses a Unit.

Man lives in two worlds, the finite and the infinite; he is conscious of the spiritual world by the enthusiasm, aspirations and ideals in the soul. If there are two worlds for the soul there are two standards of judgements for conduct. The man who succeeds as the world counts, has failed utterly by the criterion of infinity.

Hence our success or failures here do not count—only our action does.

Not on the vulgar mass called 'work' must sentence pass,
Things done, that took the eye and had the price.

NOTES AND COMMENTS

TO OUR READERS

From January the readers will miss *The Teachings of Sri Ramakrishna*, as these, with much additional matter, are being published soon from the Ramakrishna Math, Madras, as a book, under the title *Gospel of Sri Ramakrishna*. But the readers will have a masterly study of Sri Ramakrishna's life and teachings from one of his foremost disciples, Swami Saradananda, portions from whose Bengali work *Līlāprasanga* will be published serially. . . . Prof. S. K. Mukhopadhyaya of Santiniketan presents in this issue a well-documented *Ideal of Bodhisattva*. . . . Mr. P. S. Naidu's *Message of Contemporary Science* lays bare the limitations of science. . . . Prof. G. C. Dev proves how non-dualism can be the basis of an equitable society. . . . Swami Prabuddhananda records an interesting *Talk on Art* with Sjt. Nandalal Bose. . . . Mr. C. L. Mitra raises doubts as to whether progress is a reality. . . . Mr. D. M. Desai of South Africa links up India and England through Browning.

RELIGIOUS EDUCATION IN SCHOOLS

One of the chief controversial problems facing modern educationists in India is the introduction, in schools, of a correct method of religious education. Writing in *The Aryan Path* for October, Mr. A. R. Wadia, referring to schools in India, says that though many leading educationists are dissatisfied with the present system of education obtaining in this country for its lack of emphasis on religion and morals, yet have a curious antipathy to religious instruction as such. According to him, the main reasons for this antipathy are: (1) Religion is purely an individual affair and cannot be taught in a class, (2) In India there are so many different religions that it is impossible to provide

for their teaching in an impartial manner, (3) Religious instruction, if introduced, will only inflame religious fanaticism and serve to divide the people, (4) Most of the Government and Government aided schools have to observe religious neutrality as a rule, and this necessarily precludes religious instruction, (5) Among the modern educated parents there is a total indifference to any kind of religious or moral education for their children. These apparently cogent reasons against the introduction of religious education have proved an easy excuse for modern Western-educated dilettanti to give the go-by to religion from our entire life's activities. Answering these charges, Mr. Wadia says:

If this dilemma is to be solved at all we shall have to begin with a clear understanding of what religion means. If it means this or that particular religion with an emphasis on its dogmas and miracles and rites, all the arguments mentioned against religious instruction will have to stand except in schools where all the pupils are of one religious denomination. But there is a sense in which religion transcends all particular religions. Many will agree with the statement that *religions are many, but Religion is one*. Religion in this higher sense runs right through human history and particular religions are only historical manifestations of that universal religion which consists in the Quest for God.

There can be no two opinions regarding the place of religious instruction in the education of Indian children. For we have to bear in mind the important fact that the foundation of the Indian nation is religion. Swami Vivekananda repeatedly tells us,

In India religious life forms the centre, the keynote of the whole music of national life.

The Swami warns us that if we attempt to throw off religion and take up instead politics or society or any other thing as the vital centre of national life, it will spell ruin to

the whole nation. But the few irreligious acts of fanatics and narrow-minded politicians are exaggerated and religion is held responsible for our national and social degradation. The remedy does not lie in destroying religion, for to deny religion is to deny the highest experiences of the greatest of men who have guided and blessed humanity in its onward march. Real religious education will help the growth of a healthy attitude towards religion, and emphasis should always be laid on making a sincere effort to translate the principles of true religion into actual life characterized by toleration and mutual admiration. Mr. Wadia draws our attention to the fact that even the well-known scientists of to-day accept the limitations of science, and do not find any incompatibility between science and religion.

If religion even in the twentieth century has not become superfluous, and if all human history shows the power of religion as one of the most dominating traits of human nature, it would be futile to imitate the ostrich and say that religious instruction is a superfluity or an absurdity.

What, then, is the correct method of religious instruction?

And the only correct method is to slip over the particulars of religions and bring out the universal in all religions. This can be done only by successfully pointing out that all religions have a core of universality, and that again implies how a student of religion must study religions, for only in that way can he see the thread of divinity running through all of them.

VEDANTA ABROAD

In September last we celebrated the fortieth anniversary of Swami Vivekananda's advent at the Parliament of Religions at Chicago. Swami Vivekananda's exposition of the universal principles of Vedanta in the West, and the starting of the Vedanta movement

in America and England have greatly contributed to the systematic growth and propagation of Vedantic ideas outside India. We give below extracts from an article, under the above title, by Mrs. Irene R. Ray contributed to the *Navavidhan* of 23 September, 1943, illustrating instances of Vedantic thought in the literature of other countries.

Swami Vivekananda told an American audience that the West had not yet properly understood the teaching of Jesus. That is doubtless true. 'The Kingdom of Heaven is within you' and 'I and my Father are one' are very clear expressions of Vedantic principles to those who have understanding. But that understanding has not yet come to the West. Yet there are many instances in the teaching of Jesus which show that he had a very clear perception of Reality and of the unreality of the world, and that he was indeed a man of realization.

But Vedanta existed in the West before Christianity went there. This poem taken from the literature of ancient Ireland in an expression of unity in diversity . . .

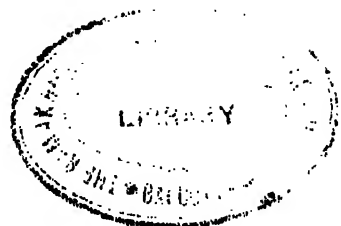
I am the wind that bloweth upon the sea ;
I am the wave upon the great waters ;
I am the sound of the sea ;

In German legend we find an echo of the discovery of the ancient Rishis of India that mystery of life can only be solved by introspection, searching within one's self. . . .

The Red Indians of America also knew Vedanta. . . .

Life-that-never-passeth,
Happiness-of-all-things,
Meeting, joining one another,
Helpmates, ever, they,
All is beautiful,
All is beautiful,
All is beautiful, indeed.

Another of the world's great Vedantists was Akhnaton, King of Egypt . . . 'Everything changes', said the king, 'but the laws according to which changes occur have been and will be for ever the same.' . . . 'Something indestructible behind all things that is behind all things that seem to be. That unique Essence is what we call God. It is unknown—perhaps unknowable. But there are moments when one gets direct glimpse of it in a way that words cannot explain, for as it is at the bottom of all things, so it is too at the bottom of our own being.'



REVIEWS AND NOTICES

ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE, VOL. XXIV, PARTS I-II. Published by the Bhandarkar Oriental Research Institute, Poona. Pp. xlviii+106.

This illustrated issue of the *Annals* opens with an account of the Silver Jubilee celebrations of the Institute, together with interesting extracts from the speeches of important men. Sir S. Radhakrishnan's address is given in full. This is followed by Dr. S. M. Katre's *The Influence of Popular Dialects on Sanskrit* where the eminent scholar concludes: 'Thus while Sanskrit has influenced the linguistic, spiritual, and cultural life of more than two continents, it has in that slow but continuous process imbibed within itself traces of such contact, and made its own a large part of the vocabulary and grammatical features.' P. K. Gode follows with an account of *Raghava Apa Khandakar of Punyastambha—His works and Descendants*. H. G. Narahari's *Devayana and Pitriyana* traces the significances of the terms in the Samhitās and the Upanishads. Dr. N. J. Shinde holds that while Vyāsa was the author of 24,000 verses of the *Mahābhārata*, 'the Bhrigvanagirasas were jointly responsible for the final redaction of the *Mahabharata*, for making it a Dharma Shastra and a Niti Shastra, and an encyclopaedia of the Brahmanical traditions, and for preserving its unity in the midst of its manifold diversity'. N. V. Kibe's note on the *Bhagavad-gita* reminds us that the school of thought believing in the post-Buddhistic origin of the *Gita* is determined to have a forced post-mortem existence. There are also other readable articles.

SRI AUROBINDO, THE DIVINE MASTER. BY YOGI SRI SHUDDHANANDA BHARATIAR. Published by the Anbu Nilayam, Ramachandrapuram, Trichi Dist. Pp. 126. Price Rs. 2.

In this book the author discusses the genius of Aurobindo, his poetry, his mystic experiences, and his integral Yoga. It purports also to be a summary of the philosophy of the *Life Divine*. Although a vast literature is growing round Sri Aurobindo's personality, literary achievement, and spiritual contribution, one more synopsis and appreciative study is by no means redundant. But apart from this consideration, the book has its own merits. A section of it deals with Aurobindo's contribution to Indian

nationalism. Another large section is devoted to Aurobindo's interpretation of many Vedic and Upanishadic conceptions. And the concluding section deals with his metaphysics. The book is informative, though it suffers from its self-imposed but ambitious task of compressing too much information within too short a space.

JAINA SYSTEM OF EDUCATION. BY DR. DEBENDRA CHANDRA DAS GUPTA, M.A. (CALIF.), ED.D. (CALIF.). Published by the Hongy. General Secretary, Bharati Mahavidyalaya, 107, Maniktala Street, Calcutta. Pp. 134. Price: bound Rs. 3-8, unbound Rs. 3.

Dr. Shyamaprasad Mookherjee remarks in his short *Foreword* that anything which contributes to publication of the glories of Indian culture, no matter whether in its Hindu, Buddhistic, or Jaina aspect, is welcome; and with this we heartily associate ourselves. The present volume, which is possibly the first attempt of the kind, is the outcome of the first series of Mahavira extension lectures delivered by the learned author, who approaches the subject generally from a technical point of view. But the lay public can derive much benefit from it, inasmuch as the defects of the present system of education can be mended by a synthetic study of the ancient systems of education prevailing in Gurukulas, Vihāras monasteries, and nunneries. The volume will also remove much misconception in the minds of the public, to whom the contribution of the Buddhists, thanks to the partiality of historians, appears to be the only factor worthy of consideration. The book is not certainly exhaustive. But it opens an immense possibility of research in the different systems of education as well as in the one under consideration. The chapters relating to academic degrees and female education are highly interesting. We earnestly hope that the book will attract the attention that it so eminently deserves.

SRI AUROBINDO MANDIR, SECOND ANNUAL. Published by Sri Aurobindo Pathamandir, 15, College Square, Calcutta. Pp. 242. Price: cloth, Rs. 5/8/-; paper Rs. 4/-.

The Pathamandir must be congratulated on its second successful attempt to interpret through a symposium the significance of Sri Aurobindo's message. Mr. Dilip Kumar Roy in his opening poem has shown how Sri Aurobindo's followers look on him:

The prayer is heard: thou art incarnate, Friend!

Our right to blindness must we still defend?

The general reading public, and even the religious public, may not agree to walk all the way with Mr. Roy; but that is no reason why they should not take at least an intellectual interest in the volume; and this interest will be fully satisfied by the accredited interpreters of the school like Mr. Nolini Kanta Gupta (*Lines of Descent of Consciousness*), Dr. K. C. Varadachari (*The Individual Self in the Philosophy of Sri Aurobindo*), Dr. Indra Sen (*The Problem of Life and Sri Aurobindo*), Dr. S. K. Maitra (*Sri Aurobindo and the Religion of the Future*), Dr. K. R. Srinivasa Iyengar (*Sri Aurobindo as a Literary Artist*), Anilbaran Roy (*The Ideal of the Jivanmukta*), Prof. Haridas Chaudhury (*Sri Aurobindo and Absolutism*), and others.

It is not necessary for us to go into the merit or demerit of the essays, nor is it possible to do so within the short compass of a review. Our scanty references will do less than justice to the eminent scholars. It is not also for us to adjudge which of the articles represent Sri Aurobindo correctly and which do not. But one thing strikes us: the writers have not always taken a detached intellectual view. There is often much of emotion or reverence which aims

at placing the reader on a plane of uncritical appreciation rather than critical judgement. Stock phrases and bigoted assertions often mar the beauty of the essays, e.g., 'asceticism of the Monist' (p. 189), 'Shankarananda is considered to be the most famous among the Advaitic commentators on the Gita' (p. 238), 'his (Sri Ramakrishna's) extreme emphasis on the Spirit focussed all attention on it with the result that the integral vision could not be always there and its fulfilment was still further away' (p. 154), 'To all appearances Shankara did show the promise of being a precursor of that great age in India. But he had not the complete vision, the whole view, of the larger integral ideal of ancient India' (p. 148), 'the external life of man must be based on spirituality; but for this the Advaita of Shankara does not furnish a sufficient basis,' (p. 129), etc., etc.

These devotional outbursts apart, the volume will repay a thoughtful perusal; for the philosophy of Sri Aurobindo has made a positive contribution to Indian thought and outlook on life.

FREE INDIA—DASARA NUMBER. *Annapet Main Road, Salem Town. Price Rs. 1-8.*

This Dasara number of the *Free India* containing a good number of coloured pictures and many readable articles, all in art paper, is a real achievement in these difficult days.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION RELIEF WORK

REPORT AND APPEAL

The Ramakrishna Mission has been carrying on Distress Relief Work in different parts of Bengal for some time past. At present it is working through 55 centres, which are scattered over 15 districts and cover 446 villages as well as the towns of Calcutta, Howrah, Midnapur, Tamluk, Bankura, Rampurhat, Narail, Bagerhat, Barisal, Berhampore, Malda, Dinajpur, Faridpur, Dacca, Narayanganj, and Mymensingh.

Rice and other food-grains are being distributed mostly free and some at concession rates. Monetary help is also being given in accordance with the needs of certain localities. During the second half of October 1,891 mds. 19 srs. of rice, 196 mds. 12 srs. of atta etc. and Rs. 7,412-1-0 in cash were distributed among 24,527 recipients, and 89 mds. 14 srs. of rice was sold at concession rates to 1,285 persons, the total number of recipients being 25,812.

Besides, 7 free kitchens are being run at the villages of Sonargaon and Baliati in the Dacca district, at the town of Midnapore, at the Baghbazar, Hatibagan and Manicktolla centres in Calcutta and at Belur, the Headquarters of the Mission. In all over 4,600 persons are being daily fed at these kitchens. We are also running milk canteens for children and sick persons at Baghbazar and Hatibagan in Calcutta and at Mymensingh, Belur and Taki (24-Parganas), the daily recipients being 750. Moreover, we are co-operating with other relief parties in running free kitchens and milk canteens at Sarisha (24-Parganas), Salkia (Howrah), and Berhampore (Murshidabad).

The total receipts up to the 15th November are Rs. 3,35,258-8-8 and the total expenditure is Rs. 3,03,695-6-6. We have also received about 5,700 mds. of rice and other food-grains, which we have despatched to our various centres.

The relief so far given is quite inadequate to the extent and severity of the distress. In addition to food, with the setting in of winter, the need of clothes and blankets

has become very acute. The condition of the distressed people is indeed pitiable. Most of them are homeless, having sold all their belongings, including the sheet roofing of their houses, and are thus exposed to the inclemency of the weather.

CYCLONE RELIEF WORK

The work is at present being conducted in 200 villages of Midnapore and 24 Parganas. During the second half of October we distributed from our 8 centres 4,982 mds. 14 srs. 6 chs. of rice, 525 mds. 25 srs. 2 chs. of other food grains and 34 tins of barley to 67,586 recipients. Homeopathic and allopathic medicines and diet, etc., are also given from four of our centres. The total number of cases, including repeated ones, treated during the fortnight, most of which were malaria cases, was 10,429.

It is the Distress Relief Work, however, that needs the greatest attention. While conveying our grateful thanks to all donors through whose generosity we have been able to conduct our relief activities so far, we earnestly appeal to the benevolent public to do all they can to save thousands of our helpless sisters and brothers. Contributions, however small, ear-marked for either of the above relief activities, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA,
Secretary, Ramakrishna Mission,
22. 11. '43.

N.B.—Cheques should be made payable to the 'Ramakrishna Mission.'

LITERARY ACTIVITIES OF THE RAMAKRISHNA MATH AND MISSION

Rightly do the Ramakrishna Math and Mission devote a great part of their energy to preaching and philanthropic activities. The public have, as a consequence, got the impression that on the literary side their achievement is insignificant. A closer study would falsify such a surmise.

The Ramakrishna Math has three main publication centres: the Advaita Ashrama of Mayavati with its publication office in Calcutta, the Ramakrishna Math of Madras, and the Udbodhan Office, Calcutta. The Advaita Ashrama publishes English books, the Madras Math has to its credit a considerable number of Tamil and Telugu books in addition to the English publications, and the Udbodhan Office specializes in Bengali books, though it has quite a good number of English books as well. There are other publications from various centres, of which the Ramakrishna Ashrama of Nagpur is fast developing into a centre of Hindi and

Marathi books, and the Ramakrishna Ashramas of Mysore and Bangalore are rapidly increasing their publications in Canarese. The Malabar centres have brought out a considerable number of books in Malayalam.

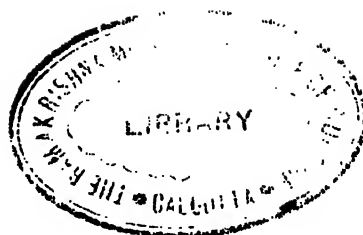
Very often these books relate to the lives and teachings of Sri Ramakrishna and Swami Vivekananda. But this does not mean that there is any sectarian tinge about them, for these spiritual giants embodied the essential and universal aspects of Hinduism and, in fact, of all religions. As a natural consequence many of the publications deal with religious questions in a general way. Besides, there are many Sanskrit books with translations in English and provincial dialects. For want of space we refrain from mentioning all these by name. The following table will give some idea of the vast work done so far:

Language	Number of Volumes Published	Centres of Publication
English	43	Mayavati
"	22	Udbodhan Office
"	18	Madras
"	10	Various centres
Sanskrit—English	13	Mayavati
"	12	Madras
"	2	Mysore
Bengali	84	Udbodhan Office
"	20	Various centres
Sanskrit—Bengali	6	Udbodhan Office
Tamil	34	Madras
Telugu	18	"
Canarese	14	Mysore and Bangalore
Malayalam	35	Malabar centres
Total	331	

Of the latest publications mention should be made of the English translations of *Vedānta-paribhāṣā*, *Kāthāmṛita* (the American edition of which has come out from the New York centre), and *Upadeshasāhasrī*, besides *Thiru-arul-mozhi* in Tamil, *The Disciples of Sri Ramakrishna* in English, and the Bengali translation of *Chhānc'panishad*.

The following magazines are published from the centres shown against them:

Language	Name of Magazine	Centre of Publication
English	<i>Prabuddha Bharat</i>	Mayavati
"	<i>Vedānta Kesari</i>	Madras
"	<i>Vedānta and the West</i>	Hollywood
Bengali	<i>Udbodhan</i>	Udbodhan Office
Tamil	<i>Sri Ramakrishna Vijayam</i>	Madras
Malayalam	<i>Prabuddha Keralam</i>	Trivandrum



205/PRA



30869

